Students’ Understanding of Values Diversity: An Examination of the Process and Outcomes of Values Communication in English Lessons in a High School in Mainland China

Key Words:
Values Diversity, Values Communication, Values Conflict

Abstract:
This paper is based on the PhD research project of the author. The project is a case study about the process and outcome of values communication in English lessons of a class in a key state high school in Haidian District of Beijing. There are two tasks in the research, to explore what kinds of values are communicated in English lessons and to reveal how students understand values diversity. Nearly 10 hours of English lessons of the class were observed, and 15 randomly sampled students and the English teacher were interviewed. The analysis frame is built in this paper. For the first task, the values communicated in the English lessons were identified by analyzing the teacher’s words and action in the English lessons. By comparing the values she communicated in the English lessons with her ideas expressed in her interview, both values the teacher communicated consciously or unconsciously in the English lessons will be revealed. For the second task, the participants’ personal values system is clarified through their personal experience related to their values conflict, awareness of values diversity and decision making. Two findings emerge from the analysis and interpretation of the research: first, the general values conveyed by the English teacher in a conscious (she intended to do) or unconscious (she did without intention) way; second, there might be complicated mechanism (such as the relationship with different factors and the tension among different values) working behind the communication process, personal cognition and social and cultural context.

Introduction:

In the past 30 years, China has experienced a social transformation caused by the trends of globalization and opening-up policy. Many diverse values have been imported into China along with the increasingly multi-cultural communication in a more and more internationalized China. Under these circumstances, almost every Chinese person, who used to be indoctrinated with communist values, to some degree encounters values conflicts. Values conflicts and values confusion are prevalent in certain social groups, especially adolescents in school, whose ability to make value judgments is still in development and whose values are influenced by complicated factors in the multi-value society through communications in the school and out of the school, through personal communication between peers, parents, teachers and other persons in communities, and through mass communication from media. It is particularly crucial in the education field to explore the form of values conflicts and values
confusion in adolescents and the possible impact on them. Adolescents’ understanding of values diversity provides a key of the approach to reveal their values conflicts and values confusion.

Thousands of papers in China have argued the diverse values in Chinese society and how to keep the core values (Wang, 2001; Beijing Deng Xiaoping Theory Research Center & Beijing Normal University Values and Culture Research Center, 2002; Jia, 2002; Sheng, 2003a, 2003b; Liao & Cheng, 2005; Song, 2005; Liao, 2006a, 2006b; Xu, 2007a, 2007b; Yu, 2007). However, values diversity has different meanings according to different contexts. In an ideological context, values diversity is hardly encouraged by education officials, academics and practitioners under any circumstances. On the contrary, according to the curriculum of “moral education” (e.g. DE YU in Mandarin Chinese) in China, it is the teacher’s responsibility to help students develop certain values such as industry and economy to counter the influence from other values such as money worship (Yang, 2001; Mei & Liu, 2004; Gong, 2005; Zhang, 2006; Wang, 2007; Zhao, 2007). In a cultural communication context, values diversity is welcomed by the CCP’s (Chinese Communist Party) policy of “Let a hundreds flowers bloom”. For this reason, it is necessary to clarify the meaning of values diversity first of all. Values diversity is deeply shaped by the history of China in the past two hundred years of exploring the way of developing politically and economically, so the meaning of values diversity is more complicated than that in western countries. Values diversity in China nowadays is apparent in at least four dimensions, e.g. values conflicts between international and local, between historical heritage and modern society, among subcultures in China, and among individuals in the society. The range of values diversity covers all aspects of Chinese society from macro ones such as politics, economy, ethnic, religious, culture & arts etc. to micro ones such as lifestyle, career, marriage, etc.

The framework for the study is based on previous studies of culture and values. According to Geert Hofstede’s study of culture, values are invisible in culture but can be manifested by visible elements of culture. Therefore, adolescents’ understanding of values can be concluded and interpreted through their learning and understanding of the visible elements of culture, i.e. English language in this study. Kohlberg’s theory of moral reasoning development reveals that adolescents of different ages have different abilities in values comprehension. The students in stage 5, 16 year old or more, can be aware that people hold a variety of values and different groups may have different values. Underpinned by these studies, the case study in the paper focuses on the values communication in English lessons in a high school in Beijing.

There are two tasks in the research, to explore what kinds of values are communicated in English lessons in a High School in Beijing and to reveal how students understand values diversity. For the first task, a class of students whose age ranges from 15 to 16 in a high school in Beijing, named Class A in this research according to the request of anonymity from the
teacher, was chosen randomly as the participants of the case study. The English lessons between 5th March 2008 and 25th March 2008 of the participants were observed and recorded with field notes and digital recorder and the English teacher of the participants was interviewed. For the second task, one third of the participants were randomly chosen and interviewed. The two research tasks were reported separately as two independent studies as follow.

**Study one: the values communicated in English lessons**

Typically, the whole communication process in English lessons includes three kinds of communication: the communication between textbook and the teacher or the students; the communication between the teacher and the students; and the communication among the students. In this research, the analysis of values communicated in English lessons mainly focuses on the communication between the teacher and the students for two reasons. First, according to the observation, the teaching style of the observed English lessons is still a traditional teacher-oriented approach (Rao, 2006), which means the type of teaching was where the “teacher stands in front of the class and talks to the students while all the students work together”, and the teacher’s teaching is dominant in the classroom setting. The observation of the field work shows the time for students’ dialogue practice, free discussion and free reading in the English lessons is no more than 8% of the lesson. The teacher takes more than 90% of the time of the English lesson to explain, illustrate, ask questions and talk to the students. Second, though the questions, whether or not teachers should set a moral example to the students and to what degree the students follow the example of their teachers, are still under debate, the point that no teaching is value-free and teachers convey values in their teaching practices become common sense in the field of values education. It is important to trace the values which are manifested and transmitted through the teacher in the classroom setting.

Bills and Husbands (2005) reported the values which a mathematics teacher intended to convey and what were conveyed in her teaching practice in the UK. They classified the values conveyed by the teacher into general values, educational values and subject values (e.g. subject-specific pedagogical values (Bills and Husbands, 2005: 8)) and argued the influence of mathematics teachers’ pedagogical values on their classroom practice. Bishop (1988) proposed to introduce pupils to mathematics as a cultural practice which can be defined by its values. He suggests six defining values of western mathematics (Table 1). Clarkson et al. (2000) offered a list of mathematics education values which include Clarity, Flexibility, Consistency, Open-mindedness, Persistence, Accuracy, Efficient working, Systematic working, Enjoyment, Effective organization, Creativity and Conjecturing. Chin and Lin (2000) defined the pedagogical values of mathematics as “a teacher’s pedagogical identities concerning mathematics, teaching, learning, and the curriculum. They revealed the principles or standards of each teacher’s choices and judgements concerning the importance or worth of using certain
They interpreted the teacher’s pedagogical values “in terms of three phases, in which each phase consisted of the five components of social, educational, mathematical, mathematics educational and pedagogical aspects (Table 2). The Self Phase integrates the values attached to the Intention Phase and Implementation Phase into a system which consists of a group of five pedagogical identities (core values). This “invisible inner value-laden pedagogical self” acts as the controller in the teacher’s thinking and instruction.” (2000: 90) They also suggested methodologically a “Phenomena- Indicator- Candidate- Value” format to examine teachers’ pedagogical values. That is, firstly, to reveal the phenomena of values such as teaching styles and the teacher’s characters through observation; secondly, to examine the knowledge identifications and get indicators of values through the teacher’s reflection and introspection; thirdly, to select principles and get candidate through dialogue; finally, locate pedagogical values by recursively probing pedagogical identities. Each step in this format bases on the previous step.

Table 1. Bishop’s defining values of western mathematics

| Ideological | Rationalism: mathematics offers explanations which are logical and rational. | Objectivism: mathematics represents a worldview based on material objects not processes. |
| Sentimental | Control: mathematics is part of a drive to control the environment. | Progress: mathematics becomes increasingly powerful as a tool and enables the user to do more of increasing complexity. |
| Sociological | Openness: mathematical knowledge is open to all via independence of thought within the process. | Mystery: high-level mathematical knowledge is exclusive. The practice of treating abstractions as if they were mathematical objects presents barriers to the less experienced. |
Clarkson et al. (2000) define values as “beliefs in action”, which means the values that teachers are teaching in the mathematics classroom are not only beliefs the teacher holds, but their behaviour in the classroom actually points to these beliefs. Bills and Husbands (2005) cited the definition from Halstead and Taylor (2000) who define values as “principles and fundamental convictions which act as general guides to behaviour, enduring beliefs about what is worthwhile, ideals for which one strives, standards by which particular beliefs and actions are judged to be good or desirable (2000: 3).” Which definition should we follow? We can borrow a lens from the studies of culture. Raymond Williams deemed values as the core of culture in his definition of culture, “a description of a particular way of life which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behaviour” (1961:57). Greert Hofstede used an “Onion Diagram” to illustrate it more concretely. (2000:11). Among the four layers, Symbols, Heroes, Rituals and Values, from outside to the inside in the Onion Diagram, values lies in the core and are manifested by other elements of culture through practice. According to these theories, values are the internal core of a culture system, and behaviour is the external phenomenon which can reflect the core. Clarkson’s (2000) definition confused the external phenomenon with the internal core. The definition of Halstead and Taylor (2000) clarified the salient characters of values which not only reveal clearly the relationship between values, beliefs, behaviours and actions, but also provide a clue to classify values. Bishop (1996, cited by Bills and Husbands 2005) describes ‘mathematics education values’ as ‘values that arise from the situation of teaching mathematics in school classrooms’. Though he explains that “our concern is with the values of mathematics, mathematics education, and education in general, rather than more global values such as social, ecological, moral and so forth—” (1996: 169), it still lacks a clear mark to
differentiate it from general values, and specifically, mathematics pedagogical values. The definition of “mathematics pedagogical values” offered by Chin and Lin (2000) is clear and highlights the character which differentiates it from general values. It can be generalized to “pedagogical values” in any subjects. Though the three categories of values can be observed in the English lessons as well as the mathematics class, only general values in the English lessons are analyzed in this paper for the limitation of space.

The three-phase interpretation frame proposed by Chin and Lin (2000) can be utilised but is not suitable for this research. Because it is the first attempt to probe the values communicated in English lessons in China, it is better to ground the interpretation frame from the data than build a plausible one beforehand. Their “Phenomena- Indicator- Candidate- Value” format provides a method to identify the internal values through external phenomena, which matches the law of cognition and values’ definition of Halstead and Taylor (2000). Therefore, this research will explore principles and fundamental convictions, enduring beliefs, and standards through behaviour, action, judgement and desire along with the path from phenomena to values.

The following analysis and interpretation are part of the analysis and interpretation of the whole project. In this paper the values communicated in the English lessons were identified by analyzing the teacher’s words and action in the English lessons. By comparing the values she communicated in the English lessons with her ideas expressed in her interview, both values the teacher communicated consciously or unconsciously in the English lessons will be revealed. Among those values she conveyed in the English lessons, four salient values are highlighted as follows, combining with the presentation of transcripts and interpretation.

- **Obedience**

Obedience is one of the core values in Chinese culture. It is also a standard that the parents and teacher widely use to evaluate their children or students. A child who obeys to the people who are older than him/her and obey the rules is always praised as a good one. In the English lessons, the teacher often urges students to obey the rules.

*(Class 7, 12th March, Episode 12: assignment)*

It’s time to do exercise now. Music is broadcasting to tell students to assemble in the playground. The teacher does not stop the class. She gives the assignment to the students. But some students begin leaving the classroom. The teacher criticizes them in a loud voice: “Hey! Hey! Hey! Look at page 17. Hush! How odd you are! The English lesson is still on. You dare to leave! WTY (the name of a student) was not here now, you see.”

*(Class 7, 13th March, Episode 3: Grammar practice)*

Teacher: “Now let’s listen to THZ.”

THZ asks: “Reading?”

Teacher: “Yeah. Read aloud.”
THZ: “My kid is the most intelligent in his class.”
Teacher: “and?”
THZ: “My kid is more intelligent than any other student in his class.”
Teacher: “I’m sorry! Any other students (she emphasizes [ts]),” (The teacher make a mistake here. The student’s answer is right, but the teacher did not hear it clearly.)
THZ: “OK.”
Teacher: “student, you have any here. You could also say other students (she emphasizes [ts] again.) You must do that in the examination. But, in fact, English people use ‘any’ and ‘plural’ under many circumstances. However, do remember in the examination, ‘any student’, OK?”

In the first episode, the teacher, who rarely criticizes students, got angry and criticized students because some students left the classroom before she ended the lesson. The students did not obey her order. In the second episode, the teacher asked the students to obey the standard answer which the examination requests though she had a different opinion. The teacher’s behaviour in the second episode links to a social context and an enduring belief. The examination here means the Entrance Examination of universities whose curriculum decides not only what knowledge will be examined but also the standard answers. In the interview with the teacher, she gave several examples which show that she has a basic belief that passing the examination is crucial for every student. Apart from that, the interview with the teacher shows that obedience is one of the core principles in her life. She talked about the fact that her career was not from choice but from obedience to the organisation (e.g. the Community Party).

- National Identity

The teacher gave the students a composition assignment on the topic whether the Starbucks cafe should be removed from the Palace Museum (e.g. Forbidden City) or not. She spent half an hour in a lesson (equal to two third of the lesson) commenting on students’ compositions. Though the key point of her commentary was how to write a good composition, the topic encouraged the students to think about national identity and express their opinion. The teacher showed some good examples from students’ compositions in the slides. I noticed that the opinion in support of the removal of Starbucks out of the Palace Museum was presented much more strongly than that against. ‘Building a foreign café in the ancient Chinese Palace is kind of worshipping and having blind faith in things foreign’ was specially highlighted although the teacher specially mentioned this opinion only represented the student BYH. Nevertheless, the teacher told me in the interview that she supports the opinion. She said: “I think that the values in Western countries are reasonable, but it doesn’t mean that China should accept them. In fact I have the same point of view to my students. I am very pleased that they showed their critical thinking, because a nation should not lose its roots to accept those from other nations. They are not able to be accepted. We would do better to assimilate and reform them, I mean, something advanced and good. The student held the point at which our education aims. He learnt how to appreciate cultures from other countries with critical thinking. I think it is very
The teacher invited the students one by one to give their answers to the grammar exercises. 
Teacher: “SZY No. 7.” 
SZY hesitates for a while and speaks something in a very low voice. 
Teacher: “Which one?” 
SZY answers a little bit louder: “C.” 
Teacher repeats: “C. To attack those children. Do you agree?” 
She pauses, but nobody answers, then she goes on: “What about 2b to beat. Sit down please. XXP.” 
XXP stands up but keep silence. 
Teacher: “What does beat mean?” 
XXP: “打.” 
Teacher: “Hit continuously. 他父亲打孩子, to beat the children. But that's the different culture, you see. In America, it's also a crime to beat children. But, in Chinese culture it's not a crime. But in Western culture, it is crime. But to attack the children, it is a crime, you see.”

The teacher introduced the different culture in China and in Western countries when she was explaining the different meaning between “beat” and “attack” in a grammar exercise. She also told a funny story about the misunderstanding between a Chinese diplomat and an English gentleman in a dinner party because of the different etiquettes, when she emphasized the importance of translation. In the episode of composition commentary, she praised the student who thought that the Starbucks should not be removed out of the Palace Museum in that “Starbucks has been open for many years. It is a culture from America. We could make the different cultures live in harmony with the Palace Museum. The glass Pyramid in Lufu was called trash in the beginning, but now it is considered one of the most beautiful buildings in the world.” The teacher showed her keen interest in different cultures in the interview. She believes studying language “can help people to understand the culture of another country more deeply”. However, when conflict occurs between national identity and cultural diversity, she weighed national identity more than cultural diversity. She said: “I think it is very good what the student proposed, ‘it should not break the harmony of the traditional atmosphere of the Palace Museum. He made a good point. He argued that China might lose its cultural identity….I think he touched the crisis of the culture itself. Another student said that it is all right leaving it there. Culture should be diverse. Cultures’ fusion is all right. New things, like the glass pyramid in front of the Louvre, designed by I. M. Pei can lie harmonious together, so do those in China and those from other cultures. He can use this to support his point. I think that might not be
unreasonable.” The teacher uses “he got a good point” and “he touched the crisis of the culture itself” to comment on the student’s viewpoint about national identity, while she uses “that might not be unreasonable” for the student who backed cultural diversity.

Democracy
There is an opportunity for debating practice in the English textbook. The background of the debate is that, in a tranquil and beautiful fishing town, an oil company found oil nearby and prepared to build an oil refinery, and the residents should discuss whether they should permit the project or not. The teacher’s enthusiasm invited more than the suggestion of the textbook. She proposed that the students should act as the members of town council, the staff of oil company and the residents in different lifestyles, and encouraged the students to act it out in a real life way. This event took place across several lessons. In one lesson, the head of the council made an announcement about the agenda. Then students prepared it according to their roles. The teacher gave the students a whole lesson to present, discuss the project and vote in. The third lesson, the head of the council disclosed the result of the vote. In the interview, even though the teacher was not asked a question about democracy, she talked a lot “The Western countries provided a completely different social form for human history. It is parliamentary democracy which derives from ancient Rome. In my point of view, it develops gradually from ancient Roman Senate. The final decision making of the country is come from argument of different opinions. It is different from the East radically. As far as the contribution to the human social form is concerned, I think the Western countries do better than the Eastern.”

Other values
The teacher also communicated other values such as beauty by encouraging the student to enjoy the beautiful aspects of language, happiness by her humorous talking, frequent praise and bright smile, and achievement by her encouragement and positive commentary. All of these were mentioned by her in the interview. Besides, she also mentioned her responsibility to set a moral example for the students and the essential values which she hoped her students would possess: integrity, kindness, honesty and friendship. She said in the interview: “In respect of fulfilling my obligation as the tutor of the class or teaching English, I always remind my students to be somebody with a social conscience. Of course, I know my influence is tiny. However, I think the students will understand a little bit later if I insist on doing. I have no idea about the effect, but I will go on because of my conscience.”

Study two: students’ understanding values diversity
Understanding is easily associated with the process of cognition, and it is no wonder that the recent research (Rest: 1999a; Narvaez: 1998) relative to moral understanding (moral comprehension in some research) is still influenced by the traditional cognitive structuralist approach paved by Piaget and Kohlberg, and dedicated to develop tools to measure moral
understanding. However, the meaning of moral understanding is not clear in their research. Narvaez (1998) regarded moral comprehension as ‘intermediate between production (at one end of the zone of proximal development) and recognition (at the other end of the zone of proximal development)’. In her research, moral comprehension is assessed by participants’ recall of the theme of moral narratives. This approach has essential limitations to be used to explore the understanding of values diversity. Methodologically, the fact that a student can perceive or recall a specific value (say a moral theme) does not mean s/he has built the values in her/his personal values system. Contextually, the social, cultural and other influence factors which shape a person’s recall (Harris et al.: 1988) are ignored in this approach.

As shown in the social transformation context in contemporary China introduced above, values diversity has a strong link with the social and cultural context. It is valuable to explore the students’ understanding of values diversity in the social and cultural context. For this reason, a social constructive approach is adopted in this research. From a social constructivist perspective, culture and social context influences the individual’s understanding (Vygotsky, 1978; Hollins, 1996). Constructivism defines learning as the integration of “new” knowledge with previous “old” knowledge (Bruner, 1966; Piaget, 1972). However, the understanding of values may be not the same as understanding knowledge. The new values may be conflict with the old ones. Whether the new values will be integrated with the previous values system is unknown. Therefore, the lens of the research is focused on the students’ personal values system, life experience and viewpoint. The principles of humanistic sociology, which assume that cultural and social phenomena can only be fully understood if they are studied from the viewpoint of the participants (Smolicz, 2001:153), provide the approach to explore the internal perspectives of participants. The methodology appropriate to humanistic sociology involves the collection and analysis of memoirs, personal documents and statements. In this research, semi-structure interviews are used as the main way to clarify students’ values system and their understanding of values conveyed in the English lessons. The data analysis focuses on their values clarification, values conflict, awareness of values diversity and decision making. The data analysis and the interpretation are presented separately.

Girl NJS

NJS lives in a rich family, and her father is an executive in a chemical product company. Her academic score is better than most of her classmates. She hired several private English teachers who come from Britain, USA, Canada and Netherland. Her English competence lists the top in her class. Through the narrative of NJS, her personal values were clarified. The essential principles in her values system include:

- Patriotism
  Although she thinks the medical facilities, education system, and life quality of Western countries are much better than China, she realized some negative social
realities in China such as disordered share market, corruption, unemployment of undergraduate students, etc., and she also determines to study in USA after her graduation from senior high school, she loves China.

Researcher: Do you have any idea about the study in the future, say what kind of course would you like to study in the University and what kind of people would you like to be?

NJS: I like Chemistry very much. But I am not sure whether I will major in Chemistry or not. Probably finance or… Sometimes I have some strange ideas. I want to study medicine in America. I mean Chinese traditional medicine. Er… The purpose to study in America is to cultivate myself. I will come back and dedicate myself to the motherland. I hold the opinion for a long time that to master English and to understand other countries, then to be aware of the gap between China and other countries. When we come back, we can know what in China should be improved then improve them.

The purpose of studying abroad is to learn something advanced in order to dedicate it to China and make China better. She felt angry when her private English teacher from USA boasted everything in USA and looked low on China. She was not happy with the resent critics on Chinese export product from Japan and regarded it as Japan’s intention of expelling trade from China.

Researcher: You admit there are a lot of things in China should be improved, but you are angry about what your American teacher said ‘China is out of order’. Does that conflict?

NJS: China is not perfect. It needs improve. That’s true. But if the criticism comes from an American, you would not like to accept it. Actually, she debases China. I don’t like to hear it.

- Collectivism
  She believes that integration of the whole class is good for individual progress. She feels proud by the achievement of her class.

- Friendship
  She cherishes the friendship with her friends. She likes to share thoughts with friends and learn from each other.

- Independence
  She is reluctant in her father putting nose on her business and admires her Chinese teacher who can look after herself.

- enjoy life
  Enjoy life is the best reason why she adores her Chinese teacher. She hopes herself can enjoy life like her teacher.

- Obedience
Though she criticizes strongly on Chinese education system, regards English lessons are too simple to her, and she does not like the discipline of the school at all, she still shows her respect to and obeys the rules.

There is an enduring belief in her personal values system in that English is the tool to understand other countries.

NJS’s narrative shows quite some values conflicts: The first, self-conflicts, say patriotism and enjoy life, independence and obedience; The second, interpersonal-conflict, say her values conflict with her private English teacher from USA; The third, individual-organizational conflicts, say her values conflict with that of Japanese government, her personal values with the disciplines of the English lessons and the school.

Among the conflicts between her personal values and values from other person, organization or country, NJS was fully aware of the difference. However, she adopts different stratagems to resolve the conflicts. She denied the values of her private English teacher and those of Japanese government, but shows her respect to the values from English lessons and the disciplines from the school. Her belief that English is the tool to understand other countries and her decision to learn something advanced by studying abroad might be shaped by the values conveyed by her English teacher though she does not think the teacher is good enough on English proficiency.

Boy CQZ

CQZ lives in a well-off family. His father is a vice dean in a famous university and his mother is a senior consultant in a famous hospital. He is the secretary of Branch of Communist Younger League in the class, which means he is one of the few leaders in the class. He is active on all kinds of activities in the school. His personal values were clarified through his talking about the people he adored and the standards of evaluating a student. CQZ’s personal values include:

- **Culture diversity**
  He was aware of the difference among cultures in different countries through chatting with his neighbors from foreign countries and watching football matches in different countries on TV. He accepted the difference and prepared to know more by visiting USA as an exchange student and visit Europe with his family in the near future.

- **Diligence**
  It is the basic character opposed by two men he adored, his father and football star Kaka. He also considered it as the key standard to evaluate a good student.

- **Leadership**
  It is another important reason why he adores his father and Kaka. He is proud by his ability on leadership too.

- **Friendship**
  He thought friendship helped Kaka gaining respect from his colleagues. He himself made a lot of friends in the school.
Loyalty
He adored Kaka’s loyalty on two aspects, the one is Kaka’s serious attitude to marriage, the other is Kaka serving for AC Milan for many years without transfer.

Kindness
“He is an angel!” That is his praise for Kaka, because Kaka is always enthusiastic to charity competitions.

Morality
Morality is the essential standard he regarded as to evaluate a good student. It is also the main point why he adores Kaka.

Responsibility
He deemed responsibility as one of the standards to evaluate a good student.

Collectivism
He is crazily proud of his class, counting every award he or his classmates won for the class for me. During the period of my field work, he and three other classmates represented their class to take part in a debating competition. There is no conflict showed in his narrative at all. Even though he talked about an unhappy event, he still kept smile.

Researcher: You talked about the event of rose just now. What’s the result?
CQZ: Sell rose? We prepared it very well, but we encountered some trouble when we were selling the rose. There was a gang in that area who bought our rose with forged note. We lost quite some money for that. If it hadn’t happen, we would earn some money.

Researcher: Were you supposed to earn money for the class or for yourselves?
CQZ: The plan was that a classmate bought rose, we sold them respectively and had a dinner party if we earned some money. However, we lost money. So we shared the lost together then left.

Researcher: Did this event influence your mood?
CQZ: Not at all. The intention of social practice is to get more social experience. If you help somebody cleaning the class or house, you hardly get some social experience instead of some labor experience at most. However, the lesson we had made us realizing how complicated the people were in the society. Not everything is perfect as you expect. It can be said a valuable experience for us. So I was not bothered by it.

The transcript above reveals that being well aware of values diversity and accepting it probably can help students reduce their values conflicts. However, the values conveyed in English lessons seemed to have no effect on him at all. Although the researcher mentioned the event of English lesson on that morning, he had no idea about it. He thought it is normal and “Nothing is special”. However, other factors do shape his values. He talked a lot about two men whom he adore, his father and football star Kaka. He took them as his role model and tried to follow them. He also took the similar characteristics they have as the standards to judge a student is excellent or not.
Conclusion

Due to limitation of space, this paper presents the basic research framework here and ends with a simple summary. In the English lessons in class 7 in a high school in Beijing, general values are conveyed by the English teacher in a conscious (she intended to do) or unconscious (she did without intention) way. Though the values conveyed by the teacher in the English lessons and those in NJS’s values system shows some similarity, such as obedience, there is no direct evidence which can prove students are aware of or accept the values conveyed in English lessons. There might be more complicated mechanism (such as the relationship with different factors and the tension among different values) than the researcher expected working behind the communication process, personal cognition and social and cultural context.

The further research will focus on analysis of students’ understanding of values diversity based on the English lessons but in a broader social and cultural context. More data, including students’ writing, teacher’s chatting, schools documents etc., will be used to explore the factors that shape student’s understanding or values diversity. The data from another class in the same school and two other classes in different schools will be used for comparison.

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