Native English speaker teachers' experiences of internationalizing Japanese higher education

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Introduction

Internationalization is a key word among and within higher education institutions (HEI) around the world, so much so that internationalization is 'one of the major forces impacting and shaping higher education as it changes to meet the challenges of the 21st century' (Knight, 2008, p. 19). Still, definitions of internationalization remain working, at best, reflecting the complexity of actors and stakeholders that come to play during eras of globalization. The definition that will be taken up in this paper is "an ethos of mutuality and practices geared at strengthening cooperation…by encouraging greater internationalization across teaching, research and service activities (Kreber, 2009, pp. 2-3). The strength of this definition is that 'ethos' emphasizes the values that are inherent to HEI while the definition leaves 'internationalization' open to a list of the 'teaching, research and service activities' that are implicated in any internationalization efforts. Such a definition acknowledges the fact that although internationalization may be remembered as 'one of the major challenges and accomplishments of the last two

decades of the 20th century' (Knight, 2008, p. 39), the experiences of actors and stakeholders are inevitably conceived on their own terms.

There may be no better way to understand the experiences of actors and stakeholders in internationalizing HEI than by the metaphors that they use to describe them. Metaphors are most often thought of as a literary device, but this paper takes the perspective that metaphors are ubiquitous in society. Representing an abstract emotion, concept, and belief is likely easier in concrete terms, so that a mainly English speaker, for example, may speak of the importance they place on commitment in terms of a *team player*. As such, metaphors are more than just devices of creative writers and can be understood as fundamental to social life. This perspective can be attributed to Lakoff and Johnson (1980) who argued that 'values are not independent but must form a coherent system with the metaphors we live by' (p. 22), hence their importance to the 'ethos' of internationalizing HEI. Within the context of internationalizing HEI in Japan, native speaker teachers of English (NEST) have appropriated spatial metaphors of in-group, out-group from Japanese to describe how they 'feel socially and professionally marginalized' (Whitsed & Volet, 2011, p. 16) by the internationalization process. Although 'little is known of their experience in the internationalization of Japanese higher education' (p. 9), the emerging experiences of NEST is not unproblematic, because these metaphors 'stress notions of difference and otherness' (p. 18).

This paper builds on the findings of Whitsed ans Volet although with a focus on English metaphors in the written discourse of NEST. Their metaphorical representations of actors and stakeholders in internationalizing Japanese HEI similarly 'stress notions of difference and otherness' to the extent that they too are not unproblematic. Therefore, the use of inverted commas around we in the title

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of this paper is used to connote the in-group, out-group effect of the metaphors NEST use to discuss internationalizing Japanese HEI in both Japanese and English. The paper proceeds with a review of efforts to internationalize Japanese HEI. Then, it describes theories of metaphors in society further, before turning to a three-step analysis to understand the implications of metaphors by NEST in a scholarly publication about end of semester evaluations at HEI in Japan. The analysis is discussed in light of implications for strengthening cooperation between various actors and stakeholders in internationalizing Japanese HEI according to an ethical mindfulness that the paper is concluded on.

Internationalizing Japanese HEI

The internationalization of Japanese universities may go back to their beginnings with the influence of educational and cultures from countries throughout Asia and Europe found throughout modern universities the world over (Altbach, 1989). However, reforms made to Japanese HEI under the banner of internationalism also go back some time in the history of modern Japan, starting with the rapid move to industrialization by the Meiji government during the greater parts of the 19th and 20th centuries. The Meiji government invested significantly in the formation of national universities, generously recruiting limited term faculty members to Japan. At the same time, elite Japanese were sent abroad in order to gain knowledge and contribute to the development of bureaucratic and social infrastructures that had been put in place during this rapid era of internationalization, including the aspiring national universities that the Meiji government termed as 'world class' (Yonezawa, 2003). A result of this importation and exportation model can be seen in the relatively small number of non-Japanese

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faculty, staff and students as well as few international efforts on domestic campuses, in light of the wealthy status of the country (Margionson & Van der Wende, 2007). In fact, 'at Japan's most-highly ranked institution, Tokyo University, the ration [of international faculty] is a dismal one-in-16' (The Japan Times 2010). Since the 1980s, the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) has made concerted attempts to increase the number of international students to Japan, currently aiming for 300,000 undergraduate and graduate students by 2020. Japan had attracted 5% of the world's international student population (MEXT, 2008), although 'the enrollment has not shown as significant an increase as it had in the earlier period' (Kuwamura, 2009, p. 191). Moreover, many young Japanese are increasingly pursuing tertiary studies at private institutions in the country and the birth rate is rapidly declining, so Japan's national universities are threatened with a potential brain drain. Therefore, efforts to internationalize them have been stepped up.

In 1998, MEXT stated its intentions for internationalizing HEI into the 21st century, when they introduced the requirement of quality assurance measures based largely on self regulation in recognition of the diverse nature and goals of individual HEI. The transition to self regulation for national universities in the country was facilitated by MEXT six years later in their corporatization of all HEI in the country. This decision affords each HEI the ability to manage their services, and enables the national universities to manage the funds allocated to them by the government. Privatization may have been an extension of the great waves of educational reform championed by Prime Minister Nakasone during the 1980s (Goodman & Phillips, 2003), but it essentially made internationalization a faculty affair. However, two surveys aimed at understanding faculty expectations

(Yonezawa, 2008) and outcomes (Huang, 2009) with regards to internationalization efforts revealed the extent to which faculty may passively rely on initiatives by others. Internationalization is a complicated affair, requiring coordination and expertise that faculty members may simply recognize they are unprepared for (Yokota, Tsuboi, Shiratsuchi, Ota & Kudo, 2006). Nevertheless, internationalization efforts have gone forward. The most recent efforts were announced in 2008 and aptly named The Global 30 in which MEXT aims at expanding the services at 13 'world class' universities in the country. Their guidelines include comprehensive teaching and research programs in English taught by foreign faculty on fixed term contracts of five years, internship opportunities, Japanese language and culture education, housing and scholarships to host the potential 300,000 international students that Japan expects to recruit. Moreover, the 13 HEI are actively recruiting students through affiliated HEI around the world. Although the experiences of actors and stakeholders in *The Global 30* have not been directly reported, concerns about the feasibility of such ambitious objectives are being levied.

Metaphors in social life

Some thirty years ago, Lakoff and Johnson (1980) popularized the abstract ways in which people experience things in terms of another, or metaphorically. The authors argued for the ubiquity of metaphors in social life by building on modern theories of language in society hypothesizing that people categorize their experiences in order to enact similar experiences. One such category per the authors' interest in language is linguistic, and it comes from the theory of semantics, or the study of words and their meanings (Fillmore 1975). Fillmore

(1985) argued that words *frame* people's experiences with concepts of those experiences in 'some single coherent schematization of experience or knowledge' (p. 223). Connectionist thinking of this sort is supported by the ability of people to act in accordance with any one of the extensive social roles that constitute participation in social life. And social roles are often represented metaphorically. Therefore, metaphors play an important role in regulating social life, so important that Lakoff and Johnson, warned that particularly 'in the area of politics and economics metaphors matter…because they constrain our lives' (p. 236).

Some thirty years later, Lakoff (2009) extended the notion of metaphors we live by to include postmodern theories of people in society. Lakoff posthumously argued that Goffman's *frame analysis* (1974) is integral to understanding the ways that metaphors constrain our lives. To Goffman, a *frame* is less cognitive than it is social in that the social roles people fulfill, more than words, 'manage the production or reception of an utterance' (Goffman, 1981, p. 128). But to Lakoff, roles and words alone do not complete frames without narratives that instill a sense of acceptability in terms of the behaviors and language that people use to constitute and construct frames of reference:

Complex narratives-the kind we find in anyone's life story, as well as in fairy tales, novels, and dramas are made up of smaller narratives with very simple structures…called 'frames'…roles (like a cast of characters), relations between the roles, and scenarios carried out by those playing the roles. (Lakoff, 2009, p. 22 quotations original)

And the language that is parcel to complex narratives is particular, because 'in

great many cases, *metaphorical thinking* is used as well' (Lakoff ibid. 43 italics added).

Due in large part to the dual social and cognitive nature of their complex narratives, then, metaphors can constrain the meanings that people intend for them. This constraint is twofold, because among interlocutors:

A mismatch of knowledge schemas can trigger frame switches which constitute a significant burden…On one hand, meanings emerge which are not given in advance; on the other, meanings which are shaped by prior assumptions…may be resistant to change. (Tannen & Wallat, 1987/1993, p. 58)

In other words, interlocutors understanding metaphorical expressions may assume nothing and trust meanings that emerge or they may assume altogether different narratives thereby resulting in misinterpretations and misrepresentations. Both burdens are problematic for constructing debates about internationalizing HEI wherein the politics for actors and stakeholders is inherently a contested terrain. Regardless, metaphorical expressions are inseparable from representing the thinking and experiences that come along with internationalizing HEI. Therefore, an analysis of metaphors and their narratives becomes necessary.

Three step analysis of metaphors in narratives

Japan is thought to be unique for the long history of self sufficiency that has been maintained, and discussions about HEI in the country usually entail this

belief. A telling display along the lines of internationalizing Japanese HEI comes from Ishikawa (2009) who vociferously builds an argument against university accreditation and internationalization standards that are based on western models:

Exposed to pressures from inside and outside to 'internationalize,' universities transform themselves if not always willingly. In the process, the traditional value bestowed on domestic higher education, the preexisting national order, and power dynamics within universities begin to gradually be altered, which will have a lasting impact of the national identity of Japanese universities. (p. 171 quotations original)

Ishikawa's argument is not unfamiliar, as concerns about hegemonic tendencies in efforts to internationalize HEI have been laid. What does stand out, though, is the author's deference to the complex narrative of Japan's long standing traditions for HEI in the country. Therefore, in the politics of internationalizing HEI in a country like Japan, actors and stakeholders most likely construct their debates from similar frames of reference. That is unless those actors and stakeholders assume altogether different ones.

The contextual information of a narrative ought to reveal the frames (i.e., roles, relations, scenarios) that convey the meanings one intends for metaphorical expressions. Steger (2007) recognized this among organizational cultures in Germany where employees depicted their experiences of corporate restructuring in metaphorical terms that suggested frames stemming from a divided East and West Germany. Steger proposed a three step analysis to understand metaphors in

the frame of one's narrative. The analysis first requires 'carefully reading the text several times'; it then requires 'marking the outstanding metaphors'; and finally Steger suggests 'taking a certain distance from the text as a whole to enable a more free reasoning about the metaphor under examination'; all of which enable one 'to investigate the implications of the metaphor in its particular context' (pp. 6-8). Thus, the analysis of metaphorical representations by NEST will follow the steps described by Steger in order to show how they stress difference and otherness with regard to the various actors and stakeholders in internationalizing Japanese HEI. Both the NEST participants in Whitsed and Volet and the article that is analyzed below develop a notion of quality as 'transformation', or evolving teaching and learning, and position it against one of 'threshold', or satisfying sets of criteria (Harvey & Green, 1993). The claim that Japanese HEI may define quality as sets of criteria alone is debatable (Goodman, 2007, Mulvey, 2011), but the depiction of internationalization efforts and quality assurance measures at cross purposes points out one potential difference in the narratives, and as a result frames that NEST argue from.

Carefully reading the texts several times

The text that the following metaphors are taken from was published in a bimonthly publication of the Japan Association of Language Teachers called *The Language Teacher*. The publication features peer-reviewed articles and other materials related to language teaching, especially English, in an Asian context, which is most often Japan. The text was an article featured in 2011 titled *The mechanization of teaching: Teachers and evaluation in Japanese tertiary education*. It spans six pages and contains approximately 4,000 words. Throughout

most of the article, the author highlights interviews with 12 NEST employed at HEI in Japan. Their comments relate to the roles for end of semester evaluations that they self-perceive. Mostly the participants consider such evaluations banal, but others state feeling intimidated by the lack of clarity regarding the use of the results. The author glosses over any discussion of internationalization giving only about one third of the article to summarizing the increasing requirement by HEI around the country for teachers to participate in end of semester evaluations by their students. Actually, it is important to note that the author begins the article stating the Ministry of Education's demand from HEI in the country to perform such evaluations. Moreover, the only explanation that the author gives for end of semester evaluations and their results is that they are motivated by 'the belief that popular teachers and courses offer student satisfaction, attract potential students and, for private institutions dependent on fees for income, make them more able to retain students once they have entered (Burden, 2011, p. 3). This opening sets the reader off into a recount of statements by NEST in which they describe a lack of 'clarity of the evaluation purpose' and recommend 'multiple data sources so that evaluation becomes more personally meaningful for teachers' (Burden, 2011, p. 3) in largely metaphorical terms.

Marking the outstanding metaphors

A careful and reiterative reading of the article revealed the following three outstanding metaphors.

One metaphor: *reflect* stood out the most. It occurred 16 times in both utterances by Burden and the participants. Two other metaphors: *distance* and *atmosphere* were also important, appearing three times each in the text, although

Table 1: Outstanding metaphors in Burden (2011)

| Outstanding metaphors	# of occurrences
Reflect	16
Distance	3
Atmosphere	3

only in utterances by Burden. Another metaphor: *hold* occurred six times, but it was used so variously, as in *power holders, stakeholders, stakeholders hold*, that it was overlooked.

*Taking a distance from the text to enable free reasoning about the metaphors*

The journal from which the outstanding metaphors were taken is a kind of forum for language teachers in Japan. Its bimonthly publication and substantial readership in the country both confirm this belief, along with the many professional development activities that members to the publication and readers alike advertise and pursue. Actually, shortly after Burden's article was published, a number of NEST at the university where the author of this paper is connected picked it out. The NEST arranged an informal discussion of the article after the work day to share ideas regarding its contents. The article contents had clearly resonated with the NEST as they similarly are required to complete end of semester evaluations and so perhaps reacted strongly to the ideas contained in the article. The author of this paper was struck by the response that Burden's article had provoked given the insignificant discussions of internationalizing Japanese HEI in its contents. This prompted the author to analyze the contents of the article and in particular the outstanding metaphors as they are used to convey meanings in other texts. This author thought that doing so was a valid way of taking up the

ideas conveyed by Burden. The outstanding metaphors were searched in a 1.8 million word corpus of academic spoken English which is maintained by the University of Michigan in USA. The corpus contains a number of transcripts made from recordings of speech events such as lectures, colloquiums, student presentations, office hours, study groups, and so on, collected at the university over the last ten years. The corpus also gives statistical information about the transcripts, such as the academic department that it comes from, and the role of the interlocutors in terms of faculty member, graduate or undergraduate student. The tables below show statistical information about the academic departments in which the outstanding metaphors occurred in the corpus.
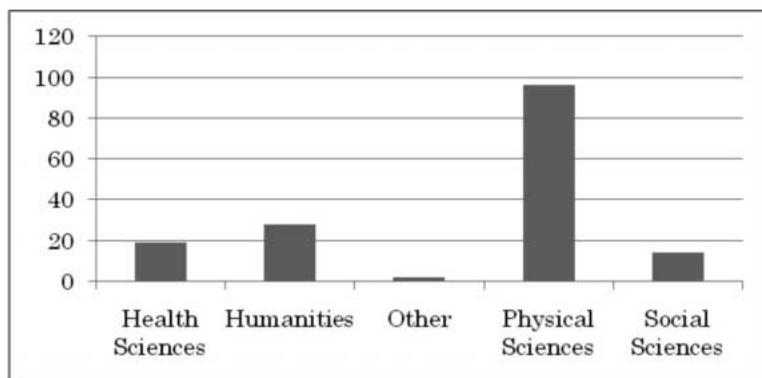
Table 2: Division of academic spoken English transcripts containing reflect
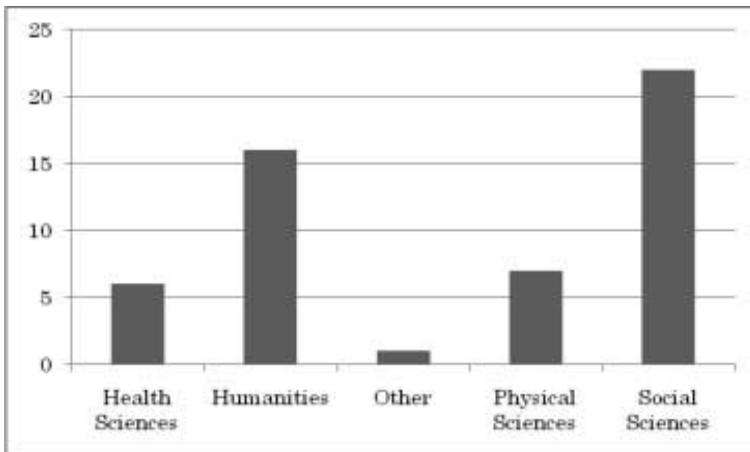
Table 3: Division of academic spoke english transcripts containing atmosphere
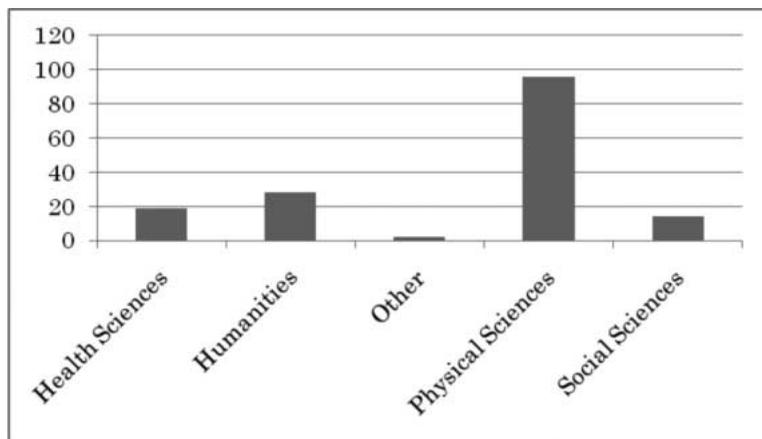
Table 4: Division of academic spoken English transcripts containing *distance*

With the exception of *atmosphere*, the outstanding metaphors appear to be common in the humanities and social sciences, even though atmosphere holds a place in the said departments as well. The frequency of these metaphors, then, points to their expectation in a debate about internationalizing HEI. However, metaphors can be used in a number of idiosyncratic ways, and so a closer look at the speech events containing the outstanding metaphors ought to reveal some the meanings that they can convey. The table below contains examples of the outstanding metaphors from three such speech events.

With regard to *reflect*, some concrete references that comes to mind upon reading it in the transcripts are a mirror, an equal sign, and the English verb *to be*, all of which can be arguably metaphorical as well. *Reflect*, though, assists interlocutors in reconstructing the ideas of the speaker in the transcript, that what comes before in the utterance can be equated with what follows in it. For example, in the subject position of the utterance with *reflect*, there are descriptions

Table 5: Examples of academic English speech events containing outstanding metaphors

Type of speech event	Passage from transcript of speech event containing out standing metaphor
Politics of Higher	now here here was an example of a paper that really laid out, uh a hypothesis. which was that, the curriculum, of a public school...would reflect to some degree, the population of the state
Education Colloquium	students come to a very prestigious research institution recognizing what they wanna get from it that their life will forever be changed. and, my guess is that besides cultural differences in terms of how they respond to people in authority and the whole power distance issue, i think that
Black Media Student Presentations	okay so there's this very exciting, intellectual atmosphere in addition to the political atmosphere because most, of these committees the committees come out of the college campuses

of specific things (that the interlocutors are presumably familiar with) and the object of the utterance contains a general inference about the information in the subject position. *Distance* serves a particular function to represent perceived space. These types of metaphorical representations, called spatial metaphors, are quite common and relate to the senses of actual and perceived separation that govern people's participation in all ranges of personal and social organizations. In the Education Colloquium the separation represented by *distance* is undoubtedly social and stands in for the division of power that one wields and yields as a result of achieved status in a university. The last metaphor: *atmosphere* is particularly unique in that the most obvious referent, being weather, conditions the surrounding events and states, such that the interlocutor attributes ideologies in the academy to nurturing intellectual development. The interpretations of the outstanding metaphors are admittedly narrow, as there is no analysis of the remaining transcript from which they were taken. Nevertheless, it is still possible to fill in information related to the narrative, roles, and scenarios that the speakers may have had in mind in making the metaphorical utterances that they did. Therefore, a free reading of the outstanding metaphors from Burden reveals the extent to which metaphors can be burdensome when their frames of reference are glossed over or left unstated.

Strengthening or stratifying relations between actors and stakeholders

An ethos of mutuality and practices geared at strengthening cooperation between various actors and stakeholders in internationalizing HEI requires a related discourse. Unfortunately, no such discourse prevails in Burden (2011) due to the ways that the outstanding metaphors stress notions of difference and

otherness. For example, *atmosphere*, a metaphor used three times by Burden, stands for classroom management by teachers in one instance. With NEST, though, *atmosphere* forms a condition of secrecy that surrounds their activities. When the latter sense of *atmosphere* is juxtaposed with the former one, readers can be led to believe that there is a concerted effort to exclude NEST from internationalization process by keeping them uninformed. A very similar effect is produced by *distance*, a metaphor Burden also uses three times in the article. In one occurrence of *distance*, NEST intentionally separate themselves from end of semester evaluations, while in the others, it is the end of semester evaluations that do the separating. This effect of *distance* is achieved by the arguments of English sentence structures, wherein the noun in the subject position of a sentence with *distance* in active voice controls the complement, or everything that follows it. The problem with this perspective is that there is no evidence that HEI are in fact using end of semester evaluations for any specific purposes. In fact, the most recent report on higher education by MEXT (2011) refers to 'quality assurance measures' as 'issues requiring further consideration' (p. 8). MEXT extends this point in the same document saying:

There are many issues requiring consideration in order to respond to the need for the globalization of university education… [such as the] promotion of further international partnerships in university education… [and] international developments within Japanese universities. (MEXT, 2011, p. 9)

Therefore, the purposes of internationalization efforts remain unspecified even at the HEI level. The lack of clarity with regard to quality assurance measures do

warrant attention, but in a discourse that opens up perspectives. And when metaphors are used simply there is more cause for them to constrain any such perspective and strengthening cooperation between various actors and stakeholders in internationalization efforts.

The most outstanding metaphor, *reflect*, is also the most telling. Although Burden quotes the participants using reflect (see single quotation marks in table 5), most of the occurrences are in depictions by Burden of NEST, their experiences, and quality as 'transformation' versus quality as 'threshold'. Here too, Burden writes *reflect* with NEST in the subject position, which in effect foregrounds their agency in light of the control that they are depicted as working within. And in doing so, Burden presents NEST as the only sentient group of actors and stakeholders. This does not mean that Burden gives all instances of *reflect* to NEST, because he dedicates the subject position of some such sentences to quality assurance measures and research methodology. More significantly, though, is the fact that Burden does not dedicate the subject position of any sentences with *reflect* in the verb position to Japanese HEI. Therefore, the effect of *reflect* with NEST in the subject position is due to frequency, whereas the effect of the other outstanding metaphors is due to foregrounding via the positions of actors in the sentences that the metaphors occur in. Some call this *stratifying discourse* which 'occurs when language is used to normalize hierarchies, to position someone or a group within a hierarchy, &/or to normalize the hierarchical arrangement of social groups' (Briscoe, Arriaza Henze, 2009, p. 120).

Internationalizing Japanese HEI with an ethical mindfulness

Internationalizing HEI requires reports of various actors and stakeholders' experiences like Burden (2011). However, the issue of ethics in any such reports comes to mind. Typically, ethics refer to manners in which data is collected and participants' rights. With research of the narrative enquiry sort, though, Trahar (2011) sees ethics in terms of 'ethical mindfulness' and goes on to state that 'the interview interaction…has not only enabled 'we' talk, rather than 'us' and 'them' talk, but also has foregrounded ethical issues inherent in narrative inquiry and autoethnography in conducting research 'across cultures' (p. 137). Disconnection between metaphorical representations by educators and their wider educational contexts of inclusion is not entirely surprising (Henze, 1993; Henze, 2005). These observations support Trahar's point about moving away from 'us' and 'them' talk, using the tools of narrative analysis. However, divisive forms of talk that stress otherness and difference become confounded in international education, because 'us' and 'them' each bring relevant values and beliefs to any thorough discussion of internationalization matters. Therefore, the ethical issues Trahar is referring to relate to the voice of participants. For articles like Burden (2011), ethical mindfulness comes from filling in the gaps of metaphorical frames that readers must refer. Suffice to say that Burden's representation of Japanese HEI was subject to a limited word count, he did little more than gloss over the narrative of internationalization, while overlooking any discussion of scenarios currently being played by the Ministry of Education in the country with regard to HEI or internationalization processes. As a result, any forms of 'we' talk in Burden hinge upon 'us' talk with clippings of inclusion to strengthen its claims. In concluding their report of the difficult experiences NEST have in Japanese HEI, Whitsed

and Volet (2011) remind readers that 'metaphors… should not be construed as implying causality but rather as frameworks by which experience is interpreted and understood' (p. 12). This note of caution is both wherein one can find strengths and weaknesses of representing complicated processes like internationalizing HEI in metaphorical terms, because in international higher education where different values and beliefs come to the fore metaphors can both capture and constrain complex feelings associated with one's experiences. Understanding the complex frame of metaphors used to depict roles and scenarios in relation to a given narrative then becomes the only way to assure those metaphors are ones that we live by.

Table 6: Outstanding metaphors from Burden (2011)

Outstanding metaphor	Passage from Burden (2011) containing outstanding metaphor
atmosphere	They want more teacher involvement, more dialogue between teachers to discuss the results to aid the reflective process for change, and the removal of the pervasive atmosphere of secrecy that surrounds data results.
	Another teacher illustrates the irrelevance of the evaluation drawing a distinction between teachers' concerns with the day-to-day running of classes—'the small details and things like atmosphere'—and the university interest in the 'framework' or the 'published, visible side' of what teachers do inside the classroom.
	This would aid the reflective process for change and remove both competitive feelings and the pervasive atmosphere of secrecy that surrounds data results.
distance	Participants' feelings of unease about the role of the administration… suggested that SETs usage increased the distance between faculty and administration.
	Participants' metaphors reveal their lack of involvement, voice, and feelings of distance from power holders, which often encourages an absence of trust in accepting organizational change.

reflect	There is a loss of a 'sense of involvement of teachers' as the participants distanced themselves from mechanical SET
	Teachers learn to understand and change their work behavior by continually examining, analyzing, hypothesizing, theorizing and reflecting as they work.
	unreflective teachers are 'unempathetic,' while 'good teachers' can 'know when [they've] caught the audience and can lead them to tears or laughter.'
	Reflecting the popularization of higher education, end-of-semester evaluations have been encouraged in the belief that popular teachers and courses offer student satisfaction, will attract potential students and, for private institutions dependent on fees for income, will make them more able to retain students once they have entered.
	In this study, twelve ELT university teachers *reflected*, through using metaphors, in interviews about the use of SETs in their respective universities.
	If evaluation through one tool, SETs, is to encourage improvement, the key element of receptivity to this form of evaluation from teachers cannot be ignored, as feeding back useful, diagnostic information creates energy, which can be then be directed through *reflection* into action plan which leads to development.
	Teachers employ metaphorical expressions when talking about their professional beliefs, which *reflect* how teachers understand their world.
	The interview questions were flexible and encouraged teachers to *reflect* on their first-hand experience of how they were affected in their daily teaching by the introduction of SETSs.
	As metaphors reveal 'tensions, surprises, confusion, challenges and dilemmas', an examination of metaphor use can encourage *reflection* on the relationships teachers have with other stakeholders—students, colleagues, parents, and administrators.
	Participants' feelings of unease about the role of the administration *reflect* findings…which suggested that SETs usage increased the distance between faculty and administration.
	Most participants implement their own evaluation to aid *reflection* on their own practice, but point to a lack of professionalism of those around them.

	Comments above may *reflect* different levels of evaluative scrutiny for tenured or non-tenured faculty…where few tenured faculty reported changing their teaching as a result of course evaluations.
	For a third participant, rather than behaviors or 'techniques,' teaching is a 'creative process' which requires constant *reflection* leading to 'refinement' and 'development.'
	There is a lack of a shared sense that SETs *reflect* important aspects of teaching, and the use is not consonant with teachers' educational goals and conceptions of teaching.
	They want more teacher involvement, more dialogue between teachers to discuss the results to aid the *reflective* process for change, and the removal of the pervasive atmosphere of secrecy that surrounds data results.
	Instead of easy to administer SETs, peer review would enable teachers to learn from each other, while self-evaluation would encourage deeper *reflection*, without 'condemning' teachers.
	This would aid the *reflective* process for change and remove both competitive feelings and the pervasive atmosphere of secrecy that surrounds data results.

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