

Noting as Learning: Its Significance for Teaching and Learning Japanese in Volunteer Language Classrooms for Migrants

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Abstract

This paper discusses problems in volunteer Japanese classrooms as a field of teaching foreign language for special purposes, which is to enhance migrant learners in the neighbourhood to participate in the host society through the target language. The data on which the discussion is based was collected from a case study conducted in a volunteer Japanese classroom in eastern Japan. From the point of view of “noting” in the Language Management Theory (LMT; cf. Neustupný 1985, 1994; Jernudd and Neustupný 1987), the findings suggest that although all the learners in the classroom intend to stay in Japan permanently, they appear to be reluctant to interact with local Japanese and to expand their Japanese social network due to the inability to note deviations from norms underlying in Japanese speech situations. In the second half of the paper, I raise an example of teaching materials to illustrate that noting as learning can be enhanced through systematic classroom activities. It is suggested that the ability to become sensitive about possible problems when interacting with local Japanese people can help foreigners in the neighbourhood to be more prepared and thus more confident to use the target language in real life.

Keywords: Migrant Japanese education, noting, language for special purposes

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1.0 INTRODUCTION

Similar to many other developed countries in the world, Japan is experiencing net population loss due to falling birthrates and ageing population and this has forced Japan to seek for labour from overseas. Since the early 1990s, there has been a notable increase in the number of foreign residents in Japan due to amendments to the immigration laws and relaxation of visa requirements (cf. Watanabe 1995; Kondo 2002; Ishida 2009; Li 2012). According to the statistics provided by the Japanese government, 2.2 million foreigners were registered as “foreigners” (note that not “migrants”) as of the end of 2015 (Ministry of Justice 2016). Although the number of foreigners in Japan only constitutes 1.7% of the total population, it has almost doubled the number in 1991 and is steadily increasing.

Compared with Australia, Canada or Singapore, multiculturalism in Japan has received little support from the government in terms of the development of migration and language policy (e.g. Yonese 2006; Ueda & Yamashita 2006; Tomiya 2008, 2009; Sato 2009). It was not until 2006 when the Japanese Ministry of Internal Affairs and Communications compiled “The Plan for Multicultural Coexistence Promotion in Local Communities”, which suggested for the first time to promote Japanese language education for foreigners. Since then, along with the establishment of the Commission on Japanese Language Education within the Japanese Language Division of the Council for Cultural Affairs, several national projects were held in order to improve the content and method of Japanese language education for foreigners living in Japan, and to develop examination measures to further promote Japanese education (cf. Agency for Cultural Affairs 2014). However, as reflected by the large number of volunteer Japanese language classrooms throughout Japan, many local communities cannot but have to take up the burden to promote Japanese education for foreigners (see Section 2 below). In addition to being untrained and voluntary-based, many instructors who teach in such volunteer language classrooms are facing significant problems because of the diversity of learners (e.g. including elderlies, illiterates), the lack of practical syllabus and teaching materials and so on (e.g. Kuno 2002; Ikegami 2007; Shinjo 2008; Tawarayama *et al.* 2013).

This paper aims to address the problem of “noting” in volunteer Japanese classrooms, a field of teaching foreign language for special purposes as the goal of such classrooms is to enhance migrant learners in the neighbourhood to participate in the host society through the target language. As it will be introduced in Section 3 below, “noting” is a jargon used in the Language Management Theory (LMT, cf. Neustupný 1985, 1994; Jernudd and Neustupný 1987) to refer to the meta-linguistic behaviour of a language user when he/she becomes aware any deviations from norms. On the basis of a case study conducted in a volunteer Japanese classroom in eastern Japan, I will attempt to find out different types of problems derived from not being able to note a deviation from norm and consequently hindered the learners from using the target language in real life. After that, I will give an example of teaching materials to illustrate the possibility to promote noting as learning in classroom. It is hoped that the findings can evoke further discussion on the significance of noting as learning in the area of teaching Japanese in volunteer classrooms in particular, and teaching foreign language for special purposes in general.

■2.0 FOREIGN RESIDENTS AND VOLUNTEER JAPANESE CLASSROOMS IN JAPAN

Foreigners residing in Japan who are granted a status of residence with a period of more than three months are required to register. As summarised in Figure 1 below, the largest group of registered foreigners in terms of status of residency in 2015 was categorised as permanent residents (*eiijusha*; 31.4%; 700,500), which was followed by special permanent residents (*tokubetsueiijusha*; 15.6%; 348,626), international students (*ryugaku*; 11.1%; 246,679), trainees (*ginojisshu*; 8.6%; 192,655), long-term residents (*teijusha*; 7.2%; 161,532) and others (Ministry of Justice 2016). It should be added that special permanent residents are mostly descendants of Koreans and Taiwanese who lost their citizenship after the second war world. Since the majority of this group of foreign residents today were born and educated in Japan, they are essentially native speakers of Japanese. Registered foreigners with trainee, student, spouse, family reunion and other visas are usually regarded to as newcomers as most of them arrived in Japan after 1990. The largest community groups in 2015 came from China (29.8%; 665,847), Korea (20.5%; 457,772), the Philippines (10.3%; 229,595), Brazil (7.8%; 173,437) and Vietnam (6.6%; 146,956).

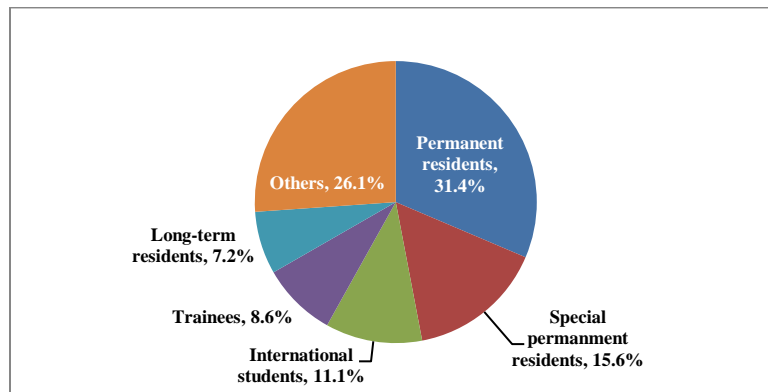


Figure 1 Registered foreigners in Japan as of 2015: status of residency
(Source: Japanese Ministry of Justice 2016)

According to the historical flow of foreigner intake in the Japanese society, Yonese (2006) summarised the characteristics of Japanese education for foreigners in this way.

1. Since early 1980s: Japanese education for foreign students who intend to study in formal Japanese educational institutions.
2. Late 1980s to early 1990s: Japanese education for professionals and trainees in the business and technology areas.
3. Throughout the 1980s: Japanese education for designated long-term residents (*teijusha*) such as refugees from Indochina, returnees, orphans from mainland China and overstay visitors.
4. Since early 1990s: Japanese education for new comers, particularly foreign workers with Japanese ancestry from South America, foreign spouses (brides) in the rural areas, and their children.

As far as the current situation is concerned, a large portion of the burden of Japanese education for newcomers, particularly foreign workers with Japanese ancestry from South America, foreign spouses (brides) in the rural areas, and their children, is taken over by the local Japanese communities. This situation is clearly reflected by the huge number of volunteer Japanese teachers and volunteer Japanese language classrooms in Japan. According to statistics provided by the Agency for Cultural Affairs in 2014 (Figure 2), there were 3,936 full time teachers, 10,114 part time teachers and 18,899 volunteer teachers. This indicates that more than half of the Japanese teachers in the workforce (57.4%) were voluntary-based.

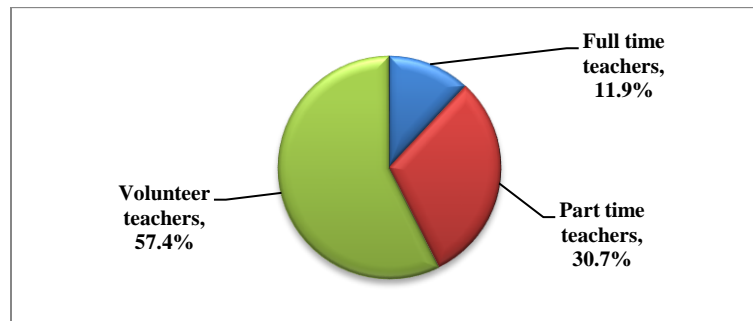


Figure 2 Number of volunteer Japanese teachers
(Source: Agency for Cultural Affairs 2014:10)

Table 1 below shows the types of organisations and facilities which provide Japanese education for foreigners (Agency for Cultural Affairs 2014). The figures show that compared with those offered by universities and other educational institutions, local government run organisations (e.g. *kyoikuinkai* or board of education) and local government affiliated organisations (e.g. *kokusaikoryukyokai* or international association), the number of organisations without official support has stayed at 40% in average and is still slightly increasing (42.4% in 2012; 42.6% in 2013; 46.2% in 2014).

Table 1 Number of organisations which provide Japanese education for foreigners
(Source: Agency for Cultural Affairs 2014:9)

Types of organisations	2012		2013		2014	
Universities and other educational institutions	525	26.3%	560	28.6%	478	25.3%
Local government run organisations	294	14.7%	270	13.8%	229	12.1%
Local government affiliated organisations	331	16.6%	296	15.1%	311	16.4%
Other organisations	845	42.4%	835	42.6%	875	46.2%
Total	1,995	100.0%	1,961	100.0%	1,893	100.0%

■3.0 THEORETICAL APPROACH: NOTING IN THE LANGUAGE MANAGEMENT THEORY

The theoretical approach adopted in this paper has its root on the language management theory (LMT) which was first introduced by Neustupný and Jernudd in the 1980s as a methodological and theoretical framework for the study of contact discourse, or communication between native and non-native speakers (e.g. Neustupný 1985, 1994; Jernudd and Neustupný 1987).

In this theory, it is claimed that it is important to distinguish two processes which characterize language use: (1) the production and reception of discourse, that is, speaking, writing, listening and reading, and (2) the human activities aimed at discourse production and reception. In other words, the former focuses on linguistic behaviour and the generation of language. Activities of the latter type are called language management in LMT framework and they constitute metalinguistic behaviour, or “behaviour toward language”, a term which was used by Joshua Fishman. In one of his recent papers, Jernudd (2016:45) illustrates the LMT theory in this way (Figure 3).

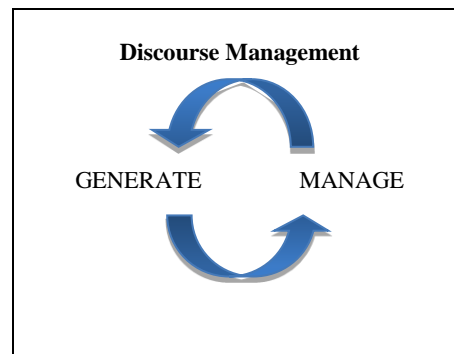


Figure 3 Discourse management (Jernudd 2016:45)

As shown in Figure 4 below, a typical language management process starts with the stage of “noting a deviation from norm” and ends with the stage of “implementation of adjustment”. Let me give an example here. A Greek friend of mine in Australia loves pizza very much. In Australia, it is necessary to make an order on the phone first. My friend confessed to me that every time he prefers to use an English name such as Peter or Simon to order because he knows that it is uncommon in English to have a name with 16 letters and this will give people trouble on the phone. He said that it usually works unless he forgets who he was. In this case we can observe his language management behaviour in this way. Stage 1: he noted a deviation from norm, which is the length of his name. Stage 2: he evaluated that as inadequate and tried to do something with it so that he can buy the pizza. Stage 3: his adjustment plans may have included careful articulation of his real name, or avoidance of using it. Stage 4: he finally implemented his plan by using an English name instead as he thinks that it is not a big deal as long as he gets the pizza. His behaviour toward the use of English has successfully helped him to solve language problems when interacting with local Australians.

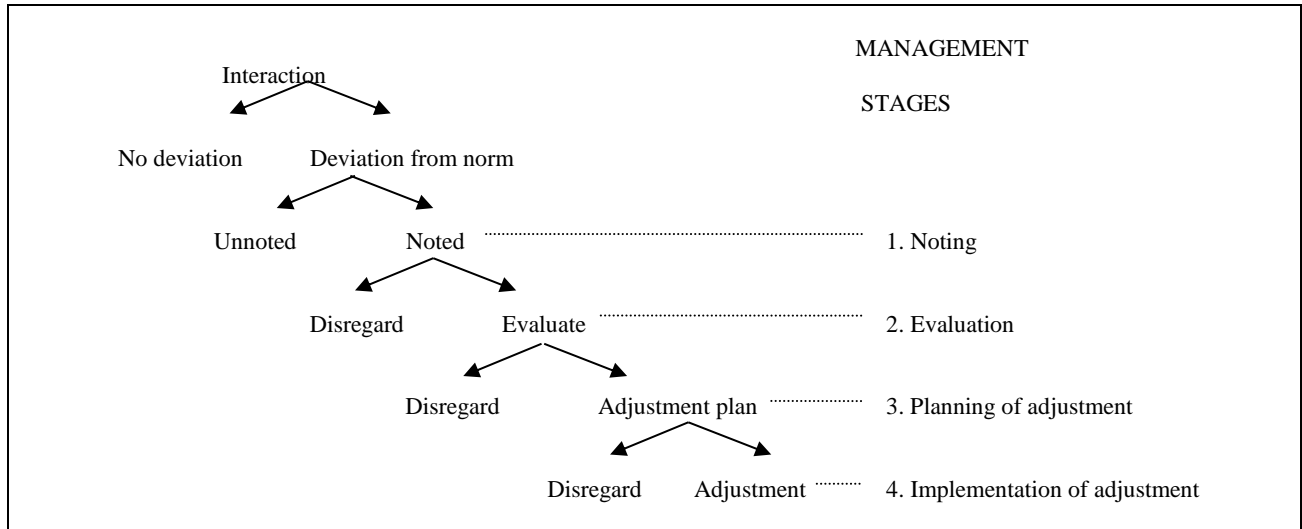


Figure 4 A typical language management process (Neustupný 1985)

As mentioned above, most learners in volunteer classrooms are newcomers who want to settle down in Japan as soon as possible. Therefore, from the point of view of the learners, it will be meaningless if they just acquire the linguistic knowledge of Japanese without reasoning how such Japanese works in the society, and how they can design the use of such Japanese according to their personal circumstances when interacting with local people in real life. Acquisition of this kind of meta-linguistic ability can be regarded as “noting as learning”.

4.0 DATA COLLECTION

Discussion in the present study is based on the data collected from a case study which I conducted in a volunteer Japanese classroom in eastern Japan in 2014 and 2015.

The classroom offers four classes for zero beginners, three for beginners, and one for upper beginners. There are also two classes for the study of Chinese characters and one class for free talk. All these classes are two hours long, and students meet once a week for ten weeks in one semester (total 20 hours). Any foreign residents over 15 years old in the community can join the classes as many as they like and as long as the time suits them. The fee for each class a semester is 1000 yen (approximately 10 US dollars). In 2015, more than 250 foreign residents from 27 countries attended the Japanese classes. In this Japanese classroom, there are about 60-70 volunteer Japanese teachers. All classes are taught by two teachers, one acts as the main teacher and another one as the supporting teacher. There is no textbook for the free talk class. All other classes are mainly based on either “*Minna no Nihongo*” (3A Corporation 1998) or “*Weekly J*” (Bonjinsha 2012).

Surveys that I conducted include the followings.

1. Observation of Japanese class
2. Interviews with the coordinator (1F)
3. Meetings with 4 experienced teachers (3F, 1M)
4. Participation in 2 study workshops for volunteer teachers organised by the local government which subsidizes the volunteer Japanese classroom

Background of learners in the observed classes is summarised in Table 2 below.

Table 2 Background of learners in the observed volunteer Japanese classroom

		Zero beginners class	Beginners class	Upper Beginners class
Chinese	M	1	-	-
	F	6	2	6
Sri Lankan	M	-	-	-
	F	2	-	-
Thai	M	-	1	-
	F	-	-	-
Tanzanian	M	-	-	-
	F	-	1	-
Total (19)		9	4	6

In the following section, let us take a look of some problems related to noting in the case study.

■5.0 PROBLEMS OF “NOTING” IN VOLUNTEER JAPANESE CLASSROOMS

As reported by all the volunteer teachers through the interviews, when they first started to teach, they devoted all their energy to “teaching the textbook”. However, as they become more experienced, they found that it is not sufficient. The biggest problem as they see is that even if their students gradually become more competent in Japanese, they do not necessarily use the language with Japanese people so as to get involved in the local community. This can be reflected by the narratives recorded in the interviews. Let me introduce four cases here.

- Case 1: *One Filipino student in my class has lived in Japan for more than 10 years but as far as I know she has never gone out by herself. She speaks her own language at home with her Japanese husband. One time when her husband was on long business trip, she was so unfortunate that someone broke in her house. She was very afraid but she couldn't do anything as she had no one that she could contact. When I rang her up on the phone to find out why she was absent, she burst into tears.*
- Case 2: *One time I tried to teach how to make an enquiry in order to join activities such as Yoga or flower arrangements in a culture centre. I was so surprised that most of the students didn't actually know what a culture centre is. You know, it is so common in Japan. Some students said they did know about it but it is too scary to go by themselves.*
- Case 3: *Most of our students are young mothers and people who are hunting for job so they don't have much personal network. When they have trouble, they will contact us, like asking us to accompany them to the local government office to do some formalities. As for entertainment, they will go out with their friends from the same country, like going to karaoke box. In a way, they can actually live in Japan without much Japanese.*
- Case 4: *Many of our students are happy to stay in the Beginners course forever. It seems that they do not want to graduate. They can meet people from their own country and foreigners from other countries in the Japanese class and through other activities like excursions and cooking events organised by the volunteer classroom. They use Japanese with other foreigners but not with Japanese people.*

As we can see clearly in the above cases, although all the students were studying Japanese and living in the neighbourhood of where the volunteer classroom was located, they appeared to be reluctant to utilise their Japanese knowledge even if they were in trouble (e.g. Case 1: the Filipino wife who avoided asking for help when her house was broken in); when they were in need (e.g. Case 3: young mothers and job-hunters who avoided doing formalities by themselves in local government office); and when they were at leisure (e.g. Case 2: students who felt scary to join activities in culture centres). Instead of using Japanese to initiate interaction with the local Japanese, they tended to limit their social network by interacting only with their immediate family (e.g. the Filipino wife in Case 1); friends from the same country (e.g. students who go to karaoke box in Case 3); fellow students in the volunteer classroom (e.g. students who want to stay in the beginners course forever in Case 4); and their Japanese teachers.

In view of the students' limited participation in the local Japanese social network, both the coordinator and the volunteer teachers in the survey expressed that they reset the goal of teaching Japanese in the volunteer classroom. What they aim at now is “to become competent in Japanese, and to enter the Japanese society. Not as a guest, but a full member”. This view coincides with what has been widely reported in previous studies in the area of “community-based Japanese language education”, or “*chiiki Nihongo kyoiku*” in Japanese (e.g. The Society for Teaching Japanese as a Foreign Language 2008, 2011).

As mentioned above, most of the students who attend the volunteer Japanese classes are newcomers and they prepare to live in Japan permanently. Here we want to ask why students appear to be reluctant to use Japanese to Japanese native speakers outside the classroom. In the traditional teacher-centred paradigm of foreign language education, one may claim that it is the students' responsibility. It seems that problems can be solved if the students become more motivated and more active. However, from the point of view of language management, the problem of being unable to “manage” the situation is evident. As explained in the previous section, one cannot implement any plans of adjustments (i.e. generation of language) as desired if he/she does not even notice that there is a different way of participation in the first place.

According to my observation of the Japanese classes, interviews with the teachers and discussions with teachers in the study workshops, I found that many of the students in the volunteer Japanese classroom were not able to note the following types of deviations from norms of participation when the language used is Japanese.

Japanese is a High Context Culture

Japanese is usually regarded as a high context culture (Hall 1976). With an emphasis on shared understanding and interpretation of the context, people from a culture of higher context can communicate with few words and thus many things in daily communication are left unsaid. During the interview, the coordinator of the volunteer Japanese classroom explained how she saw the different pragmatic usage of Japanese and English in this way.

- Case 5: *We teach something like “the book is on the table” (in Japanese: “tsukue no ue ni hon ga aru”). It is such a simple sentence but it seems that we see a different world out of it. You know, if we hear someone saying “the book is on the table”, we will think about the reason straightaway. So we will take it as an imperative, like “please bring it here”. But the students only see the surface meaning and take it as declarative.*

As it is clear in her explanation, the pragmatic usage of “the book is on the table” in Japanese easily creates problems for learners to participate in the interaction if they are from a culture of lower context.

Verbal Communication Starts Only When A Speech Situation Is Identified

As I have suggested before (Fan *et al.* 2014a, 2014b), verbal communication starts only when a speech situation is identified. In other words, if a situation is not recognised as appropriate or necessary for verbal communication, participation is unlikely to occur even if the speaker is

good at the language. As we can find out from the following report from one of the volunteer teachers, students in her classroom do not seem to understand why it is necessary to have a formal self-introduction section in every first class they meet.

Case 6: *In our centre, we have three semesters in a year. It is strange that usually there are very few students in the first class of each semester. Most of the students start to come from the second class. At first we didn't know why, but now we know that because the students don't want to do self-introductions in Japanese. They seem to think that it is a waste of time and unnatural.*

As a result, awkwardly for most Japanese teachers, many students only start to go to join the lesson from the second class instead of the first class.

People Behave Differently In Contact Situations

“Contact situation” is a concept introduced by Neustupný in the 1980s for the study of situations which involve foreigners or the use of foreign languages. As he stresses, people very often behave differently or even lose control in contact situations (e.g. Neustupný 1983). During the interview, one volunteer Japanese teacher raised a case which happened in a gathering organised by the classroom. She explained in this way.

Case 7: *You know it is basic to teach humble expressions such as “it is a boring thing” (in Japanese: “tsumaranai mono desu ga”) when someone is giving a gift. But, it was so funny that in the party last time, all those who said “tsumaranai mono desu ga” were the students. None of the Japanese guests used that expression with foreigners.*

Obviously, both the Japanese and the foreigners in this situation were sensitive of their counterparts being “different” (i.e. “foreignness” in the contact situation) and thus changed their way of communication.

The Use Of Language Has To Be Supported By Sociolinguistic And Sociocultural Knowledge

As widely studied in the area of ethnography of communication (e.g. Hymes 1974) and sociocultural approaches to learning and development (e.g. Vygotsky 1978), understanding of sociolinguistic and sociocultural contexts is crucial for language use.

Let me give an example that I observed in the beginners Japanese class. The students were studying expressions necessary to be used when visiting a clinic in Japan. At the beginning, the teacher showed the students cards with the expressions for different kinds of clinics in Japan. She explained that *naika* is an “internal doctor” whereas *geka* is a “surgeon for external disease” and *hifuka* is a “skin doctor”. One student from Thailand asked what happens if he is bitten by a dog. The discussion followed shows that while the students had little problem with the skin doctor, they were unsure about the thinking of internal and external disease. Interestingly, all four students in the class expressed that they have not seen a doctor after they moved to Japan because “it is too scary”. All these indicate that mastery of linguistic knowledge (e.g. reading, writing and meaning of *naika*, *geka* and *hifuka*) cannot guarantee participation in the target language without understanding the system and value of how people act and think in the society where the target language is used.

■6.0 HOW TO ENHANCE “NOTING” IN A LANGUAGE CLASSROOM? AN EXAMPLE

In this section, I will introduce an example of teaching materials which was developed in the paradigm of “Teaching Japanese for Interaction” advocated by Neustupný (1995), aiming to encourage students to participate in contact situations through using Japanese initiatively with Japanese native speakers. Since the goal is participation and not merely acquisition of skills for production and reception of Japanese discourse, a special focus is placed on how to help the students to become aware of possible problems (i.e. noting) if they want to take the initiative to communicate with Japanese people in Japanese.

The teaching materials were compiled in a textbook entitled “Interaction in Japanese”, which was published by Bonjinsha in 2014 (Fan, Yoshida, Takeda, Tokunaga and Yamada 2014a). It is composed of 10 lessons, each presents a situation that overseas students with some competence in survival Japanese are likely to encounter during their stay in Japan. Students are guided to learn Japanese necessary for taking part in different speech events in a situation when Japanese is used as the main language, such as self-introductions in a culture exchange party, small talks in home visits, and inquiries on the telephone.

Each lesson is made up of 4 parts.

- Part 1: Let's think about it: what situation?
- Part 2: Let's get ready
- Part 3: Let's try it out
- Part 4: Let's use it in real life

The core of each lesson is placed on Part 3, where learners will participate in a special event called “performance activity” as a rehearsal of using Japanese in a situation close to that of the lesson in real life. In this activity, students will experience an authentic situation designed by the teacher according to resources available in his/her learning environment. Prior to this performance activity, students are guided to take a closer look at the characteristics of some related situations in Part 1 so as to help them to interpret what the situation, and to practice Japanese necessary for participation in such situations in Part 2. The goal of each lesson is to help students in the class to become confident to participate in similar situations that they encounter in real life through the Japanese language.

Many attempts have been made to enhance noting of problems when the learner, being a foreigner, tries to use Japanese. Let me introduce a few examples here.

Noting Through Observation

Example 1: Is this a speech situation?
In the elevator (Fan *et al.* 2014a:65)



In Example 1 here, students will wonder why nobody speaks in the elevator or in other crowded areas in Japan. This is to make students aware of the fact that some situations in Japan are not supposed to be a speech situation.

Example 2: What is the significance of this situation?
When introducing yourself at an exchange party with high school students (Fan *et al.* 2014a:3)



Many foreigners are not good at dealing with Japanese in first time meetings. Obviously it is not because the expressions for self-introductions are difficult, but because it is formal, ceremonial, and very often they are overwhelmed because they cannot remember Japanese names even though they are being introduced. However, it is important for the students to notice that there is a meaning behind those ceremonies in order to build up a long term relationship with Japanese.

Noting Through Comparison

Example 3: Is it a feature of Japanese speech?

Noting can also be enhanced through comparison. For instance, students will listen to two versions of a conversation between a Japanese and a foreigner. They will notice that it is more desirable to give verbal back-channel responses, or *aizuchi* in Japanese such as “*hai*”, “*ee*”, or “*soo desu ka*” when speaking in Japanese.

Example 4: What can be done when facing a problem?

Through comparison of two versions of a conversation between a Japanese and a foreigner, students will also notice that there are different ways to ask for clarifications if they face a comprehension problem.

Noting Through Practice

Example 5: How a situation is structured

In Part 2, while learning grammar and vocabulary necessary for the selected situation, students are encouraged to construct a situation by using the Japanese they are studying. Through practices such as role-play and games, students will notice how a situation is structured. Other than just answering questions as foreigners normally do, they can participate in the situation more actively if they can initiate an interaction, to sustain an interaction and to finish up an interaction (Figure 5).

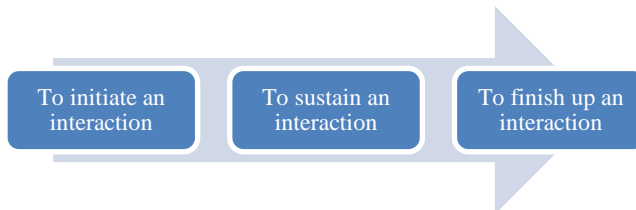


Figure 5 Image of how a situation is constructed
(Fan *et al.* 2014a, 2014b)

Noting Through Performance

Example 6: How to make language work

By participating in the performance activity with the help of Japanese visitors in Part 3, students will notice that they cannot use Japanese without a purpose. In order to achieve the goal of communication, they need something more than linguistic competence such as grammar, vocabulary and pronunciation. Other than linguistic competence, they will notice the importance of sociolinguistic and sociocultural competence in order to make the language “work”.

Noting Through Implementation In Real Life

Example 7: How do people react when dealing with foreigners?

When your friend introduces you to others (Fan *et al.* 2014a:2)



In Part 4, students are encouraged to implement what they have learnt through classroom activities in similar situations in their real life. Since students are of diverse background, they can exchange opinions in class. For instance, the reaction of learners with strong foreign features like Liz in Example 7 here can be very different and thus they can exchange ideas about what can be done if they want to switch to Japanese based on their own experience. Evaluations can in turn accelerate further notings and adjustments for improvement.

7.0 CLOSING REMARKS: NOTING AS LEARNING

On the basis of the discussion so far, I shall claim that it is beneficial and essential to integrate the element of “noting as learning” in the case of language classrooms for migrants such as the volunteer Japanese classrooms in Japan. My claim can also be supported by an observation that norms are not easy to be “taught”, as opposed to “noted”, in these classrooms for at least the following reasons.

- There is no common language in the classroom.
- Students are of diverse background, not only in terms of language and cultural background but also readiness of learning (e.g. elderlies, illiterates).
- Regular attendance is not guaranteed since the students are also voluntary-based.
- Contents which should be covered are vast and abstract.

Nevertheless, active notings can be expected through systematic and well-planned activities in classroom such as the teaching materials introduced in the previous section. As far as enhancement of noting for learning is concerned, there are some advantages in Japanese volunteer classrooms. In the first place, as a matter of fact, about 30% of the voluntary Japanese teachers are over 60 years old (cf. Agency for Cultural Affairs 2014:10). Therefore, although they are not professionally trained, they are experienced Japanese language users and hosts of the society. Students who have lived in other countries before they moved to Japan and those of multilingual background are experienced participants in contact situations. In addition, unlike in formal education, there are less strict rules for assessment and promotion of level in the curriculum. All these may contribute to noting in the classroom. In reality, how individual teachers and students react to such notings? How they share their experience with others in class? How notings enhanced by different classroom activities affect participation in real life and vice versa? All these questions are to be answered through further empirical and theoretical research.

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