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In Language Education
2nd Conference
Proceedings**

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PREFACE

It is with great pleasure that we present you a selection of the works presented at the Japan Association for Language Teaching (JALT) Intercultural Communication in Language Education Special Interest Group (ICLE SIG) 2nd Conference, which was held on September 10th, 2022. These proceedings are meant to serve as a tangible showcase of the ICLE SIG's mission; which is to bridge the gap between theory and praxis of intercultural communication in language learning by addressing:

(1) various approaches for teaching intercultural communication in a language classroom, allowing educators to become better informed about teaching a L2 from an intercultural education perspective

(2) the development of resources appropriate to a foreign language teaching environment, taking into consideration the practical challenges of bringing culture into the language classroom

This *raison d'être* as a JALT SIG is underpinned by the need for language learners to be prepared to engage in meaningful cross-cultural exchanges, whether in business, diplomacy, academia, or personal relationships. Given our increasingly globalized and interconnected world, the ability to comprehend cultural cues, navigate differences, and communicate effectively is no longer an optional skill but a necessary one. In this sense, the articles presented hereupon approach this need through 5 different points of view. *Ostman & Xethakis* present an innovative way for using the Database of Immigrant Narratives (DIN) for facilitating the exposure of students to alternate cultural perspectives. *Ryan*, on the other hand, describes a thought-provoking (and rather mnemonic) way to approach the issue of Stereotypes in the classroom; using the metaphor of a lawyer riding on an elephant (the lawyer -slow-thinking mind- might be able to rationally explain the negative side of stereotypes, but it rides the actions of an elephant's -fast thinking mind- having no control over them). *Johnson & Kang* relate their experiences of taking a group of students on a study abroad trip during the COVID 19 pandemic, describing all the travails and intercultural insights derived from this experience. In addition, *Thanh* applies Bennett et al's' (2013) ideas on cultural awareness through self-reflection on a storytelling-centric strategy that can elicit intercultural competence development in students. Lastly, *Jactat* gives a detailed theoretical rationale of how an in-class activity (BARNGA) can be used for simulating the kind

of puzzling moments that happen when one enters in contact with foreign cultures, namely, Oz moments.

We hope that this selection of articles may prove to be useful to all language educators that seek (but perhaps struggle) to bring intercultural communication learning into the language classroom. Even more, we hope they can become a starting point for further discussions and research in terms of “connecting-the-dots” between language learning and the development of cross-cultural awareness.

For last but not least, we would like to thank all presenters, conference attendees, SIG members, reviewers and officers for their invaluable support in making our 2nd conference happen. Without you, these proceedings wouldn't have been possible. In addition, we would also like to express our gratitude to JALT; as it is its very nature as an umbrella organization what gives us the platform to carry on our initiatives as a SIG.

Javier Salazar & Gaby Benthien
(Co-editors)

TABLE OF CONTENTS

1. Using the Database of Immigrant Narratives in a Class for Third-year English Majors.....	2
<i>Ostman, D. & Xethakis, L.</i>	
2. Talk to the Elephant: How Shall We Address Prejudice?	29
<i>Ryan, S. M.</i>	
3. Reflections on Japanese University Students Participating in an International Summer Workshop in 2022.....	40
<i>Johnson, A. C. & Kang, N</i>	
4. Critical Reflection in Developing Intercultural Competence	54
<i>Thanh, T. M. D.</i>	
5. Simulating OZ Moments in the Classroom with the BARNGA Activity	70
<i>Jactat, B.</i>	
6. ICLE SIG 2 nd Conference Program, September 10 th , 2022.....	84
7. About Us: Ways of Becoming Involved with the ICLE SIG.....	85

Using the Database of Immigrant Narratives in a Class for Third-year English Majors

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Abstract

Containing forty interviews of immigrants from various countries residing in Japan, the Database of Immigrant Interviews (DIN; www.icnresearch.net) was launched in March 2022 to provide substitutional intercultural encounters through which learners gain the opportunity to encounter individuals to whom they lack physical access. Grounded in pedagogy from the field of Narrative Medicine, the primary objective of the DIN involves assisting learners to engage in perspective taking to consider how they would act and feel in culturally diverse situations. In addition to outlining the features of the DIN and its classroom applications, this research presents preliminary results from a pilot implementation of the DIN in a class for third-year English majors at a private university. An empathy scale and exit survey were employed indicating improvements in learner ability to engage in perspective taking from alternate cultural perspectives.

要旨

2022年3月、日本在住の様々な国の移民40人のインタビューを収録した「移民インタビューデータベース」(DIN; www.icnresearch.net)は、学習者が物理的にアクセスできない個人と出会う機会を得ることで、異文化間の出会いを代替することを目的に開設された。DINの主な目的は、ナラティブ・メディシンの教育学に基づき、学習者が文化的に多様な状況下でどのように行動し、感じるかを考える機会を提供することである。本研究は、DINの特徴や授業への応用について概説するとともに、私立大学の英語専攻3年生の授業でDINを試験的に導入した結果について報告するものである。エンパシー・スケール(共感力評価基準)と終了時アンケートが実施され、異文化の視点から物事を捉える学習者の能力が向上していることが示された。

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Reflecting on Kolb's (1984) Experiential Learning Cycle, "whereby knowledge is created through the transformation of experience" (p. 41), intercultural interactions frequently form the core of intercultural competence curricula in multicultural learning environments (Deardorff, 2011). These interactions typically take place between classmates from differing cultural backgrounds, bolstered by activities involving the cultural diversity present on campus and in the community (Deardorff, 2011). Many learners in multicultural environments also come to the classroom with personal experiences with members of various cultural groups that they are able to utilize in coursework. Intercultural interactions promote cultural understanding because they provide opportunities for individuals from different cultures to share their perspectives, beliefs, and values (Cushner & Brislin, 1995). Through these interactions, people can learn about and appreciate the similarities and differences between cultures, leading to a better understanding and mutual respect. Interactions also enable individuals to gain firsthand experiences and insights that can challenge stereotypes and misconceptions and aid in the development of cultural competence (Hadley, 1993).

Pre-pandemic trends of increasing immigration and inbound tourism notwithstanding (Statistics Bureau of Japan, 2021; Japan National Tourism Organization, 2022), many Japanese learners continue to lack opportunities for meaningful physical interactions with members of other cultures, particularly outside of the major urban centers. For many educators in Japan, the pedagogical paradox is clear: to learn about others, we need to learn *from* them through interactions. How can such learning take place when the "others" are not present?

Empathy in Education

The above situation is not unique to EFL educators working in homogeneous environments. Narrative Medicine, pioneered by Rita Charon and John Launer (Zaharias, 2018), has emerged to address a similar problem arising in medical education: physicians-in-training frequently experience difficulties empathizing with individuals and groups who differ from them in age, medical condition, economic status, and sociocultural background. For young healthy doctors, patients suffering from chronic conditions represent outgroups with whom it is difficult to provide sensitive care. Furthermore, throughout their medical training, doctors typically have limited access to patients, from which to develop the ability to empathize and gain understanding.

By empathy is meant perspective taking (i.e., cognitive empathy), which Goldie (2000) characterizes as "a process by which a person centrally imagines the narrative (including the thoughts, feelings, and emotions) of another person" (p. 195). Perspective taking involves

thinking oneself into another's mental state to imagine how an empathy target might think and feel. For educators in medicine, the ability to shift perspectives—to see the world from the eyes of the patient—is a crucial ability connected with superior medical outcomes.

While narrative medicine employs physical physician/patient interactions, more often learners are presented with *substitutional* encounters through literature, video and other mediums, in order to experience issues related to patient care *from the perspective of the patient*. Recorded patient interviews, in particular, have been employed to raise learner scores on empathy instruments (see Heidke et al., 2018; Sweeney & Baker, 2018). Curricular interventions typically include 1) a patient narrative (i.e., a video interview), 2) written reflective exercises where the learner is asked to engage in perspective taking, and 3) group discussions (see Shapiro et al., 2004; DasGupta & Charon, 2004; DasGupta et al., 2006).

If the empathic doctor is a more effective doctor, the language learner with the ability to see the world from various cultural perspectives can be expected to be more effective in intercultural situations. As such, the importance of perspective taking in the acquisition of intercultural competence has been variously indicated. In presenting a Developmental Model of Intercultural Sensitivity, Bennett (1986) asserts that in order to reach higher stages of competence (ethnorelativism) learners must develop the ability to “empathize or take another person’s perspective in order to understand and be understood across cultural boundaries” (1993, p. 17). Bennett further states that “people at adaptation [an advanced stage] can engage in empathy—the ability to take perspective or shift frame of reference vis-à-vis other cultures” (2004, p. 68). Similarly, Byram (1997) indicates the importance of an educational focus on developing critical cultural awareness, through which students take alternate perspectives to consider and analyze issues related to culture. Similarly, Sercu (2005) succinctly defines intercultural competence as “the ability to see the world through the others’ eyes” (p. 2). Such an understanding corresponds with Deardorff’s (2006) findings in attempting to construct a unified definition, where the only concept to receive consensus was that intercultural competence involves “understanding others’ worldviews” (p. 249).

Taking the perspectives of cultural others through substitutional encounters such as video represents one strategy to address issues posed by learning environments with minimal cultural diversity; however, lack of access to others is not the only issue faced by language learners in Japan. While this phenomenon is hardly unique to the Japanese, Gudykunst et al. (1992) has posited that Japanese learners are significantly influenced by ingroup/outgroup constructs, a claim that has been corroborated by Hinenoya and Gatbonton (2000)

and Neuliep et al. (2001), who found that Japanese students exhibited pronounced ethnocentric attitudes compared with other groups (e.g., American students). Ingroup/outgroup perception is an important variable, as according to Rodríguez-Pérez (2011) “the perception of strong differences between the ingroup and the outgroup is an element that lowers humanization” (p. 685).

Empathic exercises as utilized in narrative medicine curricula can mediate the barrier to intercultural understanding posed by perceptions of non-Japanese as members of outgroups. Having subjects engage in conscious perspective-taking exercises has been demonstrated to reduce prejudicial attitudes towards outgroups (Batson et al., 1997; Batson et al., 2002), as well as towards outgroups perceived to be racially or ethnically distinct (Stephen & Finlay, 1999; Finlay & Stephen, 2000). The mechanism by which perspective taking is able to alter ingroup/outgroup perceptions has been theorized by Wright et al. (1997) as relating to the creation of a *self-other overlap*: “In an observed in-group/outgroup friendship, the in-group member is part of the self, the out-group member is part of that in-group member’s self, and hence part of myself (p. 76).” Furthermore, such a self-other overlap may also function to alter perceptions of other cultural groups, with the effect that familiarity with a member of another group may result in extensions of self-similarity to the other’s group as a whole (Galinsky & Moskowitz, 2000).

By employing strategies similar to those utilized in narrative medicine, Japanese learners can experience members of outgroups through video interviews, with which they can interact to gain cultural knowledge and deeper understanding through perspective-taking. While video interviews are utilized to substitute for physical interactions, there is reason to believe that this medium presents several advantages. Video media can be paused, replayed, and can function to “create a safe, non-threatening space to access, experience and process emotion” (Brand et al., 2017, p. 433). Encounters with members of other cultures through video may also represent a less stressful method of facilitating initial interactions with members of outgroups.

A further benefit to the educator involves an alternative vehicle for incorporating cultural components into EFL curricula, a principal concern of past scholarship, but one which Tran (2010) has noted a precipitous decline in recent decades. This wane in enthusiasm for the integration of culture in the EFL classroom may relate to the perception of cultural components as representing an added burden to the teacher, to which may be added confusion from the inability on the part academics to achieve a consensus regarding the optimal

implementation of such components (Dema & Moeller, 2012). Furthermore, EFL educators Bram and Kramersch (2008) report that it is common for educators to feel hesitant or lacking in the qualifications to cover content related to a cultural group to which they do not belong.. The above considerations may partially explain why many educators implement information-heavy approaches to teaching culture, which Galloway (1981) has variously called the *4-F Approach* (folk dances, festivals, fairs, and food), and *The Tour Guide Approach* (identification of monuments, rivers, and cities). By facilitating discussions about culture through the experiences of interviewees from various cultural backgrounds, video interviews provide an alternative to information-centered approaches to culture.

This paper presents a pilot implementation of an online database of video interviews created for EFL educators teaching in learning environments where there is minimal access to members of other cultures. The following sections introduce the database, report the results of the pilot in a one-year course for third-year English majors, and conclude with a discussion concerning recommended practices for educators desiring to utilize this resource.

The Database of Immigrant Narratives

Launched in March 2022, the Database of Immigrant Narratives (DIN; www.icnresearch.net) is a video resource consisting of forty interviews of immigrants from twenty countries to Japan.

The occupations of interviewees represent a wide range of economic sectors, including manufacturing, agriculture, healthcare, education, business, and the service industry. Completed with funding by the Japan Society for the Promotion of Science (JSPS) Grant-in-Aid for Scientific Research and the Japan Ministry of Education (MEXT), Kakenhi 21K13084 (2021-24), all interviews were conducted between August 2021 and March 2022.

Figure 1:
The DIN interface

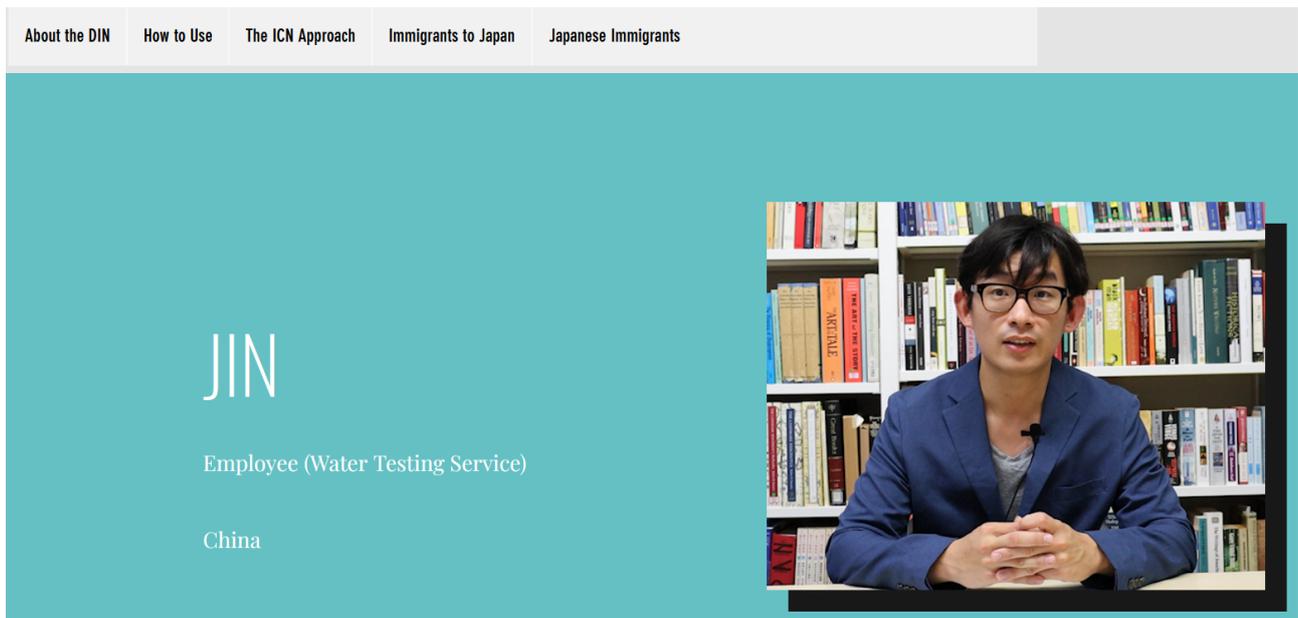
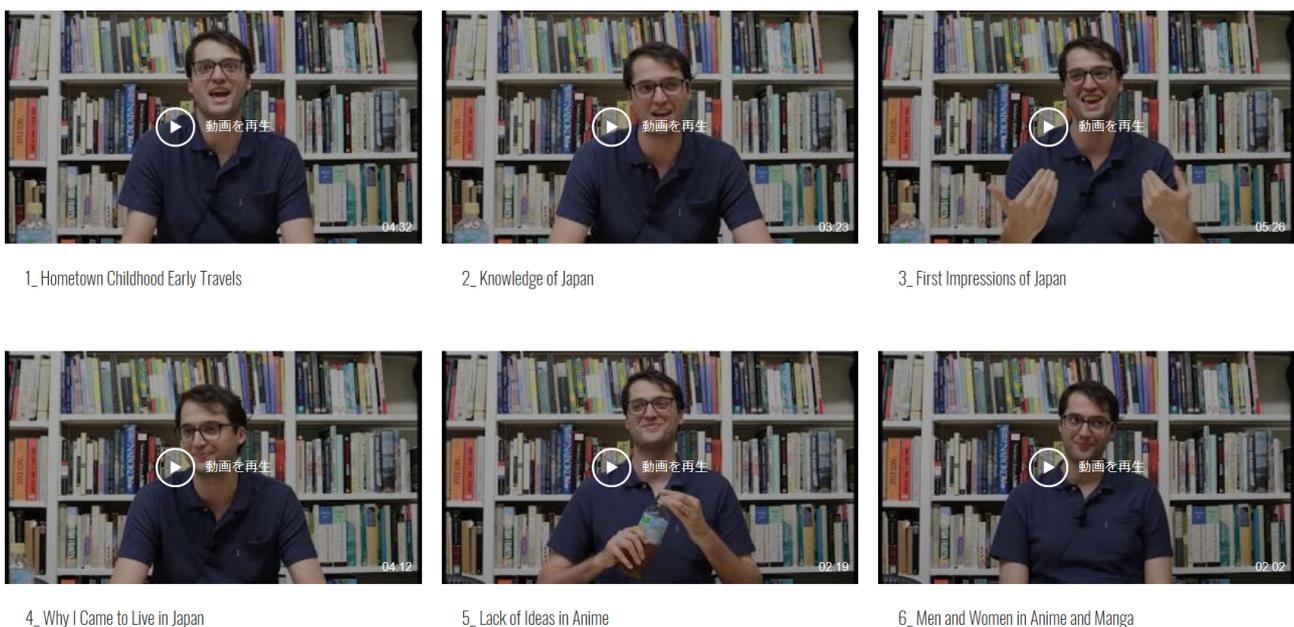


Figure 1 shows how each interview in the interview section of the database is allocated a unique page providing interviewee name, occupation, and country of birth. Interviews are segmented by topic, typically with one video clip for each interview question, with the complete interview presented at the bottom of each page (Figure 2).

Figure 2:
Video clips organized by question



Interviews were initially scheduled in English; however, it transpired that some interviewees were unable to provide adequate responses in that language. In such cases, interviews were conducted in Japanese.

Interview questions were provided to interviewees prior to interviews and fell broadly into two categories. The first set of questions (Getting to Know You) asked interviewees to relate information regarding their hometown, their childhood/school experiences, as well as challenges they faced growing up.

These first questions were included for two reasons. First, research has emphasized the efficacy of drawing attention to interpersonal similarities in background, life experience, and challenges to reduce perceived foreignness presented by outgroups (Diehl, 1988; Duck et al., 1998). Learner perception of similarities in life experiences between themselves and interviewees facilitates engagement in perspective taking through a neural mechanism referred to by Gutsell and Inzlicht (2010) as *perception-action-coupling*. The researchers hypothesize that while associations with one's ingroup result in the firing of specific motor neurons, they fail to do so when the subject is a member of a perceived outgroup.

Although research into the neuroscientific mechanisms underscoring empathy is far from complete, research in psychology supports the concept that self-disclosure of personal information, such as is common in the interviews, functions to counteract prejudicial attitudes (Turner et al., 2007; Davies et al., 2011). Although these studies employ physical encounters, some research exists suggesting that with regards to empathic responses, the brain makes a minimal distinction between information related through the medium of video and that delivered face-to-face, particularly when the upper body is fully visible in video (Nguyen & Canny, 2009).

A second reason for including background information regarding interviewee's hometown and childhood relates to the importance of acquiring specific cultural knowledge necessary to understanding interviewee attitudes and motivations. Rather than providing general cultural knowledge, learners are made aware of cultural information specific and relevant to the experiences of the interviewee. This inside-out approach to the transmission of cultural information stands in contrast to top-down, survey-based approaches.

The second set of questions (Your Experiences in Japan) relate to the interviewees experiences in transitioning to live in Japan. All interview questions are listed in Appendix A.

While these two sets of questions formed the core of each interview, follow-up questions significantly expanded the content of interviews, which typically ranged from thirty to ninety minutes in length.

The goal of each interview was to provide a complete narrative, which in its simplest sense is “a story or a description of a series of events” (Cambridge Dictionary, 2019) typically containing: 1) a beginning, middle, and end, 2) a plot, and 3) action (Riessman, 2008). Employing the narrative form has several advantages over non-narrative presentations of culture. Not only are narratives a ubiquitous fact of human existence, “present in every age, in every place, in every society” (Barthes, 1975, p. 237), research suggests that information presented in narrative form is often retained at a higher rate than non-narrative, expository texts (Marsh & Fazio, 2006; Zwaan, 1994).

Immigrant narratives typically contain multiple aspects common to Joseph Campbell’s (1949) “Hero’s Journey,” including a call to adventure, challenges, and transformation through the struggle required to adjust to a new country. Such elements result in learner’s unconsciously adopting character perspectives, a phenomenon known as *character identification*. According to Oatley (1995), when learners identify with characters, they not only co-experience the events in the narrative, but they are also invited to empathically experience the feelings and emotions of characters. Within narrative medicine, this phenomenon is referred to as *narrative empathy*, defined by Keen (2013) as “the sharing of feeling and perspective-taking induced by reading, viewing, hearing, or imagining narratives of another’s situation and condition” (“narrative empathy,” para 1).

Piloting the DIN in a Class for Third-year English Majors

After launching the DIN in March 2022, a pilot implementation with two aims—first, to measure the effect of the DIN on students’ students’ empathic abilities; and second, to uncover the areas of the curriculum that students found particularly meaningful and to identify areas of the DIN that could be improved—was conducted in a year-long seminar course with third-year students in a small private university in Kyushu, Japan.

Participants and Procedure

Five female third-year students participated in the course. While no instrument was employed to assess subjects’ English ability, instructor assessment placed subject proficiency in the Elementary/Intermediate range (CEFR A2/B1).

At the beginning of the course, students were told its purpose, to develop students' ability to see the world from a variety of cultural perspectives in order to understand people who are different (e.g., different cultural background, age, socioeconomic status, etc.), and that they would be watching interviews of people from various countries living in Japan.

The first two classes were used to view and discuss the narrative of one immigrant (Joe; America). This interview was selected to begin the course due to the interviewee's family connections to Japan (grandfather immigrated to Hawaii from Okinawa). It was hypothesized that this connection to Japanese culture might mediate students' perception of him as a member of an outgroup. Students were individually assigned video clips which they watched independently before viewing together as a class. Following each clip, the student assigned the video offered a summary of the content, aided by the teacher when necessary. Cultural-specific aspects of the narrative were also discussed as a class (e.g., present Japanese-American population; historic Japanese immigration to Hawaii, etc.). Clips were watched sequentially until all had been viewed, after which students completed a series of written perspective-taking exercises asking them to reflect on the experiences of the interviewee, and to imagine themselves in the life experiences of the interviewee to consider how they would think and feel. The second class concluded with an open discussion, giving students opportunity to share their reflections with the class. This process was repeated with different interview subjects in classes 3 and 4 (Mercy; the Philippines), 5 and 6 (Luz; Mexico), 7 and 8 (Jin; China), 9 and 10 (Hasan; Indonesia), 11 and 12 (Marko; Germany), and 13 and 14 (Lily; Canada). The selection of interviewees was undertaken to provide students with subjects of both genders, of various ages, and from a variety of cultural backgrounds. The final class of the semester was used to discuss the seven interviews covered. In the first class of the second semester (class #16), students were informed that they would be responsible for completing a 1,500-word English report on an interviewee not covered in the first semester and consisting of three sections: 1) an explanation of the cultural background of the subject, 2) a summary of their life narrative, and 3) a discussion of what the student learned through interaction with the subject. Although results were discussed in the final class, no class time was provided for this assignment.

Unlike the first semester, where individual narratives were viewed sequentially, classes in the second semester were organized by topic, each of which corresponded to specific interview questions. In classes 1 and 2, videos from various interviewees were viewed to investigate the question of why immigrants choose to come to Japan. As in the first semester, students were assigned videos to watch independently, before viewing as a class. Likewise,

the student to whom the clip was assigned was responsible for summarizing the content. In the second class, students were asked to complete a series of written reflections asking them to: 1) consider the various reasons why immigrants choose to come to live and work in Japan, and 2) consider whether in the place of the immigrants studied, they would be willing to move to a new country. Following this two-class pattern, the remainder of the semester was organized around themes related to specific interview questions (*Table 1*)

Table 1:

Class themes in the second semester

Class	Question (English/Japanese)
1, 2	Why do immigrants come to Japan?
3, 4	What do immigrants know about Japan before they come?
5, 6	What are immigrants first impressions of Japan?
7, 8	What occupations are immigrants engaged in?
9, 10	What challenges do immigrants face living in Japan?
11, 12	What do immigrants like/dislike about living in Japan?
13, 14	What advice do immigrants have for other immigrants/for Japanese.*

*Though not an original interview question, many interviewees were asked to provide advice.

Data Collection

To assess the efficacy of the DIN in developing learner ability to engage in perspective taking two methods were employed. First, students completed a paper-based version of the Scale of Ethnocultural Empathy (SEE; Appendix B) in class 1 and class 30 of the course. The SEE (Wang et al., 2003) is a self-report instrument measuring empathy towards people of racial and ethnic backgrounds different from one's own" (p. 221). It was designed to measure four aspects of ethnocultural empathy: empathic feeling and expression, empathic perspective-taking, acceptance of cultural difference, and empathic awareness. Each of these is measured with its own subscale in the SEE. The scale was translated into Japanese with assistance from a Japanese language instructor, and employed a 5-point Likert scale (1 = Strongly disagree; 5 = Strongly agree).

Many of the questions concerned with empathic feeling and awareness are predicated on subjects' participation in multicultural societies (e.g., #11 When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.), and

thus were not included in the present research. However, the subscales of the SEE concerned with empathic perspective-taking, acceptance of cultural difference, and empathic awareness were thought to be particularly relevant to the aims of the pilot.

Students were also asked to complete an exit survey in class 30 (Appendix C). The aim of the exit survey was to help identify areas of the DIN to be improved and indicate areas of the curriculum that students found impactful. Questions and responses were completed in Japanese. Both surveys were conducted anonymously, with all five students completing the SEE on the two occasions, as well as the exit survey at the conclusion of the course. Informed consent was obtained for both the SEE and the exit survey.

Data Analysis

Data from the SEE was analyzed using SPSS V28. Means and standard deviations for scores on the initial and the end-of-class survey were calculated for the three SEE subscales. Wilcoxon signed-rank tests were used to measure change in students' SEE scores from the initial to the end-of-class survey.

Results

Mean scores for each subscale of the SEE were higher on the end-of-class survey than those on the initial survey (Table 2). However, Wilcoxon signed-rank tests indicated that the increases were not significant. The reason for the lack of significance was most likely the small sample size (Stephens, 1996), as the effect sizes suggest that the DIN had a positive impact on students' empathic abilities, particularly for empathic perspective-taking where there was a large effect ($r = .55$; Cohen, 1988).

Table 2:

Means, standard deviations and results from Wilcoxon signed-rank tests for SEE subscales.

SEE Subscale	Initial		End-of-class		z	p	R
	M	SD	M	SD			
Empathic Perspective Taking	21.40	3.71	26.40	2.51	-1.753	.080	.55
Acceptance of Cultural Difference	19.40	2.30	20.80	2.17	-0.677	.498	.21
Empathic Awareness	14.20	2.17	15.60	2.07	-0.816	.414	.26

A further indication of the DIN's effectiveness is the large increase in mean scores on two items particularly relevant to empathic perspective-taking. Scores for Item 19 (*It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.*) rose by a full point, and scores for Item 28 (*It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.*) fell by 1.2 points.

An interesting additional finding that came out the SEE data and that has broader pedagogical and research implications is that students exhibited a high-degree of confidence in their ability to understand what it feels like to be a racial/ethnic minority at the beginning of the course, and that they felt they could relate to feelings of frustration from racial discrimination. This despite the fact that all five students reported no past or present intercultural friendships, and only one reported having traveled outside Japan (and that to South Korea). This confidence in their ability to "understand" members of outgroups contrasts markedly with their level of agreement ($M = 3.4$) with Item 2 on the SEE (*I don't know a lot of information about important social and political events of racial and ethnic groups other than my own*), suggesting that they lacked social and political knowledge about other racial and ethnic groups. Additionally, subjects also reported mild discomfort in the presence of large numbers of people from outgroups, a scenario that is infrequent in Japan compared with many countries, and even less so in the rural region of Japan (Kyushu) from which all five hailed. These results suggest the possibility that subjects with limited experience of outgroups may initially overestimate their ability to make sense of cultural differences. This tendency to overrate one's own capacity has been noted in other research studies, such as Lee (1984), who found that students consistently overrated their ability to behave assertively.

Student Exit Survey

The first question on exit survey asked students to name immigrant interviews that they had found most interesting, to which they indicated six male interviewees and eight female; however, seven of the fourteen interviewees were under the age of thirty. As only eight of the forty interviewees were under thirty, students displayed a marked preference for younger empathy targets.

In providing explanations for their choices, four of the five students specifically commented on the impact of female interviewees. One student indicated that Lily's (Canada) interview was interesting because it explored issues related to being a working woman in Japan. A

second comment indicated feelings of sympathy for Luz (Mexico) and Liu (China), as both were brought to Japan through marriage and as a child, respectively. A third student indicated that Luz' interview was interesting because it shed light on cultural differences in familial relationships. It is possible that the gender of the students influenced the degree to which they connected with interviewees.

Question three asked students to indicate interviews that were *not* interesting, including reasons for their selections. Only one student indicated an interview with an older male (Jeff; Canada), commenting that Jeff's lack of knowledge of Japan before coming was uninteresting (*omoshirokuna*), and that in this regard it differed from other interviews. In fact, the DIN contains numerous examples of immigrants who had minimal knowledge of Japan before coming. A second student, while not indicating a specific interview, responded to Q3 as follows (Table 3):

Table 3:

Exit Survey Question Three

Subject #	Please indicate which interviews were not interesting or useful.
2	<i>All the interviews were interesting, but the interviews with people who had both good and bad impressions of Japan were particularly useful. I learnt a lot from listening to actual stories about how they feel about Japan, so people who only had good impressions or whose impressions did not change significantly before and after coming to Japan were rather unhelpful.</i>

Negative comments by interviewees regarding their experiences in Japan were a source of concern in conducting this course, the purpose of which was *not* to offer critiques of Japanese culture. However, at least one student indicated that hearing both positive and negative impressions was "useful." Having minimal exposure to members of other cultures, it is possible that students had not been exposed to outgroups expressing nuanced opinions regarding Japanese culture.

Question five asked students to indicate whether they preferred sequential viewing of interviews (i.e., one interview from start to finish) or clips from various videos organized around a topic (e.g., *Why do immigrants come to Japan?*). Four of five students responded that they preferred to watch videos organized around a theme; however, no reasons were provided to explain this preference.

Question eight asked students their thoughts on the subtitles employed for the videos (YouTube’s automatically generated subtitles). Only one student responded that the YouTube-generated subtitles were sufficient, while three students indicated that professional English subtitles were necessary to improve the viewing experience. One student responded that the subtitles should be in Japanese, rather than English.

Question nine asked students if they felt that more Japanese materials and/or discussion in Japanese should be incorporated into the class. Only one student indicated that they wanted support (oral explanation) in Japanese for “difficult parts” (*muzukashi bubun*).

The final question provided students space to reflect on the course and asked for advice on how to improve the curriculum. Two students provided advice (Table 4).

Table 4:

Exit Survey Question Eleven

Subject #	I hope this class has been interesting for you. I would like to make various modifications and improve the class, so please let me know what you think I can do to make it better.
1	<i>The use of interview videos to unpack the background of each culture was a good way to get started. However, I would have liked to have had a little more time to work on the interview videos in class.</i>
5	<i>There were times when I wanted to know more about the subject, so I felt that it would be good to reduce the number of people a little and study it in more depth. The videos were easy to understand and exposed me to different values.</i>

Students indicated the desire for more time to research background information related to the videos covered in class. Although classes in the first semester devoted considerable time to each interview (2 classes), in the second semester, where classes were centered around a topic rather than an individual, the pace was considerably faster. Furthermore, class time in the second semester was used primarily to address specific questions (e.g., *Why challenges do immigrants face?*) rather than investigating the cultural backgrounds of interviewees. Such comments suggest the necessity of providing more class time for cultural investigation.

Discussion

This pilot study examined the effect of an online database of immigrant interviews on students' perspective-taking ability. Increases in scores on the SEE while not statistically significant, did reveal a noticeable effect on subjects' beliefs in their ability to take alternate cultural perspectives. The small number of participants limits the conclusions that can be drawn from these gains, however. In addition, students appeared to overestimate their ability to understand outgroup issues, as well as their awareness of challenges faced by individuals in transitioning to Japanese society, something that should be investigated going forward.

Students indicated that they responded to interviews with younger female interviewees. As all subjects were female, this finding supports claims by Diehl (1988) and Duck et al. (1998) that perceived similarities aid subject engagement in perspective taking. To maximize learner engagement, it may be advisable to frontload the course with interviewees that students can be predicted to relate to, before gradually introducing immigrant interviewees and subject material that is increasingly "foreign." In addition, although the course began with the interview of a subject with Japanese roots, it may be effective to begin with the experiences of a Japanese immigrant (a member of the subject's ingroup) to another country.

The English level of students is a critical concern for educators attempting to utilize the DIN. For intermediate and advanced-level learners, the videos can be viewed with oral support from the instructor. However, for lower-level learners, such as the five subjects in this study, the YouTube-generated subtitles were indicated by subjects to be inadequate. In addition to the creation of accurate English-language subtitles, future developments of the DIN should include Japanese translations and transcripts to support comprehension of content. The present study employed the DIN in a one-year seminar course; however, the short clips divided by interview question enable it to be employed as a component in EFL curricula. By doing so it can function to provide substitutionary encounters for learners who lack access to members of other cultures. However, as research in narrative medicine repeatedly indicates the efficacy of following video encounters with reflective exercises and discussions (see Shapiro et al., 2004; DasGupta & Charon, 2004), it is strongly recommended that educators incorporate these components in addition to video viewing.

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Appendix A

Interview Questions

#	"Getting to Know You"
1	Where did you grow up? あなたはどこで育ちましたか？
2	What was your hometown like? あなたの故郷はどんなところでしたか？
3	Did you watch any Japanese anime or dramas, or read any manga growing up? 子供の頃、日本のアニメやドラマ、漫画などを見ていましたか？
4	How was school? 学校はどうでしたか？
5	What challenges did you face growing up? 育ってきた中で、どのような困難がありましたか？
#	Experiences in Japan
1	Why did you decide to come to Japan? なぜ日本に来ようと思ったのですか？
2	What made you chose Japan over other countries? 他の国ではなく、日本を選んだ理由は何ですか？
3	What did you know about Japan before coming? 日本に来る前に、日本についてどのようなことを知っていましたか？
4	What was your impression of Japan after you arrived? 日本に来てからの印象はどうでしたか？
5	What do you do in Japan now (how do you contribute)? Describe your job. あなたは今、日本で何をしていますか（どのように貢献していますか）？あなたの仕事や生活について教えてください。
6	What are some challenges of your job? 仕事をする上での困難は何ですか？
7	After coming to Japan, how often have you gone back to your country? How do you communicate with your family? 日本に来てから、どれくらいの頻度で母国に帰っていますか？家族とはどのようにコミュニケーションをとっていますか？
8	What are some challenges of living in Japan? 日本での生活で苦労していることはありますか？
9	What do you like and dislike about Japanese society?

	日本の社会の好きなどころ、嫌いなどころを教えてください。
10	<p>What advice do you have for people who want to live in Japan? What advice do you have for Japanese people for coexisting with people from other countries?</p> <p>日本で暮らしたいと思っている人へのアドバイスはありますか？日本人が他の国の人と共存するためのアドバイスはありますか？</p>
11	<p>What are your plans for the future? Do you want to continue living and working in Japan? Do you want to return to your country? Please explain.</p> <p>将来も日本に住む予定ですか。今の生活や仕事を続けたいですか？自分の国に戻りたいですか？</p>

Appendix B

The Scale of Ethnocultural Empathy (SEE)

1. I feel annoyed when people do not speak standard Japanese.
ヘンな日本語（非標準日本語）を聞くといらいらする。
2. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.
私たちとは人種、言語、文化が異なる人たちの社会的・政治的に重要な出来事についてはあまりよく知らない。
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
人種、言語、文化が異なる人たちが直面している差別問題に関する映画を見たり、本を読んだりすると胸が痛む。
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
集団の中で、自分が他の人とは人種、言語、文化が異なる唯一の人間であるということはどんな感じなのか理解できる。
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak Japanese.
人種、言語、文化が異なる人たちが日本語をどんなに上手に話せるとしても、その人たちと話をしていると違和感がある。
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
異なる人種、言語、文化が理由で自分たちは正当に扱われていないと思っている人たちの気持ちを私は理解できる。
7. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
日本では人種、言語、文化が異なる人たちに対する組織的な差別（地域・学校・職場）があることを私は認識している。

8. I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing.

なぜ人種、言語、文化が異なる人たちは伝統的な衣服を着たがるのか理解できない。

9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.

人種、言語、文化が異なる人たちの体験について、その人たちと話を刷る機会を求めている。

10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me.

私の周りで人種、言語、文化が異なる人たちが自分たちの言語で話をするのは不快である。

11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.

友人が人種、言語、文化が異なるという理由で不当に扱われていることが分かったとき、友人を支持する。

12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.

人種、言語、文化が異なるという理由で不当な待遇にある人たちの怒りを同感できる。

13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.

人種、言語、文化が異なる人たち付き合うときは、その人たちの習慣を喜んで受け入れる。

14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.

人種、言語、文化が異なる人たちが利用されているような場合、その人たちを助けたいと思う。

15. I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds.

人種、言語、文化が異なるという理由でその人たちが不幸に見舞われるとき、私は平静ではいられなくなる。

16. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted.

人種、言語、文化が異なる人たちの気持ちについての差別的な冗談の悪質さについて考えることはあまりない。

17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds.

人種、言語、文化が異なる人たちに私たちと同じ権利を与えるための活動には参加する気はない。

18. I express my concern about discrimination to people from other racial or ethnic groups.

人種、言語、文化が異なる人たちに対する差別に賛同できない意見や考えを持っている。

19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.

人種、言語、文化が異なる人たちの一員であるということはどういう感じなのか容易に理解できる。

20. I can see how other racial or ethnic groups are systematically oppressed in our society.

日本では人種、言語、文化が異なる人たちがどのように意図的に不当に扱われているかを理解することができます。

21. I don't care if people make racist statements against other racial or ethnic groups.

人種、言語、文化が異なる人たちに対する差別的発言については気にならない。

22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.

人種、言語、文化が異なる人たちが公平な競争において勝利したら、その人たちの喜びに同感する。(孫正義・ケンブリッジ飛鳥・ローラ)

23. When other people struggle with racial or ethnic oppression, I share their frustration.

人種、言語、文化が異なることで悩みもがいている人の苦しみを分かち合える。

24. I recognize that the media often portrays people based on racial or ethnic stereotypes.

マスコミはしばしば、人種、言語、文化が異なる人たちについて述べる時、その人たちの典型に基づいた判断に従っていることを知っている。

25. I am aware of how society differentially treats racial or ethnic groups other than my own.

日本の社会では人種、言語、文化が異なる人たちはどのような点で日本人と異なる扱いを受けているかを知っている。

26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).

人種、言語、文化を理由に犯罪の標的となった被害者たちの怒りに同感する。（人種・文化等が異なるからいじめや偏見を受ける）

27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream.

なぜ人種、言語、文化が異なる人たちは日本の文化習慣に合わせようとせず、自分たち固有の文化・伝統を保ち続けるのか理解できない。

28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different.

私が入種、言語、文化が異なる人たちと同じ立場になることは想像しにくい。

29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me.

大勢の入種、言語、文化が異なる人たちに囲まれると不安になる。

30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.

入種に関わる差別的な冗談を聞いたら、冗談を言った当人に、私には関係ないことでも不快に感じたと言句を言う。

31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives.

入種、言語、文化が異なる人たちが日々体験している差別についての話には共感しにくい。

Appendix C

Exit Survey

今年、新しいデータベースであるオンライン動画を取り入れました。授業目的は、①他国から熊本に移住した人たちを知ること ②自分がその人たちの状況になったらどう感じるかを想像することでした。来年度もより良い授業にしたいと思います。率直な意見、感想、アドバイスなどありましたら、是非よろしくお願ひします。

1. インタビュー（インタビュー対象者）の中で、最も興味があった人ベスト3を教えてください。
2. またなぜ彼らに興味を沸きましたか？
3. 反対に面白くなかった、または役に立たなかったインタビューを教えてください。
4. またなぜ、面白くなかった・役に立たなかったのか教えてください。
5. 授業では動画を見て、話し手が言っていることを理解するところから始めましたが、そのうえで問題点など感じましたか？
例：動画時間が長かった。発音、言葉が聞きづらかった。など
また、どのようにすれば理解しやすくなると感じましたか？
6. インタビュー動画は、その内容をテーマごとに分けることで色々な見方が出来るようにしました。あなたは、次のどちらの方を選びますか？
 - a) 1人の話し手を選び、最初から最後までを通して見る。
 - b) 内容のテーマを選び、複数の話し手の動画を見る。
 - c) その他

その他の場合、以下に説明をお願いします。

7. 授業では、情報量としてできるだけたくさんの動画を見てほしかったために1つの動画にかかる時間があまりありませんでした。あなたは、たくさんの動画を見るのが好きですか、それとも、動画数を少なくして、一つ一つの動画に時間をかけて見るのが好きですか？以下に説明してください。

8. 今回、YouTubeの字幕機能を使いました。この字幕は理解するうえで十分でしたか、それとも各動画に正式な字幕を作成すべきだと感じましたか？
- a) YouTubeの字幕機能は十分
 - b) 正式な英語字幕を作成すべき
 - c) 日本語の字幕を作るべき
 - d) えいごの字幕も日本語の字幕も作る必要はない
9. できるだけ英語を取り入れた授業に心がけました。この授業で日本語の教材（説明、質問、ワークシート）が必要だと感じましたか？それとも時々、授業内で日本語のディスカッションを取り入れる方がいいと感じましたか？
10. 動画のオンラインデータベースは使いやすかったですか？もっと、こうした方が使いやすいというご意見あれば教えてください。
11. この授業があなたにとって興味深いものであったならいいと思っています。ただ、もしそうでなければ色々と修正を加え、より良い授業にしていきたいと考えていますので、皆様が考える私に出来る事があれば是非教えてください。

アンケートご協力、ありがとうございました。

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Talk to the Elephant: How Shall We Address Prejudice?

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Abstract

Traditional approaches to prejudice in intercultural education and training treat it as a glitch in the system against which emergent interculturalists are warned. The insufficiency of this approach is clear from the ongoing struggles that all interculturalists face in dealing with their own and others' prejudice. This paper suggests, instead, that prejudice is most helpfully seen as an integral part of human cognition. The paper draws on Kahneman's metaphor of two minds in one brain, one fast-reacting, the other slower and more reflective, and on Haidt's extension of that metaphor, which posits a lawyer riding on an elephant: the lawyer (slow-thinking mind) is skilled at explaining the elephant's actions but has no control over them; the elephant (fast-thinking mind) controls how we react to the world. Traditional approaches focus on reasoning with the lawyer. The author suggests that we talk to the elephant and outlines ways of doing so.

要旨

異文化間の教育と訓練における偏見に対する伝統的なアプローチは、それをシステムの不具合として扱い、新興の異文化主義者が警告されます。このアプローチの不十分さは、すべての異文化間主義者が自分自身や他人の偏見に対処する際に直面している進行中の闘争から明らかです。代わりに、この論文は、偏見が人間の認知の不可欠な部分として最も役立つと見なされることを示唆しています。この論文は、1つの脳に2つの心があるという Kahneman の比喩を利用しています。一方は反応が速く、もう一方は反応が遅く、内省的です。Haidt はその比喩を拡張し、弁護士が象に乗っていると仮定しています。象の行動を説明するのは上手ですが、それをコントロールすることはできません。ゾウ（頭の回転が速い心）は、私たちが世界にどう反応するかを制御します。伝統的なアプローチは、弁護士との推論に焦点を当てています。著者は、ゾウと話すことを提案し、その方法を概説しています。

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Bias, stereotyping, prejudice, and discrimination constitute a nexus of ideas and behaviours against which we repeatedly warn our students and trainees: these are the evils that we should all avoid. The four terms are subtly interlinked and intertwined with fine, but sometimes shifting, distinctions drawn between them. Rather than try to untangle them from each other here, I will address them as a single nexus for which any of the four words can be used as a shorthand, but I refer the reader to Fiske (2023) and Shaules (2021) for a more nuanced analysis of the four terms¹. In this paper, I will suggest that stereotyping is a natural and inevitable part of human cognition and so cannot be satisfactorily addressed through reasoning and persuasion. Instead, I propose that experiential activities are the way to modify stereotypes and limit their pernicious consequences for intercultural interactions.

In intercultural education and training, the standard approach to prejudice has been to regard it as a glitch in the system, an unfortunate impediment to smoother understanding between people of different backgrounds and different appearances. Lectures and awareness-raising exercises are offered on the evils of prejudice; the necessity of overcoming and seeing beyond it; how to recognize it in self and others; and how to go about removing it from one's world view (see "Lesson 5," 2019, January 29 for a typical example).

The continuing prevalence of prejudice in the work and practice of even the most highly trained and highly sensitized intercultural practitioners must be taken as evidence that the traditional approach has so far been less than successful. Psychologists Banaji and Greenwald (2016) describe their shock when, after spending many years developing an instrument to detect implicit biases in the reactions of others, they used their instrument on themselves and found prejudices hiding in their own minds. Clearly, the problem is more deeply rooted than admonitions and awareness-raising activities can reach. In fact, there is a growing consensus among cognitive psychologists (Feldman Barrett, 2020), philosophers (Clark, 2015), and neuroscientists (Seth, 2021) that bias, far from being a glitch, is an essential component of human perception.

Stereotypes at the Centre of Perception

The standard model of perception has its beginning with sensory data. Light waves, sound waves, smells, tastes, or tactile information from the perceived object enter the body through the appropriate sensory organ and are passed, through the nervous system, to the brain. The brain then matches the signals received from the nervous system to a catalogue

¹ I am also grateful to an anonymous reviewer of this paper who pointed me in the direction of Barthes' (1970/1975) *discoursus* on stereotypes and strategies for expanding them.

of perceptual categories, gradually narrowing its search for meaning in the sensory data until it has identified the object. As I write this, sunshine passing through my window is causing my skin to tingle and my brain to identify the cause of that tingling as the phenomenon we call “warmth from sunshine.”

The new understanding of perception turns the standard model on its head and places prediction, rather than sensory information, at the heart of perception. In this new model, appropriately called Predictive Processing, perception begins when the brain makes predictions about what is likely to be perceived in a given context. These predictions are based on a distillation of knowledge gained from previous encounters in similar contexts: the greater our experience of the context, the more accurate our predictions are likely to be. In this model, the role of sensory information is to confirm or disconfirm the prediction. If the prediction is entirely accurate, no further attention is paid to that part of the sensory signals, and I can continue to write without constantly having to identify the source of the tingling feeling on my skin. If the prediction is inaccurate in some way, more attention is paid to the information from the senses and this is used to modify the brain’s understanding of the current context in order to make better predictions about similar contexts in the future.

The great advantage of the predictive model is that it is efficient: it is no longer necessary to devote perceptual resources to gathering and analysing data on every sensory experience as though it were unique and unprecedented. The vast majority of the estimated 11 million bits of information we receive from our environment at any one moment (Zimmerman, 1986) can safely be ignored as it has already been predicted, and we can use our rather limited perceptual resources (roughly 40 bits of processing capacity at any moment, Zimmerman, 1987) to focus on what is new and unexpected. The alternative to processing perception in this way would be to live in a constant state of surprise (akin to what interculturalists would call “severe culture shock”), where everything is new and unexpected and the perceiver soon suffers from sensory overload and exhaustion.

One important element of the efficiency inherent in predictive processing is its speed. It is much faster to compare nerve impulses from our sensory organs with those we expect to receive than to analyse each impulse, classify it, filter it through various levels of our mental catalogue, and finally assign a unique meaning to it. In evolutionary terms, speed means survival. Our environment is full of both dangers and opportunities. Speed in recognizing these dangers and opportunities is a crucial element in our survival not only as individuals

but also as a species: whether it is the danger from a pouncing predator or an approaching motor vehicle, or the opportunity presented by a tasty prey or a time-limited bargain at the supermarket. To survive, we need to be fast in both avoiding dangers and seizing opportunities.

Our perceptual system, then, has evolved to react quickly based on the predictions we make. Those predictions are, in turn, based on past experiences. Through repeated exposure to the sensory messages associated with a phenomenon, our brains come to be able to predict those messages and thereby react quickly to it. Of course, no two experiences are exactly the same, so the brain must have a mechanism for recognizing the essence of a phenomenon, based on its similarities with other closely related phenomena. A simple object like a chair can be used to illustrate this. We all have experiences of many different kinds of chair (depicted in *Figure 1*). While each of these chairs is different, they all share an essential “chairness” (illustrated in *Figure 2*) that can be used to make rapid decisions about whether something (or rather, a cluster of sensory information) is or is not a chair.

Figure 1

Many different kinds of chair



Figure 2

Essential "chairness."



This "essence of chairness" is a stereotype. It is not a real chair. It lacks many of the nuanced and distinguishing features of any of the real chairs in Figure 1, but as a rough-and-ready prediction to identify a chair, it is sufficient in most contexts. This is how we do the bulk of our perception: using rough-and-ready stereotypes to make predictions that enable us to deal with the world quickly and efficiently.

In other words: stereotypes are at the centre of our perceptual system. They are not an unfortunate glitch. From the chair example, one can quite see how the same principle is applied to people, and then to people of readily identifiable ethnic or national backgrounds.

Thinking Fast and Thinking Slow

Kahneman (2011) calls this fast-thinking set of brain systems "System 1." Its operations are characterized as fast, intuitive, and largely unconscious. It allows us to respond to our environment in real time, based on a rough-and-ready series of predictions that are "good enough" for us to deal with most situations without even being aware that we are thinking about them. It is behind the automatic pump of adrenalin that follows the perception of a raging bull nearby. It is behind the impulse buying of sweet and sugary snacks. It leads our reaction to any change in our environment, without us having to think about it. As we have

seen, it is driven by stereotypes, whether innocuous ones of chairs or more pernicious ones about people.

Most of the time, we are not even aware that it is operating: we do not consciously decide to run from the bull, put the snack in our basket, or react in a certain way to a person. Our reactions are intuitive and, even after the event, often not accessible for rational analysis. Just as Predictive Processing takes care of most of the sensory information around us, System 1, of which Predictive Processing forms a part, takes care of many of our actions and reactions. We do not have to think about them.

It is not, however, a perfect system, just as the stereotypes on which it is based (like the chair in Figure 2) are not perfect representations of reality. It can lead us astray, as it clearly does in judgements we make about people based on their appearance or ethnic background. This is the price we pay for the speed of perception and action afforded by System 1. "Sufficient for most situations" is not the same as "good enough always."

Counter-balancing this rapid, instinctual, largely unconscious decision maker, and compensating for some of its deficiencies, is Kahneman's System 2. It is slow, laborious, and usually conscious. These are the thoughts we are aware of: planning, thinking things through, working out the best course of action, using our reason, taking rational decisions. But, because it is slow, it is unsuited to survival in real time. The bull, the snacks, even the rapidly approaching person require an immediate response, but System 2 is often too slow to provide one and is usually not aware that a response is required until after it has been made.

In terms of prejudice, System 1 contains the biased but quick assumptions about people we meet and System 2 contains our rational understanding that people are not interchangeable stereotypes but each represents a unique constellation of qualities and attributes. By the time System 2 gets to speak up, though, it is often too late: System 1 has already reacted.

Haidt (2012) takes Kahneman's two-system metaphor one step further and sees System 1 as an elephant lumbering out of control across the landscape, with System 2 as a lawyer, clinging on to the elephant's back and offering rationales for the elephant's behaviour. The point of Haidt's analogy is that not only does System 2 have very little control over the actions of System 1 (the out-of-control-elephant) but it also has no access to the basis of System 1's actions and can only, like any lawyer, offer rationales for its client's behaviour.

To return to our consideration of prejudice: we now have an intuitive, prejudiced elephant propelling a lawyer who has understood our lessons about the evils of prejudice. The lawyer does not know why the elephant is behaving as it does but can make a fairly convincing (though often fictitious) case that the elephant's actions are not based on prejudice. This is Banaji and Greenwald's (2016) "implicit bias": the lawyer is able to argue convincingly that the person is not acting out of prejudice (convincing especially to the person who is acting), while the elephant continues on its instinctual, biased way.

Talk to the Elephant

The problem with telling people they should not be prejudiced is that we are talking to the lawyer. The lawyer already knows this, or soon takes it on board and incorporates it into rationales for the elephant's behaviour. But the lawyer usually neither controls nor understands the elephant's actions. We are talking to the wrong person. Even the activities we use to raise awareness of prejudice are often actually raising the lawyer's awareness rather than the elephant's. This is why campaigns such as "Stamp Out Racism" or "Gender Equality Week" encounter only limited success; they let the lawyer know that racism or sexism is not acceptable but leave the elephant's behaviour largely unchanged.

Much intercultural training and education is posited on the assumption that the lawyer can, to some extent, influence the elephant's behaviour. Haidt (2012) offers some evidence that this is indeed possible, but, like everything the lawyer does, it is slow, effortful work, and difficult to sustain over a period of time. Any attempt by the lawyer to control or counteract the elephant's prejudices must be based on an awareness that the elephant is acting out of prejudice. Such awareness is often not possible, since the lawyer does not have access to the elephant's thinking. Furthermore, the lawyer is much better at explaining away the prejudiced behaviour ("This isn't prejudice. I'm not a prejudiced person") than counteracting it.

In terms of the metaphor, the remedy seems simple: Talk to the elephant. But how are we to do this?

System 1 distills the stereotypes for use in its predictions from previous experience. All the chairs it has ever encountered contribute to its preconception of what a chair is like. This experience can be direct (seeing, touching, sitting on a chair) or indirect, from other people (hearing about or reading about other people's experience of chairs). If we are to change

a person's prejudices, we need to use experience, not lectures, slogans, or awareness-raising activities.

It is clear that evolution has provided us with a mechanism for changing preconceived ideas. Again, this is a matter of survival for the individual and the species. The mechanism comes into operation when a prediction made by the brain does not match the sensory information it is receiving: the new information modifies the brain's inner model so that a more accurate prediction can be generated the next time a similar situation is encountered.

The process is not fast, especially if the previously held prejudice has allowed the person to function well for a long time and has thus been repeatedly reinforced. But it is possible. The prejudices on which System 1 operates are formed on a probabilistic basis: the more counter-examples a person encounters, the more nuanced a prejudice is likely to become. To give a personal example: before I came to Japan, my predictions about greeting people for the first time were that either they would want to shake my hand (highly probable – I grew up in the UK) or kiss me (possible, but not very likely – I had spent a short time in France). Anything else was “abnormal” (a probability approaching zero). The more time I spend in Japan though, the higher the probability I attach to a third option, bowing. My shake-or-kiss prediction has let me down so many times that my prejudices have now been modified to include bowing, with a fairly high probability.

How to Talk to the Elephant

Our task, then, is to provide experiences (not lectures, understanding, or awareness – all of these speak to System 1), experiences that provide corrections to already-formed prejudices. The means for doing this are already part of the interculturalist's toolbox. They include:

- Foreign travel
- Study abroad
- Seeking out people who are different
- Working, and eating with them
- Simulation games
- Role-play activities
- Stories, TV dramas, and movies on relevant topics

Each of these offers the opportunity to experience the lives of other people vicariously, just the kind of experience that is needed in order to modify and nuance stereotypes about them. The first two are not available to everybody for financial and, more recently, public

health, reasons, but every opportunity should be taken to encourage and facilitate encounters with people from environments outside of familiar contexts.

In the absence of chances to travel, inviting people from unfamiliar contexts into the intercultural classroom or priming our students/trainees to seek them out and interact with them can provide similar stereotype-modifying experiences, especially if eating or working together is involved. If encounters with such people are unavailable, role-plays and simulation games in which behavioural expectations are confounded provide another means of communicating with the elephant.

The inclusion of stories, dramas, and movies may seem less intuitive than some of the other items on the list, but they, too, provide vicarious access to other people's lives and perspectives, whether the people are real or fictitious. Indeed, Pinker (2011) attributes the rise in civility and compassion for other human beings, which he traces from the mid-19th century onwards, partly to the availability of cheap, mass-produced novels that allowed readers to share in the lives of others from the inside.

Each of these activities should be followed an opportunity to reflect on what has been learnt and to share reflections with others. What is important here is not, as a traditional view might have it, the chance to rationalise and verbalise the lessons drawn from experience, as rationalisation and verbalisation speak to System 2. What is important is the role of reflection in amplifying message to System 1: by retrieving an experience from memory, we let the elephant experience it once more; and by sharing it with others and learning about their experience, we engage the social circuits of our brain. Both repetition (Schmelzer, 2015) and (social) sharing (Lieberman, 2013) mark an experience as important and increase the chance that it will become part of the assumptions on which System 1 bases its predictions.

None of the activities described above is new to interculturalists, but it is possible that their efficacy in addressing prejudice has been under-appreciated in the past. Each allows us to speak to the elephant, through experience, the language it understands, and to avoid the pitfalls of dealing only with the lawyer.

Conclusion

Dealing with the nexus of bias, prejudice, stereotyping, and discrimination remains a difficult challenge for interculturalists. What I have suggested here is that the reason the results of traditional approaches to the nexus often produce disappointing results is that they are based on an outdated understanding of human cognition. To address issues connected with the nexus, we need to speak not to the rational, conscious mind but to the largely unconscious part, which is responsible for the majority of our actions and usually operates below the level of consciousness. This part of our mind responds to the lessons of experience rather than the arguments and admonitions of a teacher or trainer. We can best help people to overcome their prejudices by providing them with experiences which allow them to understand the perspectives of other people. By talking to the elephant, rather than arguing with the lawyer, we can exercise influence over the kinds of stereotypes on which people base their actions.

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Reflections on Japanese University Students Participating in an International Summer Workshop in 2022

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Abstract

One of the most transformative intercultural experiences a student can have is to spend time abroad. During 2020 - 2021, most travel abroad educational programs were put on hold due to the COVID-19 pandemic but in 2022 some started to cautiously resume. This paper provides a report of an experience in which students and instructors traveled from Japan to Thailand in August 2022 for the International Summer Design Workshop (ISDW) as countries were beginning to open up. After a brief introduction to this workshop, the process of gaining approval from the universities involved, precautions taken while abroad, and the opinions of students and instructors regarding the experience will be discussed. While global travel restrictions resulting from COVID-19 are no longer in place, it is hoped that sharing travel experiences will help instructors make informed decisions regarding travel abroad activities in case another pandemic occurs.

要旨

海外へ渡航し、過ごすことは学生にとって最も変容的な異文化体験の一つである。しかし、COVID-19のパンデミックにより、2020年～2021年の間はほとんどの海外への渡航体験が保留されていたものの、2022年に入り、海外渡航体験の一部が慎重に再開し始めた。本論文では、各国が新たかに開国し始めた2022年8月に、日本からの学生と教員がInternational Summer Design Workshop (ISDW)のためにタイに渡航した経験を題材にしている。そのISDWに関する紹介と共に、関係した大学から承認を得るまでのプロセス、海外滞在中の注意事項、そして体験に対する学生や指導者の意見などを述べる。今は、COVID-19に起因する世界的な渡航制限はもはや実施されていないが、本論文で渡航経験を共有することによって、再びパンデミックが発生した場合に備え、関係者が海外渡航活動について十分な情報を得た上で積極的な決断への助けになることを期待される。

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MEXT has encouraged Japanese students to be more engaged in global society through various initiatives (e.g. Global 30 Project, Tobitate) (MEXT, 2017; MEXT, 2020; MEXT, n.d.). While the initiatives MEXT has implemented aim to result in students who are able to successfully represent Japan in the international workforce, the benefits go beyond that (Yamada, 2022). Through first-hand international experiences collaborating and communicating with people from diverse backgrounds, students are often able to experience the world in a new way, gain new awareness and perspectives, and realize that multiple perspectives can co-exist (Yamada, 2022). Even commonplace activities such as sharing a meal or walking around a new neighborhood with a local guide, all while overcoming communication challenges and negotiating meaning, can be part of a transformative experience which shifts one's perspective.

The COVID-19 pandemic affected virtually every aspect of our lives, including shopping, work, travel, healthcare, education, and relationships. According to the World Health Organization, by December 2020, there were over 66 million confirmed cases and over 1.5 million deaths (WHO, 2020). With regards to education, in August 2020, the United Nations stated the pandemic had affected 1.6 billion learners in over 190 countries (UN, 2020). This disruption took various forms from the switch to online lectures and new assessment methods, to the closure of dormitories and social hangouts (Aristovnik et al, 2020; Crawford et al, 2020). The cumulative effect of all this resulted in students reporting a variety of feelings such as isolation, anger, anxiety and boredom (Aristovnik et al., 2020). While not attributed to any single cause, the Japanese government campaign in 2020 to take preventive measures against the spread of the coronavirus was widely accepted (Oshita, 2022) and official infection rates remained relatively low in Japan during 2020. Without downplaying the serious psychological, political and economic effects that many felt in Japan, in some respects, the effects resulting from the pandemic on the educational system were less severe in Japan compared with many other countries. For example, according to UNESCO, the length of school closures due to the pandemic in Japan was 11 weeks while it was much higher in some countries (United States: 71 weeks; United Kingdom: 27 weeks; Brazil: 78 weeks; India: 82 weeks; Australia: 44 weeks) (UNESCO, 2021). However, like students all over the world, feelings of isolation and dissatisfaction with their educational experience during this time were not uncommon.

Many students who were abroad at the beginning of the pandemic were required to return home, including several from the authors' university who were studying in Europe. Oshita (2022) reports of international students in Japan being told to return home but in some

cases, international travel restrictions made this impossible (Yamada, 2022). Due to the newness of the pandemic, no one had concrete answers on how to handle the situation and many students felt confused (Oshita, 2022). In addition to those studying abroad when the pandemic began, numerous students planning to study abroad in 2020 had to cancel their plans, and this continued into 2021.

While virtual exchange offers many advantages (O'Dowd, 2020), especially to those with financial limitations, it does not offer the same experience as physically traveling to another country. By 2022, with vaccinations available and medical facilities no longer stressed, many had accepted the new normal and the world had begun to open up to international travel. For example, in March 2022, the UK dropped all COVID-19 related travel restrictions (Gov.UK, 2022). In June 2022, America stopped requiring non-U.S. citizens who were vaccinated to show a negative COVID-19 test to enter the country (U.S. Mission Japan, 2022). Japan, however, continued to have relatively strict travel restrictions for non-Japanese passport holders wanting to enter the country but these were eased in September and October 2022 (MOFA, 2023). For example, travelers were no longer required to be part of a package tour or required to show recent PCR test results if they had three vaccinations. It was during this period of relaxation of restrictions that the authors decided to travel abroad with students from Future University Hakodate.

Future University Hakodate, located in Hokkaido, Japan, has about 1000 undergraduates, with a focus on technology and design related studies. Since 2008, students and instructors from Future University Hakodate have been participating in the International Summer Design Workshop (ISDW). Usually, participants from various countries meet in one location for the workshop but due to COVID-19, the ISDW was held online in 2020 and 2021. However, it was decided to hold the 2022 ISDW in person. This paper reports the experiences and reflections of the authors for both preparing for and participating in this workshop in 2022. Student reflections on the experience are also given.

The International Summer Design Workshop

One of Future University Hakodate's distinguishing features is its focus on project-based learning (PBL). During students' third year, they participate in a year-long group endeavor to solve a real-world problem under the supervision of faculty. At the beginning of the academic year, instructors present the various projects and third-year students select the one that they want to join. One of the projects involves preparing ten to twelve students from Future University Hakodate to participate in the International Summer Design

Workshop. In this workshop, students from various universities in South-East Asia come together to collaborate on a design theme with the aim of developing their design skills, communication skills, and intercultural awareness. The authors are two of four instructors that prepare the students at Future University Hakodate for the workshop.

The ISDW began in 2008. Typically, one of the participating universities hosts the ISDW and other participants travel to that location (see *Table 1*). Each ISDW has a theme and over the course of seven to ten days, working in intercultural groups, students use their diverse cultural backgrounds and skill sets to create a design proposal that fits that theme. To use the 2019 ISDW as an example, 74 students from four universities met at Sangmyung University University in Cheonan, South Korea. Recognizing the aging population in South Korea, the theme that year was “Silver Design”.

Table 1

The location of the ISDW from 2008 to 2022

2008	South Korea	2016	South Korea
2009	Japan	2017	Singapore
2010	China	2018	Japan
2011	South Korea	2019	South Korea
2013	Japan	2020	Virtual
2014	China	2021	Virtual
2015	Singapore	2022	Thailand

In 2020 and 2021, due to restrictions imposed by the coronavirus, the ISDW was held virtually. While ICT enabled the workshop to be held, students and organizers felt it lacked in various respects and hoped to hold the 2022 ISDW in person (Kang, Sakaida, & Johnson, 2023). Unfortunately, none of the participating universities in previous ISDWs were able to obtain permission to host an in-person workshop in 2022. In the spring of 2022, the government in Thailand was attempting to attract overseas travelers and a professor at

Chiang Mai University who was willing to host the workshop was found. In an attempt to make it easier for students from other universities to attend, negotiations over the dates of the workshop continued until late May. Unfortunately, only participants from Future University Hakodate were able to attend the workshop in Chiang Mai.

When students selected their third-year project in April 2022, they were informed that the intention was to travel to Thailand if conditions permitted and of travel regulations at that time. Students understood this situation when they joined and many explicitly stated that the prospect of traveling overseas was one of the reasons for joining. Again, students were not required to join this project; they did so voluntarily. From May to late July, the ten students who joined typically met twice a week to prepare for the experience.

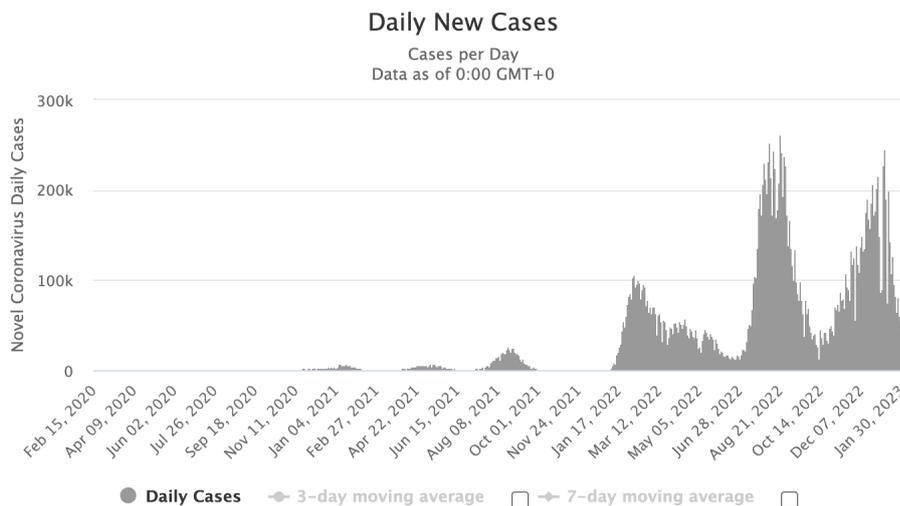
Travel Preparations to Thailand

There were three main challenges to traveling to the ISDW in Thailand: 1) Thai travel requirements, 2) university approval, and 3) increased air travel costs. This was impacted by a surge of COVID-19 cases in Japan from early summer (Figure 1).

Figure 1

Case numbers of COVID-19 cases in Japan from 2020-2022.

Daily New Cases in Japan



Source: <https://www.worldometers.info/coronavirus/country/japan/>

Thai Travel Restrictions

Like in many countries, rules regarding travel to Thailand were in a state of flux during 2022. When planning for the event first began in March 2022, a system called the “Thailand Pass”

was in place. Under this system, travelers to Thailand needed to submit online information regarding their flight details, accommodation, vaccination status and proof of traveler's insurance (US\$10,000 minimum). If not fully vaccinated for at least 14 days prior to travel, a quarantine period was necessary (Royal Thai Embassy, n.d.). Unvaccinated travelers also needed to submit a negative PCR test within 72 hours of departure. Students were informed of these requirements and agreed to them when they joined the third-year project. However, the Thai government changed the rules stating that the Thailand Pass was no longer required for entry to the country from July 1, 2022. After that date, according to the Thai Embassy website, "travelers, both Thais, and foreigners entering Thailand, will only be required to show Proof of Vaccination or COVID-19 test results" (Royal Thai Consulate-General, Fukuoka, 2022).

Preparations and Travel

By the spring of 2022, while maintaining a healthy environment for students, Future University Hakodate had begun to push for a return to a resemblance of the pre-pandemic era. This made the process of obtaining university approval easier and consisted of making a formal request to two groups: the third-year project (3YP) committee and the university's COVID-19 committee. While some instructors had traveled overseas since the pandemic began, this was the first time instructors had requested permission to do so with students. With no template to use, a "coronavirus precautions plan" was prepared by one of the authors. In addition to following Japan and Thai government regulations for traveling, the main points were as follows:

- Each morning during the ISDW, students would take and share their results from a COVID-19 ATK (antigen test kit) with the instructors. In August 2022, a pack of ten could be purchased for 265 Baht or approximately 1000 yen (*Figure 2*).
- Unlike previous in-person ISDWs in which two students shared a hotel room, students would have individual rooms. Moreover, several rooms would be reserved for two weeks after the end of the workshop in case anyone became infected and could not depart when planned. It was arranged with the hotel that these rooms would only be charged if used.
- If a student tested positive but felt well enough, they could participate in the workshop virtually from their hotel room.
- If a student tested negative for two consecutive days, they would be allowed to physically return to the workshop.

Figure 2

COVID-19 home antigen test kits sold in a store in Thailand



In late May, the authors informed the 3YP group of our intention to travel and our coronavirus precautions plan. They responded that they did not have the authority to approve an international trip but if the COVID-19 committee approved, the 3YP committee would also approve. Permission from the COVID-19 committee was requested and in mid-June tentative approval, on condition that it was clear to students that their grade for the project was not dependent upon traveling to the workshop, was received.

With tentative permission from the university, students began looking for flights in July. As reported in the Japan Times, the travel industry had been in turmoil since the pandemic began with 2020 and 2021 resulting in huge financial losses due to international travel restrictions and general public fear (Japan Times, 2022b). Fuel costs also soared, partially as a result of the war in Ukraine (Japan Times, 2022a). Combined with a loosening of restrictions in many countries and many people having a pent up desire to travel, the airlines took advantage of 2022 to increase travel costs (Japan Times, 2022a). Participants were also departing during Japan's Obon holiday season when flights are typically more

expensive. If booking all flights together, round trip tickets from Hakodate to Chiang Mai cost over 170,000 yen, considerably more than in previous years.

As a direct result of a wave of increased coronavirus cases in early summer in Japan, on August 3, there was an email from the COVID-19 committee reconsidering our approval to travel. Ultimately, under pressure from the fact that students had already paid for their tickets and the fact that COVID-19 case numbers were lower in Thailand, the COVID-19 committee did not rescind their approval.

All students had two vaccinations; most also had a booster. All students knew they needed to bring proof of their vaccination records to board their flights. Emails from the airlines recommended that passengers add the “Verify” app to their smartphones which was a method of electronically verifying vaccination records and made going through immigration smoother. This information was shared on a group LINE with these students and the majority of students added this application. One of the authors had traveled to Thailand in the previous few months as part of preparation for the workshop and informed everyone of his experience of going through immigration. One student did not use the Verify app, instead only bringing paper copies of his vaccination records for domestic use in Japan. That student, after flying to Tokyo, was refused a boarding pass to Thailand because, according to the airline staff, Thai immigration required that vaccination certificates be written in English for international use.

Countermeasures while in Thailand

In the 48-hour period prior to the start of the ISDW, students (minus one) and instructors arrived. In the airport and in enclosed spaces, the majority of Thai people wore masks. The city of Chiang Mai had been financially hurt by the decrease in tourism and were sincere in their effort to give the impression that the city was a safe place for travelers as demonstrated by the fair amount of signage promoting measures against the spread of coronavirus including mask wearing and hand washing. The authors observed that workers typically wore masks and temperature checks were conducted when entering local malls. They also observed that masks were often worn outdoors in open spaces but less frequently compared to observations made in Japan.

On the first morning of the workshop, the participating students and instructors from Japan met in the hotel lobby. Rapid SARS Cov-2 Antigen tests were distributed to the group, and from that day, all members from Japan regularly posted their test results on our LINE group

chat (Figure 3). The ISDW participants were reminded to wear masks during the orientation and did so during the workshop (Figure 4). Furthermore, much of our time in Chiang Mai was spent in open air environments where the risk of transmission is reduced and the overall density of crowds was relatively low.

Figure 3

An example of a COVID-19 ATK test result that was uploaded to the LINE group

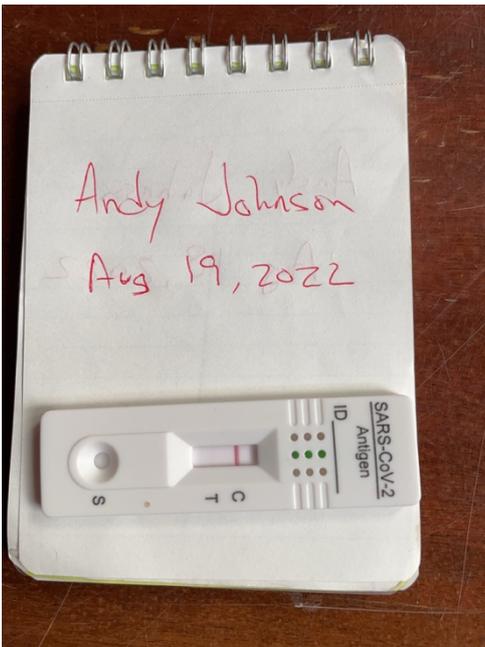


Figure 4

Students wore masks during the workshop



In order to return to Japan, a PCR test was required within 48 hours of departure. In Thailand, this could be conducted at a local hospital for about 8000 yen. Fortunately, no students became infected during the workshop. All students were able to return safely to Japan, although after the workshop was completed, some students decided to travel longer in other parts of Thailand or neighboring countries independently. A few weeks after the ISDW finished, on September 7, 2022, Japan relaxed its laws and no longer required a PCR test 72 hours prior to departure if travelers have evidence of vaccination.

Post-Travel Reflections

The experience of traveling to the 2022 ISDW in Thailand provides an example of precautions taken to minimize risks when traveling with students during the COVID-19 pandemic. As part of their post-workshop activities, students were asked to create a portfolio which included reflections (in Japanese) on their experiences at the workshop. From trying new foods to seeing tropical plants, to riding on Tuk Tuks or on the back of one of their Thai group member's mopeds through the city streets of Chiang Mai, the students' experiences were varied. As the following sample from some of the students' reflections (initial translations using DeepL) illustrates the shared experiences with Thai students resulted in friendships and shifts in thinking styles. It is also worth noting that none of the students' reflections related to fears of COVID-19.

- "Before I went to ISDW, I was worried that I would not be able to communicate well with others, especially those who have different languages, cultures, and other barriers. However, these were not obstacles, but rather opportunities to talk with others."
- "Overall, it was a very positive experience and I am still talking with Thai students online."
- "It was the first time for me to interact with students from overseas. It was certainly very difficult to talk in English, but it was time to learn. It was challenging at first to convey our thoughts and ideas in the design activities we did with Thai students, but I was very happy when they were conveyed. I was also surprised at the differences in the way of thinking about design."
- "My awareness of communication with people from overseas has changed. I used to not speak much because I thought I wouldn't be able to communicate with them anyway, but now I can communicate with them even if I speak just a few words without worrying too much about grammar."
- "I used to be a shy person, and I was worried that I couldn't talk well with new people. At ISDW, I met so many new people that I was confused at first. However, thanks to

the students from other countries who actively talked to me, I was able to experience the joy of talking to new people.”

- “I gained some good memories, such as staying up all night with Thai students to create posters. I never imagined I would have a foreign friend...”
- “Before the ISDW exchange program, I thought that I could learn enough about other countries even in Japan, but I was wrong. I realized that you can only learn about an area by feeling the atmosphere and smells that are unique to that area and by interacting with various local people.”
- “The most impressive part was actually the personalities of the Thai people themselves. In group work, we Japanese carefully plan what to do, when to do it, and who does what, but the Thai students were all doing it at their own pace and enjoying themselves. This is not a negative thing, but rather a positive thing, as they planned and clearly separated time for activities from time for fun, and enjoyed themselves during the activities rather than just working hard during the activities.”

As the reflections indicate, students’ expectations of the workshop were quite different than the reality. Many had fears related to spoken communication but were able to overcome them. Furthermore, many students had shifts in how they perceived communication, their thinking styles, and what it means to know other cultures. After the workshop, some students mentioned the Thai expression “mai pen rai.” While it doesn’t have a direct translation into English, it can be used in a variety of contexts and means something to the effect of ‘everything will be alright.’ The students reflected that they began the workshop with a certain seriousness but the Thai mentality of enjoying the process helped them see the design process in a more lighthearted way. One Japanese student recalled an incident when a problem arose, instead of getting stuck, the Thai students utilized the “mai pen rai” attitude and smiled because everyone was sure they would overcome the challenge. The authors find that this mindset can be appropriate when thinking about traveling in 2022 if one does their due diligence to take precautions for worst case situations. It is much easier to think everything will be ok if, for example, you know where the local hospitals can be found, you know your students’ have insurance, and you know there is a contingency plan for the case that a student does get COVID-19. Even before the pandemic, students traveling abroad as part of academic programs got sick or had accidents. There are things we cannot control; this has not changed but we can be prepared for likely scenarios.

In 2022, traveling internationally became easier. Based on this perceived success, the participating teachers were able to provide an example to the university administration that

travel could be resumed with students and the participating teachers have begun plans to travel abroad with students for the 2023 ISDW. Based on easing travel restrictions, the process will likely be smoother but at the same time it is important not to become complacent in preparation and precautions. Individuals will need to weigh the benefits and risks of international travel for themselves.

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Critical Reflection in Developing Intercultural Competence

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Abstract

In enhancing intercultural attitudes, storytelling and critical reflection have been used as methods in teaching and learning intercultural communication. Storytelling and sharing act as non-threatening, holistic, and easily adaptive methods in different settings (Deardorff, 2020). This paper introduces a teaching method employed in intercultural communication lessons as a part of action research: storytelling with critical reflection based on the frameworks by Barrett et al. (2013) and Deardorff (2006, 2009, and 2020). Critical reflection is seen as a transformation in students' growth in understanding self and relations to the world (Kuiper, 2017), the construction of 'self' and 'others' (McAllister et al., 2016), and sharing experiences and taking actions based on one's experiences (Deardorff, 2009). As a result, the students' stories were analyzed in terms of how they share their experiences, compare, and interpret cultural differences, and reflect on self and the other's awareness. It was found that the method helps to raise learners' awareness of cultural 'selfness' and 'otherness,' and to shift their attitudes towards more ethnorelative ones.

要旨

異文化間の態度を促進するために、異文化間コミュニケーションを教育・学習する方法として、ストーリーテリングと批判的省察が用いられてきた。ストーリーテリングと分かち合いは、威嚇的でなく、全体的で、異なる文脈に容易に適応できる方法である (Deardorff, 2020)。本稿では、異文化間コミュニケーションの授業におけるアクション・リサーチで用いられた教授法を紹介する：クリティカル・リフレクションを用いたストーリーテリングは、Barrettら (2013) と Deardorff (2006、2009、2020) のフレームワークに基づいている。クリティカル・リフレクションとは、自己理解と世界との関係性の発展 (Kuiper, 2017)、「自己」と「他者」の構築 (McAllister et al. 学習者はストーリーの中で、自分の経験を共有し、文化の違いを比較・分析し、自分自身や他者への意識を振り返る。これは、学習者の文化的な「自己」と「他者」に対する意識を高め、より民族的なものへと態度を変化させるのに役立つ。

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Intercultural communication cannot be avoided in this globalized world, and intercultural competence forms the foundation for successful global communication and collaboration in our increasingly interconnected world; therefore, developing students' intercultural competence is a requirement for English language teaching. Intercultural competence is a multifaceted concept, defined by several key principles in the field of intercultural communication. It signifies the ability to navigate and thrive in diverse cultural environments, emphasizing the principles of mutual respect, common understanding, and cooperation of diversity. Based on my empirical observations and pedagogical encounters with Vietnamese students studying English at the University of Languages and International Studies, Vietnam National University, Hanoi (ULIS, VNU) it is evident that they do not learn in a multiracial or multinational environment but rather in an interregional and intersocial one. The Internet, mass media, and social media provide much of their exposure to and experiences with international communication. They have limited contact with foreign tourists and authentic materials, which might have a substantial impact on their perspective. Attributions, stereotypes, and labels may result in them having an ethnocentric frame of mind. This demands that teachers, in addition to imparting knowledge and fostering motivation and skills, reduce stereotypes and overgeneralizations, which are components of intercultural communication competence.

This paper addresses the teaching contexts and strategies to develop one of the intercultural competence components—attitudes, which are assumed to change from ethnocentric to more ethnorelative ones in my Intercultural communication lessons at ULIS, VNU. Critical reflection is seen as a transformation in students' growth in understanding self and relations to the world (Kuiper, 2017), the construction of 'self' and 'others' (McAllister et al., 2016), and sharing experiences and taking actions based on one's experiences (Barrett et al., 2013). It helps raise learners' awareness of cultural 'selfness' and 'otherness' and shift their attitudes towards more ethnorelative ones. Critical reflection can be implemented in the classroom through storytelling, a class activity in which students can tell and share their stories without fear of being judged, biased, or manipulated by external forces.

Theoretical Framework

Intercultural communication is the process of mutual interaction in which differences may occur due to cultural impacts that are sufficient for making a difference (Baldwin et al., 2014) or when communication with culturally similar people is lost (Lustig and Koester, 2010). Rogers and Steinfatt (cited in Jackson, 2014) use the phrase 'the exchange of information between individuals who are unlike culturally' to describe the difficulties when individuals

from different cultures communicate. Lustig and Koester (2010) define intercultural communication as a symbolic, interpretive, transactional, and contextual process in which people from different cultures create shared meanings. In other words, as a result of dissimilarities in beliefs, values, norms, practices, and perceptions, intercultural communication may involve the misinterpretations and misunderstandings of others. Intercultural communication may not necessarily be communication between individuals of different countries or nationalities. It occurs when they have different cultural backgrounds, therefore, even if they are from different regions in a country or different occupational, age, gender, or interest groups. Intercultural communication may occur between individuals with different beliefs, values, and norms.

Intercultural competence is a term often used to describe the ability to communicate effectively and appropriately across cultures (Lustig and Koester, 2010, p. 67). Intercultural competence involves "culture-specific understanding, culture-general understanding, and positive feeling for the other culture" (Wiseman et al., 1989), as well as different skills and attitudes such as "charisma, flexibility, empathy, non-ethnocentrism, personality strength, optimism, self-efficacy, and the ability to facilitate communication" (Brian Spitzberg, cited in Baldwin et al., 2014). In broader terms, Deardorff (2006); Martin & Nakayama (2010); Lustig & Koester (2010) propose different intercultural competence components, including knowledge, skills, attitudes, actions and behaviours. These components must be aligned with human principles of interrelatedness, equality, respect, dignity, participation, inclusion, and empowerment (Donders & Laaksonen, cited in Deardorff, 2020, p. 5). Respecting other cultures means bridging cultural differences.

Developing intercultural competence embraces many approaches and stages that require a lifelong process and individual-centeredness (Deardorff, 2020). Therefore, we should start with empowering individuals with internalized knowledge, skills, and attitudes. As language teachers, we can boost the students' communication skills, change their attitudes towards the more ethnorelative, and enhance their cultural knowledge, both general and specific, through a variety of in-class and out-of-class activities, such as formal and informal/non-formal learning (Deardorff, 2020), ranging from formal, structured, and designed lessons of intercultural communication to cultural exchange and cultural understanding enhancement activities. It is important to note that, as stated by Deardorff (2020), a one-time training or experience is insufficient to achieve intercultural competencies.

Byram et al. (2002), Barrett (2013), and Deardorff (2020) list the following attitudes as

important parts of intercultural competence: curiosity and openness, respect, and empathy; tolerance, and acceptance of cultural diversity; self-awareness and awareness of others. To accomplish the development of intercultural attitudes towards more ethnorelativism, language teachers put a strong emphasis on fostering students' awareness of cultural relativism and respecting other cultural values.

Barrett et al. (2013) recommend planning principles for facilitating the process of cultural self-awareness for students in formal and non-formal education. In other words, these are principles for learners' self-exploration in terms of their exposure to dissimilar cultural situations. These principles are:

- *Experience*: Developing attitudes of respect, curiosity, and openness; it can be either 'real' or 'imagined' to acquire knowledge of other cultures.
- *Comparison*: Comparing what is unfamiliar with what is familiar, then making comparisons for understanding
- *Analysis*: Explaining what lies behind similarities and differences
- *Reflection*: Developing critical awareness and understanding
- *Action*: Engaging with others through intercultural dialogue and becoming involved in cooperative activities with people of other cultures (Barrett et al; 2013, p. 15)

To achieve the above, critical reflection and storytelling activities were employed in the intercultural communication lessons described in this paper. Critical reflection, as its name implies, is the process by which students can reflect critically on what they see, hear, experience, and feel. Brookfield, cited in Mc. Allister (2006, p. 370) notes that the critical reflective thinker can: (1) identify the assumptions that underlie their thoughts and actions; (2) evaluate the accuracy and validity of these assumptions; and, as necessary, (3) reconstitute these assumptions. Deardorff (2020, p. 9) highlights three dimensions of critical reflection: a) making meaning of one's experience through descriptive, analytical, and critical considerations; b) being communicated in a number of ways, such as in written form, orally, or as an artistic expression; and c) taking action based on one's reflection. Technically, critical reflection is a 'learning by thinking and acting' method that improves students' internalised knowledge and attitudes, thereby enhancing their ability to act. Critical reflection is viewed as a transformation in students' growth in understanding self and relations to the world (Kuiper, 2017), the construction of 'self' and 'others' (McAllister et al., 2016), and sharing experiences and taking actions based on one's experiences (Barrett, 2013).

Storytelling, on the other hand, is one of the oldest forms of human communication. People create narratives to pass down knowledge and connect with one another. It provides a medium for self-expression to share their thoughts, emotions, experiences, and perspectives in a creative and personal way. The use of storytelling in teaching cultures is not new; nonetheless, its application remains for specific reasons, such as conveying personal messages, expressing oneself, and transmitting lessons to future generations. In the context of teaching intercultural communication, storytelling and sharing can be considered a method for assisting students to unfold their thinking and values, from which they can learn from themselves and others. They act as a non-threatening, holistic, and easily adaptive force in various contexts. (Deardorff, 2020).

Methodology and Aims

The research method used in the paper is action research, which follows a structured and evidence-based approach to implementing storytelling techniques and assessing their effectiveness within the specific context of Vietnamese students at ULIS, VNU. It emphasizes the importance of self-reflection and adaptation to enhance the possible outcomes of intercultural competence for students. The aim of this method is to assess their changes in attitudes towards cultural differences in their practical contexts.

Among the intercultural competence components in the frameworks suggested by Byram (2002) and Deardorff (2006, 2009), attitude is the fundamental starting point. In my classes, storytelling and sharing are used to increase students' intercultural sensitivity, with the focus on the enhancement of their intercultural attitudes. To achieve this, I emphasize promoting knowledge and enhancing their intercultural attitudes through 1) awareness of cultural differences, 2) respect for cultural diversity, 3) development of non-ethnocentrism, compassion, and empathy, and 4) raising the level of critical observation skills. The teacher should work as a facilitator to a) demonstrate his or her respect for every experience, b) encourage students to share their stories by listening for understanding, c) engage students in critical reflection in discovering their own cultures and exploring others to see the differences and similarities with non-judgmental attitudes, and d) cultivate their motivations for intercultural communication.

The storytelling activity had been applied to the 3rd and 4th year students of English during the academic years 2020–2022, at Vietnam National University, Hanoi, University of Languages and International Studies (ULIS, VNU). Students shared their personal narratives via either written or digital platforms after learning about the basic concepts of intercultural

communication, including culture-related terms and intercultural communication definitions. They could write essays, or they could use a smartphone or laptop to record their stories in a variety of formats such as presentations, story diagrams on Padlet, short videos on Pecha Kucha or Canva, comic drawing, and poster designing to demonstrate how their attitudes have changed in response to an event, a person, or a cultural or social assumption. At the conclusion of the course, they were required to write brief reflective essays analyzing the changes they had made. The tentatively suggested questions in the story are:

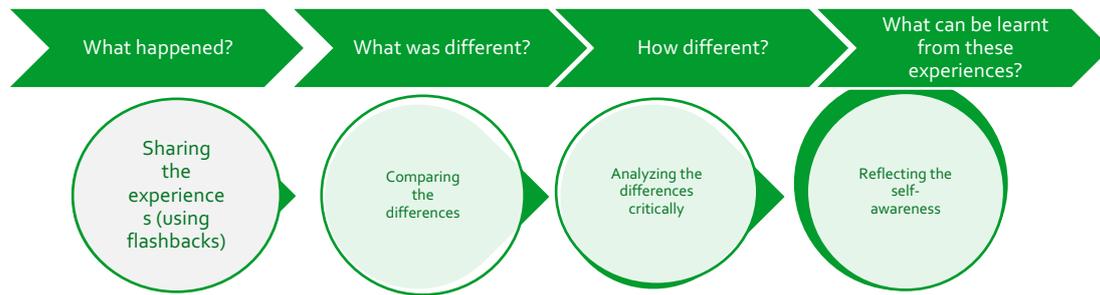
Tell me the story of (some) belief(s)/value(s)/norm(s)/ social practice(s) that you hold and that was/were popular in your community in the past ... but then you changed your thinking about it (them). Your story may include the observations, comparisons, and reflections of the communication between you and people from different countries, regions, communities, etc. Here are the suggested questions to help:

- *What was/were the belief(s), value(s), norm(s), or social practice(s)?*
- *How did it/they change? It could be someone, an event, a happening, an incident, etc. that transformed your awareness.*
- *What can you learn from this experience?*

Figure 1 illustrates the four-step reflective process students were encouraged to carry on all throughout the above storytelling. In the first place, as required, students begin by sharing their experiences, often utilizing flashbacks to revisit the past events or situations. This step serves as the foundation for self-reflection to lay out the narrative of their experiences. In the second step, the focus shifts to identifying differences between various events or situations. This comparative analysis requires a keen eye for discerning variations, changes, or contrasts in different aspects of these experiences from intercultural communication concepts, namely values, beliefs, norms, and social practices. Step 3 takes this analysis further, encouraging a critical examination of how these differences impact the students. It involves delving into the causes and consequences of these variations. Finally, in Step 4, the important goal is to draw meaningful conclusions. By reflecting on the self-awareness and personal growth that arise from the previous steps, individuals can extract valuable lessons and insights.

Figure 1

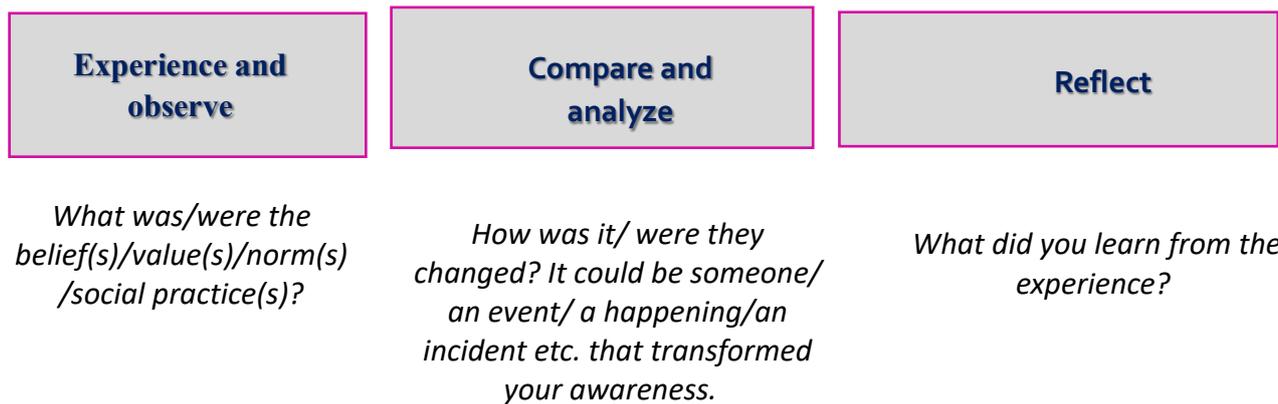
Cultural Awareness Storytelling Reflective Process



In turn, the above storytelling process is an adaptation of Barrett al.'s (2013 three) principles for students' cultural awareness through self-reflection, shown on *Figure 2*. In the first principle, "Experience and observe," the focus is on sharing experiences and identifying specific beliefs, values, norms, or social practices. The second principle's goal, "Compare and analyze," is to understand how these beliefs or values have changed. This change can result from various social and cultural factors, such as an individual, an event, or an incident that transforms one's awareness. In the principle "Reflect," individuals derive insights and learning from their experiences, which is the important aim of this process. It encourages self-awareness and personal growth by allowing one to connect their past beliefs, the transformative incidents, and the resulting lessons learned.

Figure 2

Critical reflection in Storytelling Process



Note: This figure is a visual adaptation of Barrett et al's (2013) planning principles.

In summary, the utilization of critical reflection within the context of the intercultural communication classroom serves as an instructional approach aimed at enhancing students' personal development and transforming their intercultural attitudes. This is accomplished by facilitating their introspective engagement with past experiences, observations,

comparisons, and the application of critical thinking.

Analysis of the Students' Narratives

Upon the examination and analysis of the students' narrative essays, several salient observations emerged, which will be described in the following pages. Please refer to the *Appendices A and B* for illustrative samples of students' work.

Students developed a much more open attitude, even transforming their thoughts and worldviews.

Excerpts from the respondent's answers such as the following;

"For a long time, I held the belief that Muslims are all religious extremists, and even terrorists, who are very likely to express aggression against others. This belief was fostered mainly under the influence of the mass media and my family's education... Last summer, I enrolled in a virtual forum namely Bali International Student Festival. ...Through teamwork, I could strongly sense their open-mindedness and peace love." (N.L.P)

"I realized that there is nothing wrong with a person being gay or lesbian... I hope people towards more of tolerance and acceptance of homosexuality and I think the best way to do that is be open - then, people will be able to see that gay people aren't really different." (T.M.L)

... suggest that when guided by intercultural knowledge and lessons, students may have a perceptible broadening of their perspectives, developing a more encompassing understanding of individuals coming from diverse religious, regional, norm, and value-oriented backgrounds. In addition, these results reflect students' changes in attitudes towards cultural differences, becoming more tolerant and accepting of cultural differences. The changes could be very small, for example, solutions to disagreements and conflicts in their daily habits, or they can be more encompassing, like changes in their worldview of LGBT people or Muslim people.

Students saw the need to develop their own critical cultural awareness.

Responses such as the following:

"The truth is that stereotypical gender roles have proved to be able to hurt everyone from men to women when they are not welcome us to be ourselves, do things that we, as a

unique individual want. Therefore, I believe that it is time for both genders to speak out and let our voices be heard, it is time for us to decide what we want to be not the society. It is true that it will take time to change the society perception, but if we do not take action, who? and if it is not now, when?" (T.M.L)

"I used to think of myself as a tolerant, positive person who rarely make judgements and look down on others. As I went through the course, I realized that I had not been that open-minded. I may not judge things on the outside, yet interiorly(sic) I hold personal assumptions that is untrue and sometimes negative about things." (M.B.T)

... point towards the idea that students seemed to have learned to respect diversity, to have acceptance, empathy, and solidarity, and to reduce cultural and social biases through sharing and cooperating. The process of exploring new cultures and meeting new people seemed to have and helped them realize how much they have changed.

Students demonstrated a recognition of disparities between their own identities and those of others, thereby manifesting a profound respect for diversity.

For instance, the following entry;

"I recognise(sic) the importance of one's original cultural identity, which is quite self-explanatory because it gives each and everyone of us an "identity", a foundation of core culture to dwell on." (V.P.A)

... suggests that students may exhibit an awareness of the distinctions between their own identities and those of their peers, showcasing a deep appreciation for diversity. This could foster a harmonious and inclusive learning environment, encouraging mutual respect and the exchange of valuable perspectives.

Students demonstrated a recognition of the significant role that intercultural communication plays in mitigating both past and future challenges.

Expressions such as "valuable lessons in the future", "living with tolerance", "help me a lot in the future" represent the students' reflections on the prospective benefits of intercultural communication for their future lives. Students seemed to have exhibited heightened awareness regarding the underlying triggers of communication conflicts and adeptly devise resolutions characterized by enhanced tolerance and adaptability.

Discussion

The aforementioned findings derived from the narratives of students serve to amplify some noteworthy perspectives. First, the results suggest that critical reflection in storytelling can encourage students to share, observe, compare, analyze, and learn from their own stories. It seems to help them promote the transformation in their personal growth by raising learners' awareness of cultural 'selfness' and 'otherness' and shifting their attitudes to more ethno-relative ones. Through their stories, students realize how much they have subconsciously stereotyped or judged other cultures based on their own values, beliefs, and norms.

With respect to the students' intercultural sensitivity, the intercultural lessons seemed to have triggered a change from ethnocentrist to more ethno-relativist views. Instead of their failures to see the cultural differences and having "superficial cultures," they tended to recognize and appreciate the cultural differences, as pointed by Bennett (2004). As a result, their pre-assumptions about intercultural communication are challenged and improved. In this sense, it is reasonable to assume that in the short term, this could lead to changes in their mindset about the imbalance of the world and society. They seemed to realize the social injustice for people of different genders, ages, occupations, etc. and the sustainable development of social and cultural diversity and value other cultures as their own. On the long term, it could be extrapolated that this could benefit their personal growth as socially responsible individuals in their cross-cultural interactions.

Pedagogical Implications

Intercultural competence requires lifelong learning; therefore, just a few intercultural communication lessons in the class cannot give the students' skills, attitudes, and knowledge they need. Instead, it needs to be built up as a gradual and long-term process. Teachers as facilitators should encourage students to participate in inside and outside of class activities such as group projects, international student exchange programmes, and discovery tours to improve their culture-specific knowledge and practice their culture-general knowledge. Storytelling and sharing are among the ways to help students express their profound feelings and thoughts and to consciously have respect for diversity.

As Kuiper (2017, p. 30) states, the relationship between teacher and student develops a class culture unique to the participants, which facilitates transformative learning for the teacher as well as the students, the roles of the teachers in intercultural communication lessons are therefore very important. It is the respect and willingness to listen, the non-

judgmental attitudes, and the openness that encourage students to share their stories.

In conclusion, teachers and students would both benefit from using storytelling and sharing in intercultural communication lessons. Students can share and learn from their own experiences, think more critically about cultural diversity and relativism, improve their intercultural attitudes, and learn more about other cultures. In addition to enhancing their pedagogical professional development, teachers obtain benefits from comprehending the diverse backgrounds, cultures, and social contexts of their students, thereby fostering the growth of empathy and compassion.

Conclusion

This paper presents an approach aimed at boosting students' intercultural attitudes, a fundamental component of intercultural communication competence (Byram, 2002; Deardorff, 2006, 2009). Drawing upon the principles of cultural self-awareness proposed by Barrett et al. (2013) and Deardorff's practical tool of story circles (2020), the approach incorporates storytelling and critical reflection activities to foster the students' intercultural communication competence. These activities encompass personal narrative sharing through written or digital mediums, guided by specific suggestions, facilitating an exploration of their own cultural backgrounds, a comparative analysis of their past and transformation, and an examination of the lessons derived from these experiences. The resulting reflections indicate the students' adoption of a more empathetic perspective, transformative shifts in their thoughts and worldviews, and a heightened awareness of critical cultural dimensions and diversity. These findings underscore the role of intercultural communication knowledge in ameliorating past and anticipated challenges. It is noteworthy that both teachers and students stand to gain significant benefits from these activities, as they contribute to the development of empathy, compassion, and a deeper respect for diversity.

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Appendix A

Examples of students' stories

Student 1



Over the course of history, we are living in a culture where *superstitious norms and beliefs* have become deeply inculcated in our mindsets about everything. For a conventional country like VietNam, sex has long been considered a *sensitive topic*.

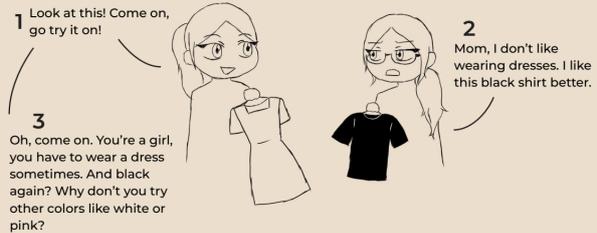
ME - A 20 YEARS OLD GIRLS growing in a traditional family where prejudice about sex is deeply-rooted can now confidently make informed decisions, build healthy relationships and, protect myself in this ever poised-threatening society thanks to my new perspectives in sex. Therefore, from my own story, I want to voice that "just be open in this world, be ready to reset your mind and willing to adapt to new values if possible"

Student 2

Ever since I was born, I have been living with the concept of **masculine** and **feminine** clothes drilled into me by so many people. I always hear opinions about "girls have to dress like this" and "boys have to dress like that".



Like one time I went shopping for clothes with my mom some years ago, and mom gave me advice on my fashion choice:



Student 3

TATTOOING



Vietnamese from the last few centuries have inherently an unfriendly view of tattoos. The reason for these prejudices dates back to the 19th century when criminals were often active in factions, each of which had its own logo tattoo. Since then, tattoos have been considered as a sign to identify "scoundrels" and tattooing in my religion is mostly common among addicts or gypsies.

However, instead of being arrogant and aggressive like I had imagined, he was extremely friendly and enthusiastically helped me to complete my assembly. Thanks to his extensive knowledge and intelligence, our team won the first prize.

For a moment, it dawned on me that not everyone with tattoos behaved the same. After the session was over, I asked him why he got that tattoo and what it meant. His answer really surprised me. The tattoo on his arm is called Maori, it represents the strength and courage of New Zealanders as well as the desire to be protected by the gods.



In fact, tattooing itself is not evil. Whether it means good or bad is due to our specific social circumstances and our own preconceived views.

From that experience, I have had a different view of tattooing as well as tattooed people because every tattoo has a special meaning or cultural value behind it and tattoos can not speak a person's personality properly. Therefore, I have broken the habit of judging a person by his appearance as the true beauty comes from inside.

Student 4

When I was a child, I learned that pink and delicate, frizzy things belonged to girls, whereas blue or red and superheroes belonged to boys. I researched about the background of these two hues and discovered that everything began in the 19th century when baby clothes in pastel color became commonplace. Pink was given to girls since pink is a romantic hue, and women are perceived as having stronger emotions. This idea was widely held. I may still visit a bookshop in modern times and observe the same color discrimination on notebooks, backpacks, and other items. When I was a child, not just me but adults also, would laugh at a boy who wore a pink shirt and call him gay - which was frowned upon. Even though I was making fun of those individuals, I never realized that my taste was different from what was considered acceptable; I enjoy superhero films and the color blue, but I always wanted to buy pink stuff to fit in with the other kids, despite not knowing any of the princess. Consider a primary school setting where the coolest kid is the one with the most ponies or Ben 10 on their bag.

When I was made aware by my sister that homosexuality is natural, I understood why this color discrimination was wrong. I've been doing study on the Lgbtq+ community and have discovered that what individuals enjoy and dress has nothing to do with their sexual orientation. More and more are beginning to call attention to this absurd inequality. There is a very well-known comic strip about a young girl who teases a man wearing a pink shirt. He responds by giving her a cup of hot boiling water from the pink faucet and stating, "Pink is for girls, right? Here is your pink." Moreover, a bunch of my highschoolers used to put a gallery in 2020 with the slogan "NO MORE GENDERED OBJECTS" to increase public awareness of the issue of prejudice.

I now take delight in possessing blue items and donning sports gear. Although it is bad that there is still inequality among us, I have hope that more items will be produced in different colors for children to suit their preferences, and that eventually children will be able to choose their preferred colors for clothing, just like I do.

Student 5

SAME-SEX RELATIONSHIP



VALUES

Vietnamese people still hold firm to the value of **traditional gender norms**. Normally, love and marriage should be formed by two main genders: male and female. For the old generation, they consider same-sex relationship is something **unacceptable**. The youth are currently abusing it to be up-to-date, to be trendy more than they actually are. It is also believed that the homosexuals have their body part shortage, rather than being accepted as a completed individual. Breathing the same atmosphere, being educated by the same system, it is plausible that I also have that thought in mind, that homosexual are typically **different and strange, even have thoughts of despise them**.

However there was a happening that transformed my awareness...



I wrote a long letter to apologize for my actions. Personally, I thought our friendship would come to an end, however, the day after, Ha actively came to my seat and talked about homework. We gradually came back to where we were, even more intimate after that big disagreement. Every journey of my life, I gain more about the world. Although it is not easy to get used to new things, I don't have hostile thoughts about them. Moreover, this community interests me with its humour and bravery so that I became a supporter for same-sex relationship. After this experience, I learnt that same-sex relationship is not wrong, it is just too novel for Vietnamese to fully accept it. However, we should have a multidimensional viewpoint about all aspects in life to live as a better self.

LESSON

My best friend - Ha started a same-sex relationship when we were in high school. One day in the first subject of the class, she proudly announced the news to me. At that moment, the confusion and awkwardness showered me. I stopped her and talked to her about how wrong she was in having that "kind" of relationship, then even advised her to see the doctor for treatment. Of course, we had a big quarrel and didn't talk to each other for long. Our relationship became awkward and difficult.

For that cold period, I have so many thoughts in mind. Friendship is one of the significant parts in my youth, especially the close one. Ha is my precious friend and have been so supportive along the way I grew up. Basically, she is a perfect individual with excellent study and has a good family base. Hence, I wonder what make Ha become like this...

What I have done to understand more about her action is to join the homosexual community via Internet. The more I read, the more knowledge I gain. Their feelings, their experience appeared in front of my eyes, stimulated me, and adjusted me. I realized that loving the same gender is not wrong, love has no limitation for gender, or any condition. There is no curation for this because there is no body shortage or young indecisive thoughts from the beginning. The only problem is my ignorance about this that significantly hurts my friend.



Appendix B

Excerpts of students' essays showing their attitudes and transformations.

N.L.P (20E21): *"for a long time, I held the belief that Muslims are all religious extremists, and even terrorists, who are very likely to express aggression against others. This belief was fostered mainly under the influence of the mass media and my family's education... Last summer, I enrolled in a virtual forum namely Bali International Student Festival. ...Through teamwork, I could strongly sense their open-mindedness and peace love."*

D.N.H (20E23): *"Since I was just a small bubbly child, sex has been prejudiced as a taboo in Vietnam, hence even my parents weaseled out of mentioning sex-ed when I tried to ask some embarrassing information about my body's sexual development...I was quite a straightforward girl so I continued questioning my grandparents for further discovery. However, they ashamedly told me that talking openly on this topic could lower their prestige in society, thus like my parents - the adults in general, they attempted to preclude me from diving deeper into this sensitive issue...In that class, there was a traumatising figure that still vivid in my mind to date, which is according to the World Health Organization (WHO), Vietnam is one of the three countries with the largest number of abortions in 2017... the traumatising fact that struck me was when I came to know that my distant nephew living in a district of the northern mountainous province of Son La (Muong La) was physically abused by her teacher. Not until this time could I become fully aware of the critical importance of sex-ed education, especially in the far-away land in VietNam. My sexual value has been radically transformed since then."*

N.T. T. H (17E6) *"I realized that there is nothing wrong with a person being gay or lesbian. Huong Giang Idol, who is one of the people in the LGBT community not only beautiful but also talented, has helped homosexual people come out and express themselves the way they want without fear of others being slanderous. I am happy to say that now I view homosexuality as enriching. I hope people towards more of tolerance and acceptance of homosexuality and I think the best way to do that is be open - then, people will be able to see that gay people aren't really different."*

T. M. L. (17E6) *"The truth is that stereotypical gender roles have proved to be able to hurt everyone from men to women when they are not welcome us to be ourselves, do things that we, as a unique individual want. Therefore, I believe that it is time for both genders to*

Speak out and let our voices be heard, it is time for us to decide what we want to be not the society. It is true that it will take time to change the society perception, but if we do not take action, who? and if it is not now, when?"

M. B. T. (16E2): *"I used to think of myself as a tolerant, positive person who rarely make judgements and look down on others. As I went through the course, I realized that I had not been that open-minded. I may not judge things on the outside, yet interiorly I hold personal assumptions that is untrue and sometimes negative about things."*

V. P. A. (16E2): *"After 15 weeks of the course, I was taught to adopt a multi-angle perspective when viewing a cultural case intraculturally, interculturally, and cross-culturally. Furthermore, being informed more about multiculturalism helped me to suspend judgements, avoid stereotyping and respect differences between cultures and groups."*

Author's Biography

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A Showcase of the ICLE SIG's Activity Initiative (AI)

Foreword

As mentioned in the preface of these proceedings, the Japan Association for Language Teaching (JALT) Intercultural Communication in Language Education Special Interest Group's (ICLE SIG) main objective is to provide a platform for language teachers to bridge Intercultural Communication (IC) theory with their everyday practice as educators. Under this context, in our 2nd Conference (2022) we introduced to the public one of our many efforts to accomplish this end, namely the Activity Initiative (AI). The ICLE SIG AI is intended to be a repository of IC-related practical activities that teachers can access and apply in their classrooms. It can be accessed here:



Given that the publication of these proceedings is also yet another venue for fulfilling the abovementioned ICLE SIG mission, we hereby present you one of the Activity Initiative's entries, but with a twist: we asked its author to write for us a detailed theoretical rationale of it. The activity in question is titled BARNGA, and its author, **Bruno Jactat**, kindly accepted to elaborate upon the theoretical underpinnings of why and how this activity can be used in the classroom to generate *Oz moments*, which are an important part of the intercultural experience. It is our sincere hope that this enhanced, peer-reviewed version of one of our AI entries, titled ***Simulating OZ Moments in the Classroom with the BARNGA Activity***, can constitute a useful example of an actionable strategy for bringing IC learning into the language classroom.

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Simulating OZ Moments in the Classroom with the BARNGA Activity

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What is an OZ moment?

As we all know, going abroad obviously elicits intercultural phenomena. Also one might have, within one's own familiar surroundings, equally encountered a situation that feels unusual or even alien. Surely, foreign tourists and sojourners, products from abroad, movies and all sorts of media also reach our homeland and may bewilder us. Shaules (2015) describes this *Oz moment* as "a feeling of disorientation or surprise when encountering novel surroundings or hard-to-interpret phenomena" (p. 49). He derives this expression from the classic movie *The Wizard of Oz* (1939), in which the heroine, Dorothy, whose house on the Kansas grasslands is swept up and away by a tornado into the sky, lands in a fantasy realm. As she opens the front door to peer out, she discovers a completely new place and can hardly believe her eyes, as it is so distant and different from her domestic mid-west home or anything she's seen before. This moment of surprise, when she exclaims to her dog Toto "We're not in Kansas anymore!", is the epitome of that experience when one sets foot in a totally unfamiliar place. Every one of us has certainly experienced *Oz moments* to some degree or another when we leave our habitual surroundings or when unusual situations arise in our home environment.

However, no need to fly over the rainbow to the fantasy land of the Munchkins to experience contrasting cultural landscapes. Even within the Anglo-Saxon world, minor differences might elicit major surprises. Marta Zielinska (2016) describes how moving to London from the USA brought many *Oz moments* such as seeing all the people driving on the left hand side, which made her frown more than once, and thinking: "That's so annoying, why couldn't they just drive on the right side like the rest of Europe? God I almost got hit by a car!". Or, the other way around, the British freelance travel writer Jo Fitzsimons (2017), who upon visiting the USA and being startled by the sheer number of homeless people, comments "(being) one of the richest countries in the world [...] the disparity of wealth and the

resultant number of homeless people in the USA still shocks me even after several visits. The fact that most people blank out their homeless counterparts shocks me more.”

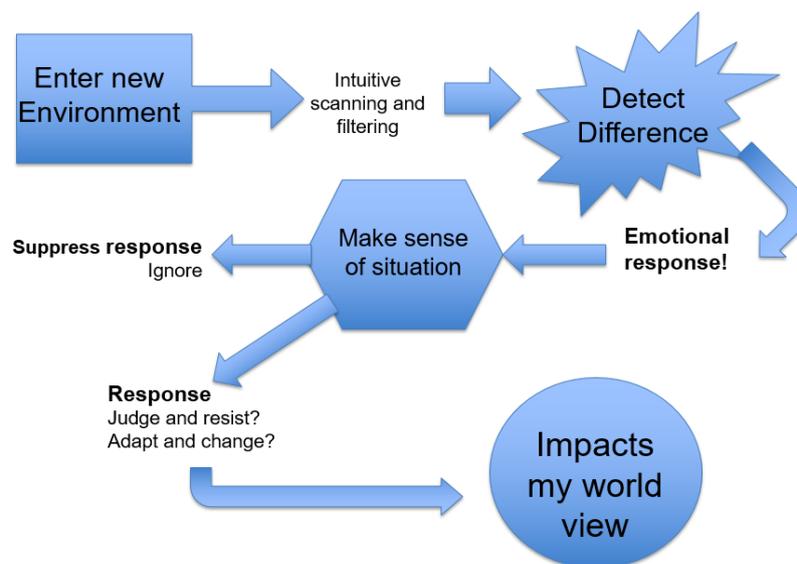
Stark contrasts between what is familiar and what isn't creates some element of shock which in turn induces either positive emotions (Dorothy is awed by the beautiful fairy world she discovers) or negative ones (frustration at people driving on the wrong side of the road...).

Ok, but, how do OZ moments feel?

If we unexpectedly no longer feel insulated by what Pierre Bourdieu terms our *habitus* (1972, p.282), i.e. our acquired habitual social knowledge, we may feel very uneasy all of a sudden. We may even react emotionally if not irrationally. *Figure 1* shows how this automated process takes a regular pattern: stepping into a new environment prompts the brain to scan for similarity vs. novelty and it makes an immediate assessment as to whether or not that environment is safe. The brain actually scans its internal models of *habitus* and, if there is a mismatch, an alarm will go off prompting the notice of: “Oh we're not in Kansas anymore!” So noticing the gap between what is established as normalcy in our mind and the incongruous reality of what is in front of us, will either activate an engaging emotion “Oh, this is wonderful!” or an alarming one “Are they crazy of what?!”. Those reactions are deeply embedded into our interpretive schemas of how we assume the world is supposed to function.

Figure 1

Anatomy of an Oz moment



Note: The above diagram is a reprint from Shaules, J. (2015). Reproduced with permission

Furthermore, these schemas underlining emotions are culturally learnt. Accordingly, the emotions they trigger are likewise "... biological as well as socio-cultural in nature" (Mesquita, 1992). The schemas forming *habitus* are made of regularities between environment and emotional components which are neurologically hard-wired. That is to say that one given situation quite systematically produces one set of emotions and behaviors. Moreover, specific meaning is attached to these reactions. Indeed, getting *angry* might mean "things are not supposed to be this way: please adopt an acceptable behavior". Or *fear* might mean "I gotta get out of here, I don't belong, I don't know how to handle this, it's dangerous" or yet still, you might feel *frustrated* because you realize that you are completely inadequate in terms of that other culture's norms and cannot figure out what is happening and what to do about it. When this "What's going on?!" pops into one's mind, it is more often a telltale sign that an *Oz moment* has just surfaced.

An emotional reaction does not happen in a void, but inevitably calls for some decision-making and action. Now one might decide to make sense of the situation and take action either by judging and resisting the situation or otherwise by adapting and bringing about some change in one's own habitual reactions to such a situation. Whatever we then choose, will have a cognitive impact that affects us in the long run, either by reinforcing some of our prejudices or, in contrast, by making us more permeable to subsequent intercultural encounters.

What we would like to foster in our students is the latter attitude: taking on a new perspective and understanding of the situation in order to give oneself more options; in other words, to become more flexible with intercultural contact, which is to be able to make the best possible choices when faced with otherness.

But wait a minute! Isn't an Oz moment the same as culture shock?

Not exactly. An *Oz moment* is an encounter with a totally new situation, which can turn out to be an *Aha!* moment, like *Eureka! I got it!* or a *What in the world?!* moment. It sparks an immediate reaction. Culture shock is in a sense similar to the *Oz moment* in that it "is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse." Oberg (1954, p.1). However, in contrast to the *Oz moment*, culture shock seems to build up over time until it reaches a threshold where it becomes oppressive. It is a phenomenon more pervasive in time, probably an accumulation of *Oz moments* which generate resistance and anxiety over time. Many writers have designed culture shock models with various stages, usually 4 or 5. Adler's model of transitional experience (1975), for

example, delineates five phases: contact, disintegration, reintegration, autonomy, independence). These phases chronicle the way a sojourner experiences his stay in a foreign environment over a certain span of time (from a few months to a few years).

The *Oz moment* usually arises from a specific event. Although culture shock can also be caused by a sudden encounter, it is most likely the result of an aggregation of situations where one feels cut off from one's *habitus* (one's habitual cultural cues), when one constantly comes up against situations dealt with in estranged ways, and endures a steady check upon one's own cultural values. To top it all, the saying "In Rome, do as the Romans do", implies that one is expected to follow the rules like the locals do albeit the fact that the rules of the hosting environment are never explicitly clarified to the newcomer. Such a situation produces frustration; sometimes exasperation. Losing one's bearings leads to many disappointments, often times to homesickness and in extreme cases to depression; the undeniable signs of severe culture shock.

In contrast, an *Oz moment* allows for an opportunity to actually review some of our own cultural givens, those we take for granted, and with the right tools, we could try to suspend judgment for a moment in order to figure out what is going on. Getting help, asking for explanations, explaining one's dilemma, doing a bit of introspection can all be constructive ways to attempt to be more flexible with the novel situation. This attitude can alleviate some of the forthcoming, yet unavoidable culture shock.

Ok, but can I really simulate an OZ moment in a classroom?

So how can we educate students to become more aware of the mechanisms underlying intercultural phenomena and, more specifically in this case, an *Oz moment*? Abdallah-Pretceille (2017, p.96) believes that teachers should help foster intercultural skills that develop the "... ability to orient oneself in a strange and foreign culture in order to understand culture 'in-action' and not culture as an object" (author's translation). A well-thought-out simulation game makes an ideal tool to put students 'in-action' in order for them to experience the feelings and behaviors that arise spontaneously from such odd encounters.

Abdallah-Pretceille (2017, p.96) adds that "It is less a question of learning the culture of the Other than of learning the relationship to the Other in its universality and singularity". Therefore, intercultural competence is not so much about learning facts about a particular group of people, but rather learning more about how to interact with them, as a way to manage one's own identity while taming stereotypes and circumventing the compelling

reactions triggered by *habitus*. The goal of such activities should be two-fold: first to become aware of ingrained behaviors that might prove ill-suited when in a foreign context, and secondly, to experience how to encounter the Other. It is definitively not about learning the culture of the Other.

A parallel can be found in Hall's (1976) iceberg analogy of culture in which he distinguishes surface culture (tangible things related to a group of people such as objects, monuments, food, history, etc.) and deep culture (the feelings, ideas, attitudes, and beliefs that are intangible and at first invisible). Surface culture can be learned. Deep culture needs to be experienced.

How can instructors help learners of a foreign language experience aspects of deep culture? One way is by having them actively participate in well-designed simulation games which move them out of their usual comfort zone and which bring about unexpected situations they will have to deal with. This entails transformative learning while actively participating in the activity. Puren (2002) calls this *co-cultural learning*; a dimension in which students develop new models of understanding through cooperative activities leading toward intercultural competence. *Co-cultural* simulation games provide a pedagogical transposition of these phenomena by putting the students in a situation where they will experience firsthand, and often unknowingly, the phenomena the instructor is trying to have them perceive. The debriefing after the activity allows for insight into what happened and new understanding of the mechanics of the specific intercultural phenomena. Finally, strategies can be elicited from the participants directly as to how to manage these situations, and the instructor can supply tips and tools that can further enhance their intercultural skills to alleviate some of the stressful impact such encounters can create.

In the following pages, I will describe the BARNGA activity, which is an example of an in-class simulation that can potentially elicit the array of reactions that are representative of *Oz moments*. The central idea is to provide an experiential framework where students can realize, in a split second, that something, based on one's normative assumptions, is not right. Participants will display a smorgasbord of reactions: some will resist the *Oz moment*, others will try to blend with it, yet still others will be simply puzzled or continue as if nothing was happening. Whatever their reactions, those behaviors are what you, as the facilitator, are looking for: becoming conscious of our unconscious motives is indeed the first step to handle an *Oz moment*.

The BARNGA Activity

1. Overview and Objectives

Activity Overview

In this classic simulation activity, participants play a simple card game in silence. They do not know that they are all playing with slightly different rules. Since they are only allowed to communicate through gestures and pictures, at some point they have to solve the discrepancies they observe in the other players' way of playing the game.

Learning Objectives

General Objectives	<ul style="list-style-type: none">• To explore cross-cultural communication styles.
Specific Objectives (optional)	<ul style="list-style-type: none">• To gain an awareness of cross-cultural communication styles• To briefly experience dissonance regarding assumptions and judgments about other groups based on one's own norms• To develop strategies to deal with an Oz moment.

Keywords	Oz moment, communication styles, surface culture, norms, printable, card game
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2. Activity Context

This activity can be applied in any Intercultural Communication training or SLA training in which communication style awareness is desirable or needed. Since it requires a minimum awareness on one's own communication style, I suggest it should be applied to participants of Junior High School level and up.

Students

Number of students	16 Min. 50 Max.
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Do students need to use a second language?	<input checked="" type="radio"/> Yes <input type="radio"/> No
What is the second language?	The material instructions are written in English, but any other L2 is possible if the teachers translates rules to the target language.
Level(s) in target language:* * These levels are approximations; use your judgement * For activities related to English, please try to allocate the minimum level within the continuum on the right. * See Appendix A at the end for reference about these mastery levels.	<p>√ Intermediate CEFR B1 IELTS 3.5-4.5 TOEIC 500-700</p> <p>√ Advanced-Intermediate CEFR B2/C1 IELTS 5.0-6.5 TOEIC 700-900</p> <p>√ Advanced CEFR C1 / C2 IELTS 7.0 + TOEIC 900+</p>

Comments

If used under a SLA context, the above minimum level requirements are relevant (see Appendix). However, this activity can also be carried out on L1 when the objective of the activity is to trigger reflections on ethnocentrism, judgements and assumptions. In the latter case, all activity instructions and handouts should be translated into the target language.

3. Activity Materials & Prep

Activity Duration

Total duration in minutes:	75-90 minutes
How many sessions?	1
Any homework?	No

Materials

Material # 1 Title:	1 deck of cards per table
Material Type:	Stationary
Material Access:	Teachers can purchase locally

Material #2 Title:	1 identical guide sheet for all tables, in one color
Material Type:	Printed handout
Material Access:	https://drive.google.com/file/d/1IHZekmOwnOrzM26e9Byazz5WiYuk6tFC/view?usp=sharing

Material #3 Title:	1 different rule sheet per table, in another color
Material Type:	Printed handout
Material Access:	https://drive.google.com/file/d/1IHZekmOwnOrzM26e9Byazz5WiYuk6tFC/view?usp=sharing

Set-Up Instructions

1. Arrange tables into 5 to 6 islands
2. Set 1 deck of cards per table (Material #1) Use only Ace, 2, 3, 4, 5, 6, & 7 and discard other cards

3. Put one guide sheet on each table (Material #2). The guide sheets should be printed on a color A4 so that you can recognize them immediately from a distance.
4. Put one game rule sheet on each table (Material #3). The game rule sheet should be printed on another color A4 so that you can distinguish it from the guide sheet.
5. Seat 4-6 students / table (island)
Estimated Set Up Time (min.): 5

4. Activity Description

Suggested Time	Activity Instructions
5 min	Introduce BARNGA The goal for this activity is to learn to communicate effectively but in silence.
10 min	Practice - Participants read rules and practice BARNGA (Material #1+2)
20 min	Tournament - Facilitator collects rules. - Tournament: Remind students not to talk, write or sign words during the tournament - Every 5 minutes have them decide silently on the winner & loser and have them move up or down one table as stated on the guide sheet.
5 min	Debrief (Getting Started) - Ask everyone to hold their comments so the whole class can hear what they have to say.
10 min	Debrief (Descriptive - you can put these questions up on a ppt) - What was going through your mind when...? A) BARNGA was introduced B) you first began the card game

	<p>C) the rules were taken away</p> <p>D) you had to move to another table</p> <p>E) you played with those from other tables</p> <ul style="list-style-type: none"> - Did your thoughts and feelings change during the game? - What were your greatest successes and frustrations?
20 min	<p>Debrief (Applied - you can put these questions up on a ppt)</p> <p>In groups (10min) then all together (10min)</p> <ul style="list-style-type: none"> - What specific "real-life" situations does BARNGA simulate? - What does the simulation suggest about what to do when you are in this situation in the "real world?" - What were the underlying causes of the problems that arose in this session? - Have you ever had an experience where there was a rule difference that you didn't know about? - When are you likely to encounter situations in the real world like BARNGA?
5 min	<p>Closing Comments</p> <ul style="list-style-type: none"> - Synthesize the main points of the discussion

5. Additional Information

Tips during the activity:

<p>Facilitator tips</p> <ul style="list-style-type: none"> - Go over the instructions above on how to facilitate this activity. - Print out the necessary material to hand out to the players. Be careful when printing logistics: guidelines and rules need to be duplicated onto different colored papers for best effect. - The only thing not provided here are the decks of playing cards you will need in order to get this simulation going. - Before starting the tournament, ensure that participants have figured out the rules and help them if necessary. Some tables understand the rules faster than others. - Remind participants to keep score as explained on the guide sheet - After each round, players should change tables as explained on the guide sheet

- Remind participants to play in silence
- End round one after 5 minutes
- Hold 3 or 4 rounds, but don't tell participants – just end after they have played about 20 minutes and then announce the end of the tournament

Post-activity suggestions

Debrief (Take-Aways)

- On an index or debriefing sheet, write one important thing you learned from BARNGA today.
- Collect index sheet and re-distribute them randomly.
- Ask a few people to read aloud the card they now have.

Additional application scenarios (optional):

Classroom praxis

We have found that mixing foreign students with Japanese students has had the most illuminating effects on the group dynamics.

When participants notice that others may not be playing by the same rules, they might internally respond with thoughts such as: Why are they not playing by the same rules? Is he trying to cheat us? She shouldn't be playing that way! Wait a minute, give me that card back, it's mine! We could observe how a group of Japanese players managed to avoid conflict by negotiating new rules together in order to preserve the harmony and keep the game going. On the other hand, a table that had two Frenchmen and two Japanese players saw the game come to a standstill as the French participants got into a silent but animated discussion with many annoyed gestures and facial expressions, drawing nervously to try to get one another to follow what was thought to be the correct rules. They were obviously trying to show each other that the other was wrong or cheating and that he should follow the rules. This was happening while the two Japanese players watched bemused.

These reactions provide the visible material to discuss reactions, assumptions, expectations, communication styles and feelings. Your role as a facilitator is to help the participants draw from this rich pool of data that they have created throughout the game. Enjoy the fun with your students!

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Appendix A

TOEFL	IELTS	TOEIC	Cambridge exam	CEFR Level	Skill level
 Comparison chart of English certificates to European levels					HigherEd 
118-120	9		CPE	C2	
115-117	8.5		CPE	C2	Mastery or proficiency
110-114	8	975-990	CAE / CPE	C2/C1	
102-109	7.5	966-974	CAE	C1	
94-101	7	945-965	CAE	C1	Effective operational proficiency
79-93	6.5	900-960	FCE	C1/B2	
65-78	5.5-6.0	785-940	FCE	B2	Vantage or upper intermediate
53-64	4.5-5	785-795	FCE	B2/B1	
41-52	4	670-780	PET	B1	
35-40	3.5	550-665	PET	B1	Threshold or intermediate
30-34	3	225-545	KET	A2	Waystage or elementary
19-29	2.0-2.5	171 -220		A1	
0-18	1.0 - 1.5	120 -170		A1	Breakthrough or beginner

Source: <http://www.higheredme.com/2017/04/11/english-test-comparison/>

Author's Biography

Bruno Jactat is specialized in Second Language Acquisition, Communication Strategies and Listening Competence Skills. He currently teaches French as a second language, English academic writing and French linguistics. He provides teacher training in Japan and abroad on the Immediate Method and topics bridging neuroscience and education. Correspondence should be sent to: jactat@gmail.com



JALT ICLE SIG 2nd Conference



September 10th 2022

9:45 - 10:00 Event Opening

10:00 - 10:55 Plenary: "A Model of Virtual Intercultural Training with Emic Cultural Concepts"
Prof. David Dalsky (Kyoto University)

TIME	MAIN/BREAKOUT ROOM 1	BREAKOUT ROOM 2
11:00- 11:25	Japanese Learners + the International Virtual Exchange Project = Intercultural Communicative Competence? (Eucharía Donnery –Soka University)	Providing learners with substitutional encounters: Creation of a database of immigrant interviews (David Ostman – Kumamoto Gakuen University)
11:30-11:55	Integrating an International Student Interaction Program into an EFL Speaking Course (Tom Stringer & Craig Martens – Kwansai Gakuin University)	Experimental learning in an intercultural communication class: Linguistic landscape group projects (Todd J. Allen – Kansai University)
12:00- 12:30	LUNCH BREAK	
12:30- 13:25	WORKSHOP: THE ICLE SIG ACTIVITY INITIATIVE (Andrew Johnson – Future University Hakodate & Javier Salazar – University of Tsukuba)	
13:30- 13:55	Ten challenges for self-access intercultural learning (Gareth Humphreys – Sojo University)	
14:00- 14:55	Talking to the Elephant: How Shall we address Prejudice? (Stephen M. Ryan – Sanyo Gakuen University)	The Trail of the Genji: Promoting Cross-Cultural Understanding Through an Excursion Project (Matthew Wiegand – Waseda University)
14:30- 14:55	How to Bring Intercultural Communication Basics into Your Language Classes (Stephen Richmond & Bruno Vannieu – Alma Publishing)	Voices on language teacher stereotypes: Critical cultural competence building as a pedagogical strategy (Soyhan Egitim– Toyo University)
15:00- 15:25	Traveling overseas with students in 2022 (Andrew Johnson – Future University Hakodate)	Effective Blended Learning Essentials for Education (Vicky Bagheri – Virtual Educators)
15:25- 15:45	COFFEE BREAK	
15:45-16:10	A portfolio based on the concept of cultural heritage (Cecilia Silva – Tohoku University)	Students' ELL attitudes: Engagement, Resistance, Mixed (Schmidt, M. – Nihon University; Fritz, R. – Nagasaki University; Miyafusa, S- Toyo Gakuen University & Shaules, J. - Keio University)
16:15-16:40	Recognizing Intercultural Positionality (Michael Boyce – Hamamatsu University School of Medicine)	Critical reflection in developing intercultural competence (Thanh Thi Mai Do – Vietnam National University)

16:45 – 17:00

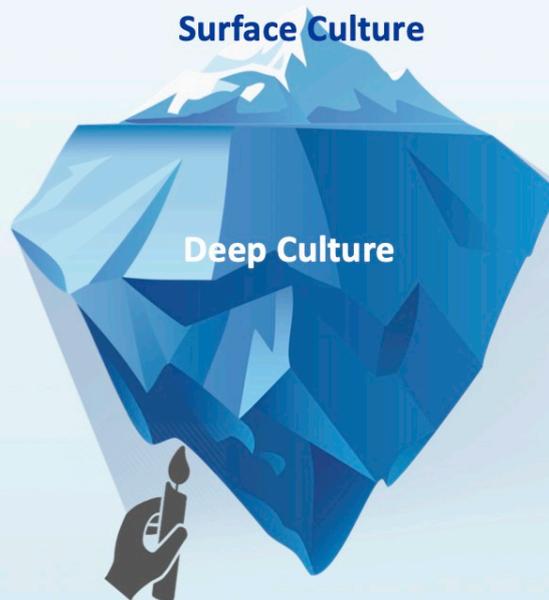
Closing remarks



SIG

Our **mission** is to address various approaches for teaching intercultural communication in a language classroom.

Surface Culture



Why an icicle?

Edward T. Hall developed the iceberg analogy of culture. For us, language teachers, this iceberg towers above our classroom. The ICLE SIG attempts to find ways to melt this iceberg into cultural icicles, easy to grasp by your students!

Join us !

We look forward to continue drawing from the resourceful and enthusiastic pool of individuals from the language teaching community to become our members. If you are interested in (or perhaps struggling with ?) approaching culture in your everyday practice as a language teacher, come join us!

We have a presence in JALT's yearly PANSIG and International conferences, and **we also have our own 4th Annual conference coming in 2024! Stay tuned for more details!!!**



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