Research Article

Promoting Self-Reflexivity in Intercultural Education

Adair Linn Nagata

Ph.D. Rikkyo University

Abstract

Self-reflexivity—having an ongoing conversation with your whole self about what you are experiencing as you are experiencing it—is a crucial skill for interculturalists, and I have been seeking to promote it when teaching intercultural communication in English to students of varying nationalities. This article will review how I structured both a large, introductory intercultural communication undergraduate course and a graduate seminar in order to teach theory and offer opportunities for students to apply the course concepts in practice using reflexivity as a bridge between them. Bodymindfulness, metacommunication, and communicative flexibility were emphasized for the development of self-reflexivity in both courses. Graduate students also pursued Mindful Inquiries to develop reflexivity as a way to instruct themselves about how to be critically and explicitly conscious of what they are doing as intellectuals engaged in the practice of research.

Parallel efforts were pursued in each class: 1) course concepts were presented in lectures with PowerPoint slides and videos, and 2) practice was required in individual and small group activities that stimulated reflection in class feedforward[1] sheets and later in a journal. This reflective journal writing was optional for undergraduates and required for graduate students.

Classes often began with the Bodymindfulness Practice to cultivate the ability to tune into one's own state of being and to manage one's energy by breathing consciously. A series of intrapersonal and interpersonal exercises were pursued during the courses with reminders to be reflexive during group interactions and the requirement to reflect in the feedforward sheets. Overall students responded well to these attempts to promote self-reflexivity as attested by reflective passages they wrote at the end of the courses.

This paper describes my efforts as a teacher of intercultural communication to help my students apply the theory they are studying in order to improve their intercultural communication competency, "the skills, talents, and strategies in which we engage in order to exchange thoughts, feelings, attitudes, and beliefs among people of different cultural backgrounds" (Matsumoto, Yoo, & LeRoux, in press). The curriculum and process of teaching described here reflect my background in human development and my lived experience as an interculturalist over the past 35 years as a partner in an international marriage and an educator resident in an adopted culture.

My educational bias is toward promoting a process of personal growth and integration, and the criterion of learning is whether or not one is becoming a more skillful communicator, more appropriate, effective, and satisfied in work and personal relationships (Ting-Toomey, 1999). Students should develop their whole selves—body, mind, emotion/feeling[2], and spirit—as instruments of communication and apply what they learn in their lives. Simply stated, studying intercultural communication should lead to improvement in one's ability to communicate (Nagata, 2005).

My approach to formulating my courses has elements of a Mindful Inquiry (MI), which I pursued in my doctoral work and now teach to my students because it is particularly suitable for attempts to capture the dynamic, developmental, and complex nature of communicating with people of diverse cultures (Nagata, 2003). MI is a learner-centered approach to pursuing research that is personally meaningful as well as intellectually rigorous.

MI is an essentially, but not exclusively, qualitative research approach formulated by Valerie Bentz and Jeremy Shapiro in *Mindful Inquiry in Social Research* (1998)[3]. It is based on four knowledge traditions which Bentz and Shapiro describe as follows:

- **Phenomenology**: a description and analysis of consciousness and experience
- **Hermeneutics**: analysis and interpretation of texts in context
- **Critical Social Theory**: analysis of domination and oppression with a view to changing it
- **Buddhism**: spiritual practice that allows one to free oneself from suffering and illusion in several ways, e.g., becoming more aware (1998, p. 6)

The process of pursuing an MI begins with identifying a question that is personally important and proceeds by using the above four knowledge traditions as applicable during the course of one's inquiry. My MI question was, "How can I educate students so that they both learn and apply intercultural communication theory in order to become more skillful intercultural communicators?" The answer that emerged while formulating and teaching a large undergraduate introductory course and a graduate seminar was to find ways to promote the students' cultivation of self-reflexivity.

What is Self-Reflexivity?

For purposes of intercultural communication, self-reflexivity can be understood

as having an ongoing conversation with one's whole self about what one is experiencing as one is experiencing it. To be self-reflexive is to engage in this meta-level of feeling and thought while being in the moment. The strength of being reflexive is that we can make the quality of our relationships better at that time in that encounter, without having to wait for our next interaction[4]. It is an advanced form of self-knowledge crucial for interculturalists.

In "Emotion and Intercultural Communication" (in press), Matsumoto, Yoo, and LeRoux explain the relational importance of being able to regulate our inner psychological processes.

> Communication is a rich and complex process that involves multiple messages sent via multiple signal systems. Culture has a pervasive influence on the encoding of both verbal and nonverbal signals, and the decoding of those signals. Because of this influence, conflict and misunderstanding is inevitable in intercultural communication. The key to successful intercultural communication is the engagement of a personal growth process model focusing on ER [emotional regulation], critical thinking, and openness and flexibility, where one's worldview is constantly being updated by the new and exciting cultural differences with which we engage in our everyday lives. The gatekeeper of this process is the ability to regulate our emotional reactions. (p. 18)

They point out that "negative feelings" such as anger, frustration, and resentment can easily take over one's thinking and feeling during conflict. They assume that only if individuals can regulate such feelings so that they are not overwhelmed by them can they "expand their appraisal and attribution of the cause of the differences" (p. 8). Only by managing one's emotions skillfully is it possible to free up one's cognitive resources. This idea is also the basis for a biomedically based, widely taught approach to self-management called HeartMath (Childre & Cryer, 2000).

Edward T. Hall (1977) earlier described the inner process of learning to go *beyond culture*.

> If one is to prosper in this new world without being unexpectedly battered, one must transcend one's own system. To do so, two things must be known: first, that there is a system; and second, the nature of that system. What is more, the only way to master either is to seek out systems that are different from one's own and, using oneself as a sensitive recording device, make note of every reaction or tendency to escalate. Ask yourself questions that will help define the state you were in as well as the one you are escalating to. It is impossible to do this in the abstract, because there are too many possibilities; behavioral systems are too complex. The rules governng behavior and structure of one's own cultural system can be discovered only in a specific context or real life situation. (p. 51)

He emphasizes the potential developmental nature of intercultural interactions processed with careful attention to both one's inner state and behavior.

Peter Anderson's (2000) work on intercultural differences in nonverbal communication identifies State as one of four sources of influence on interpersonal behavior. The other three are Culture, Situation, and Traits. State is a transient phenomenon with an internal focus, which is what I have particularly tried to bring to my students' attention. Attending to and attuning to one's inner states has been one of my emphases in promoting more skillful communication (Nagata, 2004), and I sought to help my students develop a holistic self-awareness that will serve them in the moment during intercultural interactions.

Chen and Starosta (2000) describe intercultural sensitivity as having two components: intercultural awareness, the cognitive aspect of intercultural communication; and intercultural competence, the behavioral aspect of intercultural communication. The approach described here emphasizes the somatic-emotional bases of cognitive processes and the interactive nature of all aspects of one's being—body, mind, emotion/feeling, and spirit—that contribute to how one uses one's self as an instrument of communication. In order to make skillful choices about how to communicate, it is necessary to be able to have an ongoing conversation with one's self about what one's whole self is experiencing as one is experiencing it, i.e., to be self-reflexive.

## Self-Reflection and Self-Reflexivity

Although the intrapersonal effort or *inner work* is similar, self-reflection is after the fact; self-reflexivity is in the moment and feeling is likely to have more immediacy so it may be easier to grasp its role. To be reflective is to sit and think about what took place after it is completed; one's role in it, others' reactions and one's responses to them. This can be done through thinking, writing, or speaking with another person. One goal of engaging in reflection is to learn from one's experiences with the intention of improving the quality of one's interactions with others in future encounters.

Hans-Georg Gadamer's hermeneutical circle, as shown in Figure 1, is useful in understanding the cycle of action and reflective interpretation in human relations (Nakkula & Ravitch, 1998):

> In the Arc of Projection one acts in the world without realizing the assumptions, biases, and prejudices one is projecting into the situation that is the context for one's action. In the Arc of Reflection, there is the opportunity to consider the results, to analyze one's own biases and prejudices, and to prepare for ongoing work in the world. This is certainly a recognizable cycle for interculturalists. (Nagata, 2003, p. 33)

This is an iterative approach to processing one's lived experience for increasing self-awareness and skillful future self-management.

In *Matters of Interpretation*: *Reciprocal Transformation in Therapeutic and Developmental Relationships with Youth*. (1998), Michael Nakkula and Sharon Ravitch

**Arc of
Projection as
act in world**

**Arc of
Reflection as
formulate next
action**
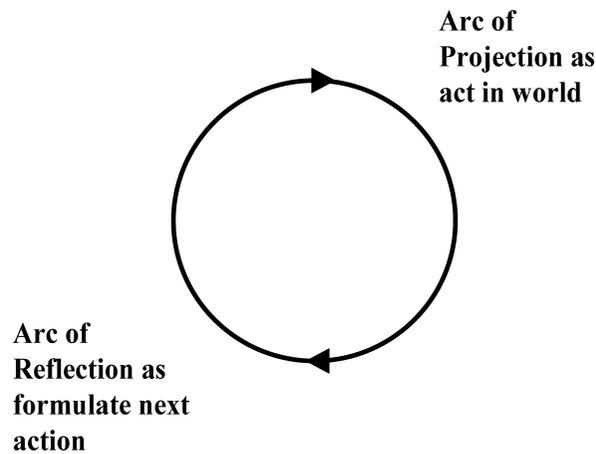
Figure 1. **Gadamer's hermeneutical circle applied**

describe their year-long curriculum for educating graduate students who do work with *youth at risk* who are often from different co-cultures than their teachers and counselors. They detail multiple levels of written exercises that promote self-reflection, deconstruction of one's own biases, and ultimately more effective practice.

The power of the process particularly comes from moving around the circle from acting to reflecting. Once one has begun to see patterns of thought, feeling, and behavior, they can be spotted when in play during relationships. Because intercultural communication involves encounters with different rules of communicative interaction, it is particularly challenging to understand what is taking place. As will be described below, the courses I designed were intended to maximize the opportunity provided by studying intercultural communication theory and then putting it right to use in group work with a requirement to reflect on what happened. The link between theory and practice is self-reflexivity.

Since intercultural communication is typically practiced face-to-face in the moment, self-reflexivity is even more valuable than self-reflection. Cultivating the ability to be self-aware of feeling and its impact on thinking and then adjusting what one is doing and saying right at that time may confer immediate benefits. If one can defer acting when confused and upset, it may be possible to marshal one's inner resources and find an effective approach to communicating in that situation.

In pursuing my MI, I sought to cultivate the capacity for self-reflexivity in myself and then to understand how to help my students develop it. Using phenomenology, I observed that I was speeding up this cycle of acting and reflecting so that I could sometimes reflexively live my experience, not just reflect on and interpret my lived experience using hermeneutics. I identified three components that I have tried to incorporate into my teaching: bodymindfulness (Nagata, 2004), metacommunication (Mindell, 1990), and communicative flexibility (Bolton & Bolton, 1996; Merrill & Reid, 1981). My study of Buddhist practices of cultivating mindfulness facilitated developing all three of these approaches and combined with critical theory to help

§ 143

me understand sources of oppression in myself and my environment.

Bodymindfulness, Metacommunication, and Communicative Flexibility

Bodymindfulness is a term I coined from *bodymind*—the integral experience of one's body, emotion/feeling, mind, and spirit—and *mindfulness*, the Buddhist practice of cultivating awareness. Engaging in bodymindfulness is a process of attending to somatic-emotional sensations that may also include the felt sense (Gendlin, 1981), the holistic personal meaning of an internal event. It is a way of tuning into prelinguistic experience prior to a sense of separation of body and mind. It can help one become more conscious of all aspects of one's being and reveal deep layers of one's experience of them and their interactions. Bodymindfulness can alert one to information that might otherwise go unnoticed so that one can use it resourcefully in the moment. I will explain how I teach it later in this paper.

Bodymindfulness is an inclusive term for both intrapersonal and interpersonal attentiveness to inner states. Intrapersonally it is a way of cultivating the ability to metacommunicate. Interpersonal communication scholar Julia Wood (2004) defines metacommunication as "communication about communication" (p. 31), but my focus in regard to self-reflexivity here is more intrapersonal, i.e., on being conscious of how one is communicating as or shortly after one communicates. Arnold Mindell (1990), a Jungian psychologist who works on global conflict resolution, describes the aspect of metacommunication that appeals particularly to me as an interculturalist seeking a larger view of self and context. He writes "the more you work on yourself, the less you will identify with only one part, and the more you will metacommunicate" (p. 85). Working to strengthen this ability has often helped me to step outside my cultural confusion, frustration, and attendant misunderstandings that were grounded in identifications and assumptions that were unconscious until I stumbled over them.

Resolving interpersonal difficulties resulting from intercultural misunderstandings based on misperceptions, misinterpretations, or misevaluations requires recognizing how one is feeling and thinking, metacommunicating about them, and changing how one is communicating. Bodymindfulness can quickly alert one to both somatic-emotional and cognitive information about one's self, the other party, and the interaction that may help one make shifts skillfully. Attuning to one's own state prepares one for the corollary of resonant attuning to another (Nagata, 2000).

> What is the experience of resonance between people? In *The Dance of Life (1983)*, Edward T. Hall describes the work of William Condon. Condon coined the term entrainment to describe the internal process that makes syncing possible, wherein one central nervous system drives another or they do so reciprocally. Self-syncrony is the manifest observable phenomena of a rhythmic internal process linked with the brain waves. It is associated with almost everything a person does and can be seen most clearly in a unity between speech and body motion. In painstaking research on the syncronization of movement and the human voice, Con-

don demonstrated that when people converse there is both self and inter-personal syncrony that operates at the level of the brain waves. When summarizing the importance of Condon's research, Hall writes: "If you can't entrain with yourself, it is impossible to entrain with others, and if you can't entrain you can't relate." (Nagata, 2002, p. 167)

Cultivating communicative flexibility so that one can easily and immediately shift one's verbal and nonverbal style and tailor the content of what one wants to communicate is a competency that is valuable in interpersonal communication whether it is intracultural or intercultural. In "Global Leadership and the 21st Century" (1994), intercultural management scholar Nancy Adler makes the case that proprioception is particularly needed for us to respond to the current constant complexity, chaos, and turbulence because it enables "staying in balance with the outside world by using the strength of our inside world" (p. 1).

One approach to managing oneself flexibly that has been widely taught in organizational settings is the social styles model created in the 1960s by the U.S. industrial psychologist, David Merrill (Merrill & Reid, 1981). Merrill's research led him to identify two dimensions that he considered the most important for understanding variations in communicative behavior: assertiveness (directive vs. indirect) and responsiveness (focus on emotion or task). The communicative flexibility taught using this model is termed *style flex* by Robert and Dorothy Bolton (1996). Hall's high- and low-context styles (1977) and William Gudykunst and Stella Ting-Toomey's direct versus indirect and elaborate versus understated communication styles (2003) also describe dimensions for interculturalists to be attentive to and to learn to encompass in their own communicative behavior. Theoretical awareness of these alternative styles is preparation for self-reflexively recognizing them in use and experimenting with new ones that may later enable one to choose them at will when deemed desirable. The connection between theory and practice can be provided by self-reflexivity.

Each of these communication style models has been formulated by researchers who are themselves embedded in particular cultures. Students are repeatedly urged to consider the cultural bias of any particular model they are studying and to consider gaps and blind spots they identify to be possible research topics they might consider pursuing in the future.

Self-Reflexivity for Researchers

In the graduate class, students pursued Mindful Inquiries (MI) (Bentz & Shapiro, 1998; Nagata, 2003) in order to promote their self-reflexivity as researchers as well as to provide a focus for application of the course concepts and theory. MI provides a holistic approach for inquiring into complex, multilayered interactions. Because it is particularly suitable for attempts to capture the dynamic, developmental, and complex nature of communicating with people of diverse cultures, self-reflexivity is both a requirement for and an outcome of MI.

§ 145

One of the main questions I recommend that students continually challenge themselves to answer is why they are interested in the research topic they have chosen. I encourage them to articulate "the story behind the story," as Joyce Fletcher (1999) put it in the introduction to her qualitative study of the taken-for-granted relational competencies women often display in the workplace. Without an ongoing effort to discover the many layers of meaning their subject is likely to have for them, it will be difficult for students to unearth their bias and be clear about it in their work.

Nakkula and Ravitch (1998) offer a very thoroughgoing method of clarifying bias and overcoming blind spots. As Ravitch's chapter "Becoming Uncomfortable: Transforming My Praxis" (1998) details, efforts at significant personal development often begin with recognizing discomfort. Bodymindfulness quickly reveals uncomfortable feelings ranging from subtle tension to pain. Once recognized, they can then be attended to and shifted. I teach this as a five-step process that I have termed *shifting the bodymindset*, which is my term for the existing pattern of being in one's bodymind.

1. Use bodymindfulness to attend to whatever you are feeling.
2. Hold with that state and get the information it offers.
3. Consider whether it is originating within you or is resonating from someone else.
4. Allow it or help it to shift using your breathing.
5. Feel and act from your authenticity and power.

The addition of somatic-emotional mindfulness to the reflexive deconstruction of self recommended for practitioners by Nakula and Ravitch (1998) grounds understanding in direct experience and empowers the ability to act from it because of the feeling of knowing that emerges clearly in the moment. Cross-cultural researchers can be guided by this sense of felt meaning when they purposely engage with cultural differences during their field work and writing.

In his chapter on "The Spectre of Ethnocentrism and the Production of Intercultural Texts," H. Y. Jung (1993) discusses the imperative of intellectual reflexivity. He begins by stating his belief in the applicability of phenomenology to the cultural sciences, e.g., linguistics and anthropology.

> [A] phenomenology of lived experience is the prerequisite for any cultural interpretation. Cultural interpretation is necessarily an echo of the original voice of culture as a network of intersubjective meanings—those meanings that are not just in the minds of the individual actors, but are rooted in their social and institutional practices, including their language, i.e., what Michel Foucault calls, "discursive practices." More significantly, to ignore a network of intersubjective meanings is to open—often inadvertently—the safety valve, as it were, that prevents the spillage of ethnocentrism or, as Barthes himself calls it, "Western narcissism." To attend to intersubjective meanings is to respect "a local turn of mind" and not to miss the cultural contextualization of indigenous signifiers. (p. 106)

Jung explores the ethics of writing about another culture and states a two-fold requirement. First, the intercultural text is a translation of lived experience into textuality that must minimize abstraction in order to respect the everyday, lived experience. The ethnographer must suspend judgment on the phenomenon under study. Second, reflexivity is the way to instruct ourselves about how to be critically and explicitly conscious of what we are doing as intellectuals. Reflexivity is already an integral part of phenomenology as philosophical criticism. He illustrates this point by quoting Richard Zaner as saying, "I disengage from myself in order to engage myself in myself critically" (Jung, 1993, p. 108). This is a form of metacommunication.

Charlote Aull Davies makes a similar point about the two selves of the ethnographer in *Reflexive Ethnography* (1999). She states that ethnographers using themselves as informants "commonly find their ethnographic self engaged in a process of othering their social self" (p. 189). She notes the value of the social knowledge of general interest and significance that is produced in the process of interaction between these two selves. Her chapter on "Researching selves: The uses of autobiography" was particularly relevant to students who were journaling about intercultural experiences, often those related to their research projects. The idea of using autobiography by including past experiences in analysis of data and reporting of findings as well as being one of one's own informants was new, but welcome, to many of them.

Having recognized the desirability for interculturalists of being self-reflexive and for graduate student researchers of developing intellectual reflexivity, I set out to encourage these capabilities in my students.

How Can Self-Reflexivity Be Developed?

This approach to helping students develop self-reflexivity begins with required practice in self-reflection and includes teaching of bodymindfulness, explanation and encouragement of self-reflexivity during individual and small-group exercises, and required self-reflection about whatever self-reflexivity is experienced. Throughout the courses, self-reflection is encouraged on feedforward sheets after every class and in final exams or papers. The feedforward sheets ask for reflection on class readings and exercises. Students are consistently asked the question, "What did you learn from (*whatever exercise or video we used in class*)?"

Bodymindfulness is a technique for promoting *Emotional Regulation*. I encourage bodymindfulness, i.e., attending to all aspects of your being—body, emotion/feeling, mind, and spirit—in the moment by using conscious breathing. The Bodymindfulness Practice (Nagata, 2004) is a regular part of classes. It is a seemingly simple exercise that promotes development of awareness of one's bodymindset and offers a means of shifting it so that one's presence is more poised and effective in conveying a desired message congruently. Focusing on steadying one's breathing can bring immediate and significant results that are felt to be calming. Once one feels calmer and more coherent, one can think more clearly and consider alternative ways of communicating about whatever is occurring.

Bodymindfulness Practice

- Presence requires being present in the moment: *Be here now*.
- Tune into your breathing and see what it tells you about your current state of being.
- Breathe more deeply and evenly.
- Set your intention for your participation here.
- Use bodymindfulness to **Be here now!**, especially when you hear the mindfulness bells to remind you.

The bodymindfulness practice is intended as a means of attuning to one's feelings, diagnosing one's own internal state, and then changing it if deemed desirable. It is a distillation of Asian practices, which I learned doing yoga and tai chi, that can be done anytime, anywhere, at no cost, and in the complete privacy of one's own bodymind. Immediately and skillfully practiced, no one else needs to know that it is needed or being performed.
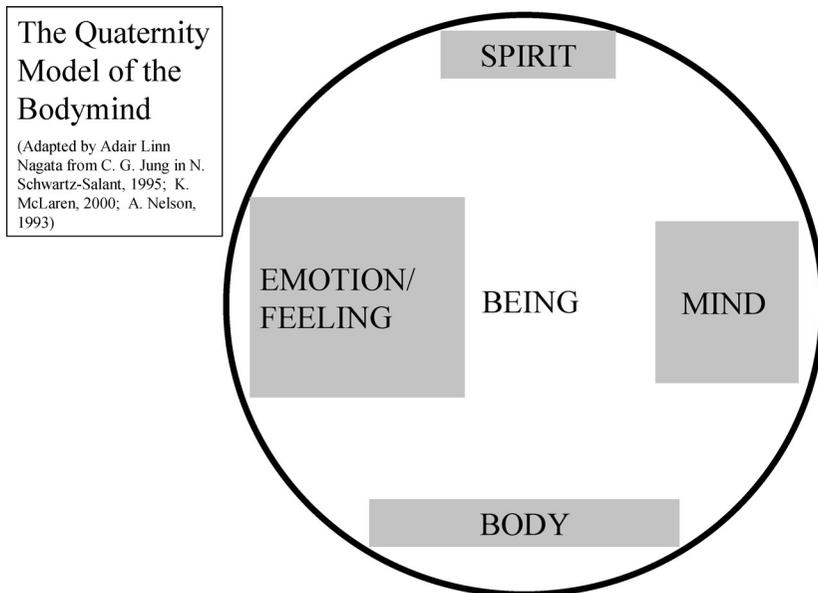
Before starting group exercises, students are reminded to cultivate bodymindfulness, and Tibetan mindfulness bells are used intermittently while they are working together. These reminders are intended to promote self-reflexivity by encouraging the habit of checking both one's inner state and whether or not one is maintaining simultaneous awareness of the other person using dual-perspective. Wood (2004) defines dual perspective as "understanding both our own and another person's perspective, belief, thoughts, or feelings" (Phillips & Wood, 1983 cited p. 36.) Bodymindfulness offers a means of developing holistic self-awareness, which is the intrapersonal basis for metacommunication and the foundation for interpersonal communicative flexibility.

Undergraduate Class Approach

The course outline for a large undergraduate course is included in Appendix B so that it is apparent how the class feedforward sheets and list of suggested questions for the students' reflective journals could help them use self-reflection and self-reflexivity to bridge the concepts they are learning with the practice exercises and other parts of their lives.

The assigned textbook, Judith Martin and Thomas Nakayama's *Intercultural Communication in Contexts* (2003), was well suited to my emphasis on developing awareness of the complexity of how one is communicating interculturally because of its dialectical approach to understanding culture and communication. "The dialectical approach emphasizes the processual, relational, and contradictory nature of intercultural communication, which encompasses many different kinds of intercultural knowledge" (p. 62).

Its requirement that "we transcend dichotomous thinking in studying and practicing intercultural communication" (Martin & Nakayama, 2003, p. 63) is grounded in awareness of six dialectics that are woven throughout the consideration of the textbook concepts. "Intercultural communication is both cultural *and* individual, personal *and* contextual, characterized by differences *and* similarities, static *and* dynamic, oriented to the present *and* the past, and characterized by differences *and*

The Quaternity Model of the Bodymind

(Adapted by Adair Linn Nagata from C. G. Jung in N. Schwartz-Salant, 1995; K. McLaren, 2000; A. Nelson, 1993)

SPIRIT

EMOTION/FEELING

BEING

MIND

BODY

Shade in the circle to show the extent to which you consider your consciousness to be developed currently. Identify one aspect of your being that you would like to cultivate in the near future.

Figure 2. The consciousness shading exercise

similarities" (p. 68). Making these dialectics explicit introduces alternative ways of considering culture and communication that may not have occurred to students who are as yet ethnocentric.

This emphasis on not limiting oneself to identifying with only one polarity of a dialectic provides a conceptual basis for learning how to practice metacommunicating in interpersonal interactions. The authors repeatedly stress that the subject of intercultural communication is highly complicated. They urge students to become better at the complex patterns of interaction by engaging with the creative tensions of these dialectics such as that between cultural and individual (idiosyncratic) components of communication. Recognizing that what may be perplexing in an intercultural relationship may have aspects of both can provide the insight that leads to understanding and real connection between people. The dialectical approach of *both/and* suggests the possibility and power of developing both conceptual and relational versatility.

Some class exercises had an intrapersonal focus like the Value Wheel (Princeton Training Press, 1992) or coloring the Quaternity (Figure 2) model of the bodymind to indicate the relative amount of development of each aspect of one's being in order to select what to cultivate in the near future. The example given in Figure 2 shows one typical pattern of student responses. In the case of these exercises, students later discussed whatever they were comfortable sharing in their groups.

Most of the class activities involved interpersonal interactions and group discus-

§ 149

sion like the presence exercise I devised and the typology assignment described below. Two additional tasks taken from *Culture Matters: The Peace Corps Cross Culture Workbook* (Sorti, Bennhold-Samaan, & Peace Corps, 1997), the iceberg of culture and levels of analysis, were assigned during one of the earlier classes so that students could experiment with different ways of working together and become aware of some of their relevant assumptions and personal preferences. Here are the directions given for this Intercultural Relations Group (IRG) work:

1. Read the handout on the iceberg metaphor for culture and work individually to fill in the answers.
2. Then compare and discuss your answers. Try to arrive at a group consensus.
3. Read the handout "Universal, Cultural or Personal." This time discuss each item and try to reach agreement before moving on to the next.
4. Compare the two approaches and see what you discover about group process. Is there another way you would prefer to work together?

At the end of this class, students were asked to reflect on a feedforward sheet on what they had learned from these exercises that were juxtaposed as preparation for continuing work together in their groups.

The course syllabus explained that "feedforward sheets after each class will be used for checking attendance and your understanding, questions, and personal reflections on the course and its application to your life." Students had to relate the specifics of what they were learning to the practice they were engaging in during their IRG work by answering questions like the following on the feedforward sheets they were required to submit:

Class 11 on Verbal and Nonverbal Codes

1. Which of the potential communication barriers (Princeton Training Press, 1992) particularly interests you in relation to understanding how to work more effectively in your IRG? Check as many as you find relevant at this time.

___Language ___Stereotypes ___Assumptions ___Hasty judgments ___Place
___Time   ___Gestures   ___Status   ___Topic   ___Style

Class 12 on Nonverbal Codes

2. Which nonverbal codes particularly interest you in relation to understanding how to work more effectively in your IRG? Check as many as you find relevant at this time.

___Proxemics (space)
___Eye contact
___Facial expressions
___Chronemics (time)
___Kinesics (body language and movement)
___Silence
___Bodymindfulness (proprioception, i.e., body feeling; our sense of being in a body)

These questions were phrased so that students were able to choose multiple alternatives and were not forced to make a single choice as if it were reasonable to do

so. Quickly having to consider so many choices and their personal implications is another way of promoting self-reflexivity. The required feedforward sheets both promoted reflection and helped me get a sense of the level of student engagement with the course material.

Explanations prior to IRG exercises described the kind of self-reflexivity that could promote productive group work. The major group project was preparation of a typology of the school's students, and the peer grading criteria were explained as follows:

> You will be graded by your project group peers on your contribution to both the process and the product of your work together. The process criteria for evaluating your contribution will relate to active participation in varied roles, relational sensitivity and skill, and group productivity. The product criteria will relate to reliability in fulfilling agreements and quality of work.

The feedforward sheets included questions that encouraged self-reflexivity and dual perspective during the small group interactions. After each group session, the feedforward sheet included some version of the following question:

How is the group process going at this point in your IRG? Mark both continuums below to indicate your satisfaction with 1) your own participation and 2) the group as a whole.

Self

Pleased with own Contribution	Satisfied with Contribution	Want to Do Better

Group Process

Stimulating & Enjoyable	Learning Possible	Frustrating/Unproductive

The feedforward sheets were handed out at the beginning of each class, and knowing that they would have to respond to this question might have made some students more aware of how they were interacting during their group work. This is more likely to have occurred because the question was repeated on eight out of 18 feedforward sheets. Prior to beginning work together on the typology assignment that would be graded, students were asked, "Do you have any suggestion for your group that would help you all work together effectively on the graded class project that will start next week?"

The grading for this course was explained as follows:
- Attendance and Participation (feedforward forms with personal reflections): 18%
- Intercultural Relations Group Project Work (product and peer grade): 22%
- Take-Home Quizzes (must hand in 5 of 9 possible): 10%

§ 151

- Midterm Exam: 20%
- Final Exam: 30% (essay question counts for one-third of grade)

This grading approach was designed to emphasize both individual study and practical application, especially in group work. Self-reflexivity during group interactions was promoted as a means of effective interpersonal and intercultural communication and offered a way for students to utilize the concepts they were learning by consciously putting them into practice and considering the results of their efforts.

About two-thirds of the way through the course, the feedforward sheet included the question, "Do you have any ideas of what you personally could do that would help you to contribute more fully and/or more productively to your group's efforts? This is a good topic to explore in your reflective journal." Then they were urged to share their suggestions, "Do you have any suggestion for your group that would help you all work together effectively? Be sure to share them with your group members in a constructive way." As shown in some of the passages quoted below, these questions provoked student consideration that impacted how they managed themselves and contributed to their group work.

All of the writing the students did on feedforward sheets, in their journals, and on the final exam was intended to promote reflection. The following questions are samples of suggested possible topics for the students to write about in their reflective journals after each class. They were encouraged to write regularly, but they were not required to hand in their writing. There were more than 160 students in this class, and the number was simply too large for the teacher to manage collecting, reading, and returning individual journals. In smaller graduate courses of 10-12 students that emphasize writing, I do read and comment on student work on a biweekly basis.

Class 1: How do I currently use myself as an instrument of intercultural communication?

Class 5: When discussing in my group, was I able to use dual perspective and focus both on what I wanted to contribute and on staying open to the ideas of other people?

Class 10: How does using English affect my sense of identity?

Class 12: How did the pressure to meet a deadline affect the communication in my IRG? Is there something that I learned that will help me be more skillful in similar future situations?

Class 15: When I think about my overall experience in my IRG, what do I think that I could have personally done to contribute more fully and/or more productively to my group's efforts?

The undergraduate course ended with a final exam, and the essay question on that exam was given in the syllabus that was distributed at the first class. This approach made it clear to the students that they were expected to apply the concepts and theories they were learning to develop themselves as intercultural communicators. The importance of reflecting in a journal as a means of promoting this development was emphasized from the first class. The question they were given and the recommended approach was explained as follows in the syllabus:

How have you applied what you have learned about intercultural commu-

nication competency to your own development as an interculturalist, i.e., a person who can communicate skillfully across cultural boundaries?

Please include the following in your answer:
a) Summarize what you think is important for intercultural competency.
b) Analyze what you think are your strengths and weaknesses.
c) What actions/behaviors have you been using to strengthen your ability to become more interculturally competent and what have been the results?

> My strong suggestion is that you begin immediately at the start of the course to keep a reflective journal (in whatever language you prefer) in which you make self-observations and process notes about yourself in intercultural interactions, particularly in regard to the group project work throughout the class. You are likely to find it helpful to use these reflective insights in feedforward sheets and essential in the final exam essay. Hopefully you will develop the habit of pondering how the concepts of your studies can enrich your life ongoing.

Some of the students' answers in these essays quoted below clearly showed that they did reflect in journals at least occasionally even though it was an optional activity. Many of the undergraduates productively used the opportunities to become more reflective and reflexive. The following excerpts from their essays written in English on the final exam demonstrate some of the ways in which they made sense of the experiences they were having.

Undergraduate Student Voices on Intercultural Competency Development

The direct quotations in this section were selected to illustrate how the students responded to the course emphasis on self-reflection and self-reflexivity. Each paragraph was written by a different student.

Self-Reflection

> I concluded that "Self-reflection" is most important for intercultural communication competency to acknowledge the complexity of IC, to release the pang of culture shock, and to keep having motivation….Even now, I'm suffered from "Anxiety" and "Uncertainty" when I communicate with people from another culture. I always become nervous when I talk with them. However, through the "Quaternity model" and "Bodymindfulness exercise," I had a chance to reflect myself, and I enjoyed to have a glimpse of my feeling and state. Consequently, I will be able to enjoy the changes of my feeling and state by culture shock.

Bodymindfulness

> Since I have started taking this class, I have recognized the importance of

bodymindfulness and have used it to make myself aware of which social context I am in. By doing this I believe it has made it easier for me to adjust my nonverbal communication style. I have also attained observation skills in which I try to understand the person's emotional and cultural background before approaching them. As a result, I believe that it has given me a chance to recognize other people's backgrounds.

The main action I have been using to strengthen my ability to adapt to new situations is bodymindfulness exercise to become more competent in intercultural communication. Through analysis of my weakness, I found that imbalance between interpersonal interaction and intrapersonal work was one of the causes. That is, I put so much emphasis on interpersonal behavior than on inner self. Then I've been trying to pay more attention to my self which includes my Bodymind. For example, I took some time to make myself aware of my breathing to feel how I was doing. In doing so, I noticed I tend to control my emotion too much, which I had thought important for interaction with others. Therefore, I tried to listen to my real or primal emotions especially those related to love and hate: what I like best and dislike. The result of doing so has been that I have become able to clarify what I like to do and what I don't and act in some parts according to that emotional feeling. Therefore, the stress of doing things obligationally has been decreased and I wish this would make good result in intercultural and interpersonal relationship. Bodymindfulness exercise was a good starting point to look inside of myself.

Inner State and Presence

What I have learned the most in this class is to be aware of various nonverbal cues including myself, other people, and the context. I especially became aware that other people may be observing and perceiving something in me as I am observing them. Through various class activities, I realized that my appearance and presence can tell a lot about my inner state or personality, especially when other people are consciously concentrating on them.

Conscious Breathing

This course has helped me understand the structure of a culture and the psychology of how a culture is formed. It has also given me a chance to view myself in the intercultural context. I think of myself as an active listener and an empathic person. My eagerness to learn new things and meet new people is a strength I have always had. But along with that eagerness comes a pace of persistency that can go overboard. One must think how easy it would be to sit back, slow down, or not worry so much. It is a weakness that I am gradually overcoming by doing something so simple—breathing. Now when I find my anxiety level shooting off the charts I consciously take the time to breathe and collect myself.

Journals

> When I write journal, I found another aspect about myself regarding my intercultural competency. It was exciting experience.

> Through keeping reflective journals, I re-understood myself. Especially the bad parts were very hard to find before starting to keep a journal.

Communicative Flexibility

> I applied the communication style according to the situation for establishment the good relationship.

> As an example of how the knowledge I gained was useful, I can mention another example from my experience in the "Typology" group work. There were some cultural differences (i.e. Japanese and non-Japanese students, or even in Japanese students, there were differences, of course), and there was sometimes seriously bad atmosphere in our group. The cause of it was, to tell the truth, not found at once. However, as the lecture went on, I realized what affects our group work. That was "High & Low Context Communication." In our group, high-context communicators and low-context communicators were co-existing. As high-context communicators did not explain what they thought explicitly or directly, there was actual difference of understanding between high and low communicators. As I was relatively high-context, I could attempt to change my style and adjust to low-context, then the group suddenly started to work.

Self-Knowledge and Self-Reflexivity

> You have to know about yourself better to recognize what you feel and why you feel that way. Especially intercultural competency or better intercultural communication requires you to change, thus it is very important to have very frequent contact with your inner-self and to know about yourself better.

> My stereotypes has not yet been totally eliminated, and my self-knowledge and self-reflexivity in both intercultural and intracultural communication should be developed more with more experiences of intercultural interaction. The best gift I could gain from learning IC is change in my communication, which is from communication with no consideration of differences to communication based on the "diversity."

These passages show that the class emphasis on development of self-reflexivity can provide a connection between theory and practice in intercultural education.

Further Considerations

Asking students for constant feedforward helped me tailor the course as I was teaching it. The final feedforward came in the form of two course evaluations, one prepared by me and the other by the university. I have particularly pondered two points the evaluations raised in regard to promoting self-reflexivity.

Four of the 125 students who handed in their official university evaluation sheets indicated that they had been confused and/or uncomfortable with the Bodymindfulness Practice. While this is not surprising since people are very different in their interest in or readiness to introspect, it motivates me to find better, more inclusive ways to use this approach in the future. The students who took these classes knew from the course description that they would involve group work as well as lectures, but they may not have expected the emphasis on personal development, which may have seemed culturally different to some of them. I emphasized throughout the semester that our interactions in class were a form of intercultural communication and that my learner-centered approach is based on my educational values that were formed in the US.

Another aspect of class management to reconsider was the formation of the IRGs. At the first class we did an exercise called *Who are we*? to demonstrate the variety of student characteristics we had within the class: class year, language preferences, educational background, cultural identity, nationality, travel and work experience, clubs and activities, etc. I explained both verbally and in writing that students would be asked to form groups of 7-8 students at the next class and having as much diversity as possible in each group would promote learning. Nevertheless a few of the 21 groups seemed to be made up entirely of friends of the same gender from the same class year. Later on some students suggested that the teacher should have formed the groups if diversity was recommended. While I understand the pitfalls of asking the students to form their own groups, it would be a challenge for the teacher to organize them to assure diversity without knowing more about the students at the beginning. I have been pondering how to do this effectively.

In spite of limitations some students felt about their IRGs not being diverse enough, most students demonstrated in the typologies their groups produced that they had applied intercultural concepts to their observations and interactions with the wide range of students on their campus. Because of the nature of this student body, their intercultural learning also came from immersion in their daily lives there.

Many of the typology reports explicitly discussed stereotypes the members had held of other groups of students and how the assignment helped them to overcome them. A group that considered characteristics of students according to their majors wrote in their report, "Some labels which students use are same as the fact while others are not." A group that focused on labels widely used on campus stated, "We think that those unreliable stereotype images that we hold for other groups are the cause of the invisible barrier of us students…We should try to know and understand each other through actual interaction."

The ultimate purpose and main criteria given to guide the typology project was to discover ways to communicate more effectively across differences. A group that

studied differences in first language preference and classroom behavior concluded in their report:

> We have noticed with more certainty that the diversity itself continues to remain extremely complex…Treating others with fairness and respect serves as the essential precondition for any sort of communication to take place, and the findings we have arrived at strengthen our view that the intricacies of such elements cannot be ignored in intercultural communication.

With increasing self-awareness and self-expression, many students also recognized the diversity within seemingly homogeneous groups, especially when they focused on differences other than nationality, culture, and language. One group that did their typology by observing choices of leisure locations on campus commented in their report:

> We are now able to communicate more effectively with many kinds of groups of people that we identify, since we learned each group's values and what they prefer and avoid. Moreover, this mindful typology assignment also helped us all to communicate and get together in the group as we work on, although the each members of the group came from the different groups that we labeled.

A group that focused on classroom interactions in courses taught in English revealed their appreciation for the development of self-reflexivity. "Understanding the characteristics of each label, it will be possible to communicate effectively within a group. Moreover, the discussions would become smoother because each member recognizes their own roles or positions."

When considering this course overall, I concluded that students had made gains in self-reflexivity that should serve them well in communicating both intraculturally and interculturally.

Graduate Class Approach

In addition to helping students cultivate the on-the-feet type of reflexivity needed in live interactions, the graduate course was designed to promote a higher level of reflection of being able to see oneself as an intellectual in a particular context with specific biases and identifications. Students were required to submit a series of papers based on their journals, which were called *Analytical Notebooks* by Wagner and Magistrale (1997)[5]. I used this term in the graduate course to avoid confusion since their book, *Writing Across Culture*, was assigned reading. The authors who are experienced study abroad advisors wrote this manual for students grappling with making sense of a new culture. It teaches how to write across a spectrum ranging from *Expressive Writing* focused on self through *Analytical Writing* that moves from

interpretation to logical and evidence-based prose that leads to *Transactional Prose* that is factual, polished, and correct with a focus on an audience, typically an academic one.

As can be seen from the graduate course outline in Appendix C, this emphasis on varieties of writing was intended for students engaged in their own research projects. Bodymindfulness, the ability to metacommunicate, and communicative flexibility are valuable skills for researchers who constantly have to make decisions about how to carry out their projects. The course was intended to help graduate students develop both types of self-reflexivity.

The graduate course was structured to promote development of the students' understanding of their standpoint and their voice as a researcher. Use of Mindful Inquiry (MI) (Bentz & Shapiro, 1998; Nagata, 2003) was intended to stimulate students to identify a personal question related to their research that could provide a meaningful thread throughout their study during the semester. Some of the MI questions chosen by the students included the following:

- How can I understand and work with my own bias?
- How can I change myself and influence my life and my research?
- What does it mean to understand others across cultures?
- What is the relationship between understanding yourself and understanding others?
- Why do I have difficulties to make Japanese friends here in Japan?
- What kind of culture does Japan have in regard to cultural differences of immigrants?
- How do pictures, not words, influence the reader's perception of other cultures?
- What is the effect of cultural exchange and collision on cultural evolution and international relations?

Sometimes these questions evolved during the semester, and sometimes they stayed essentially the same. In both cases they provided a focus for learning that helped the students relate the concepts from course materials to their lives in Japan and to their research.

The assigned reading included various scholarly articles and book chapters as well as Stella Ting-Toomey's *Communicating Across Cultures* (1998). This is an intermediate level textbook that articulates her theory of identity negotiation, which provided an important intellectual foundation for self-reflexivity. The text also emphasizes mindfulness throughout its consideration of the major topics of intercultural communication. It was particularly welcome to Asian students and students from other parts of the world who are studying in Asia because Ting-Toomey balances her presentation of both Western and Eastern values and perspectives.

A variety of instruments were used to expose students to the theoretical models underlying them and to give them the opportunity to increase their self-awareness using them. These included the Value Wheel (Princeton Training Press, 1992), the Social Styles Behavioral Inventory (Bolton & Bolton, 1996; Merrill & Reid, 1981), the Intercultural Development Inventory (IDI) (Hammer & Bennett, 2001), and the Conflict Style Inventory (Hammer, 2003). Engaging with these instruments was in-

tended to provide practice in reflexive ethnography and to enable students to locate their selves.

Students discussed their results on all but the IDI in their Intercultural Relations Groups (IRG). I met with each student outside of class to give individual feedforward on the IDI. These 45-minute sessions were particularly interesting and rewarding for me as a teacher seeking to promote greater self-reflexivity. The students responded very openly and often incorporated their insights into their writing in ways that allowed them to organize varied aspects of what they had been learning. The continual writing assignments required that the students reflect on what they were learning about themselves; and when possible, relate it to their MI question.

The final reflective paper assignment had three components and required the students to display their increased self-understanding by:

- Revising your initial autobiographical essay incorporating insights into your values, beliefs, and assumptions regarding communicating across cultural differences gained during this course (Length 10–12 pages).
- Summarizing what you have learned during your Mindful Inquiry (MI), both about your MI question and the process of developing reflexivity and voice while pursuing an MI.
- Reflecting on how you can use yourself as an instrument of intercultural communication in your future research.

Compared with the undergraduate course, the graduate course was focused on the development of voice as a researcher and was rigorous in its writing requirements. Excerpts from student final papers give glimpses of their learning on themes similar to those addressed by the undergraduates quoted above as well as their growing self-awareness as researchers.

Graduate Student Voices

The following passages written in English demonstrate some of the distillations students arrived at as they pursued their Mindful Inquiries. Each passage is by a different student.

Self-Reflection and Self-Reflexivity

> In postmodern theories, we often hear people say that everything is relative, there is no truth, all cultures are equal—such and similar statements are uttered with certainty and with an air of superiority. These un-reflected statements, unaware, carry on the attitude of the meta-narrative and the correspondence theory of truth, attitudes that people otherwise consciously reject. This same thing occurs in cross-culture communication or communication at large. The differences are taken indifferently. I need to be self-reflective and often question those things different or taken for granted. To be a mindful communicator, I first need to conduct mindful inquiry into myself….Self-reflection is the first and important step towards this never-ending process. It is a long way and requires constant endeavors. But I guess it is a right direction. I used to

try to be a good watcher, watching the world, near or distant, moving constantly around me. I tried to watch in a way as if there was something like a transparent membrane separating the outer world and my self, which insulated myself from the outside but did not block the line of my sight. I tried to watch in a way that I believed would be neutral as long as my perspective was not polluted by personal interests and emotional preferences. This membrane, however, was an illusion, an imagination, and the emperor's cloth. I have to engage myself in communication. Get myself involved after I obtained better understanding of my bias. (MI on bias)

Being Mindful of our own cultural identity helps us better recognize and comprehend our prejudices that we take into communication situations. This awareness or mindfulness also enables us in most situations to be sensitive to the needs of communication; the needs of your counterpart, your needs and finally the needs of the situation at hand. As a researcher, a fluid mindfulness is necessary in all three areas to be able to adapt and morph according to the situation at hand. (MI on cultural collision)

I constantly practice self-reflection and self-reflexivity, and I have noticed that self-reflexivity is effective in my case when I have elaborated several scenarios in advance, and even when neither of them suits the real situation, however, on the basis of analysis made I can immediately elaborate one more scenario based already on self-reflexivity. (MI on changing self)

Bodymindfulness

As a mindful researcher and intercultural communicator, I need to be careful about my state of minds and biases. I can always reflect my behavior and sometimes regret what I have reacted and said to others. It would be great if I can minimize my insensitive mistakes and communications as much as possible. In order to be aware of my standpoint, I find that the Bodymindfulness Practice is very helpful. This practice can be done anywhere and anytime to know my state of being to change my attitude, if needed. By the Bodymindfulness Practice, I can use myself as an effective instrument of intercultural communication in my future. (MI on intercultural effect of images in the media)

Summary

Self-reflexivity—having an ongoing conversation with one's whole self about what one is experiencing face-to-face or intellectually as one is experiencing it—is a crucial skill for interculturalists, and I have begun to find ways to promote it when teaching intercultural communication in English in university settings. This article reviewed how I structured a large, introductory intercultural communication undergraduate course and a graduate seminar in order to teach theory and offer opportuni-

ties for students to apply the course concepts in practice using reflexivity as a bridge between them. Bodymindfulness was encouraged as an integral approach to use of self as an instrument of intercultural communication. Passages written by both undergraduate and graduate students attest to gains in important components of self-reflexivity: self-reflection, self-awareness in the moment, and communicative flexibility.

Notes

[1] I have been using the term *feedforward* with students to emphasize developing new ways of feeling, thinking, and behaving in the future rather than dwelling on the past.

[2] The neuroscientist Antonio Damasio makes a distinction useful for interculturalists between *emotion* and *feeling*. An *emotion* is a complex collection of chemical and neural responses forming a distinctive pattern, an automatic response to a stimulus, that changes the state of the body proper and the state of brain structures that map the body and support thinking. The result is to place the organism in circumstances conducive to survival and well-being. A *feeling* is the perception of a certain state of the body along with the perception of a certain mode of thinking and of thoughts with certain themes. Emotions are actions or movements that precede feelings. Many are public, perceptible by others as they occur in the face, the voice, and specific behaviors. These displays provide particularly valuable cues for interculturalists. Feelings are always hidden, like all mental images necessarily are, the private property of the organism in whose brain they occur. (Damasio, 2003).

[3] See Appendix A for a list of the philosophical assumptions on which Mindful Inquiry is based.

[4] These definitions of reflexivity and reflectivity were worked out with Beth Fisher-Yoshida for a workshop offered by SIETAR Japan in October 2002.

[5] I am indebted to Anthony Ogden, former director of the Institute for the International Education of Students (Japan), for bringing this valuable book to my attention.

[6] English language development is encouraged through handouts of glossaries and take-home quizzes for each chapter to promote vocabulary building and reading comprehension.

References

Adler, N. (1994, April). *Global leadership and the 21ˢᵗ century*. Paper presented at The Organization Dimensions of Global Change: No Limits to Cooperation conference, Academy of Management, Cleveland, OH.

Anderson, P. A. (1999). Creating close relationships through nonverbal communication: A cognitive valence approach. In L. K. Guerrero, J. A. DeVito, & M. L. Hecht (Eds.), *The nonverbal communication reader: Classic and contemporary readings* (2nd ed., pp. 453-461). Prospect Heights, IL: Waveland Press.

Anderson, P. A. (2000). Cues of culture: The basis of intercultural differences in nonverbal communication. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (9ᵗʰ ed., pp. 258-270). Belmont, CA: Wadsworth.

Aptekar, L. (1992). The child in the ethnographer: Private worlds and the writing of research. *Phenomenology+Pedagogy, 10*, 224-232.

Archer, D. (1993). *The human voice: Exploring vocal paralanguage* [Videotape]. In University of California video series on *Nonverbal Communication*. Berkeley, CA: University of California Extension, Center for Media and Independent Learning.

Archer, D. (1994). *A world of gestures: Culture and nonverbal communication* [Videotape]. In University of California video series on *Nonverbal Communication*. Berkeley, CA: University of California Extension, Center for Media and Independent Learning.

Archer, D. (1997). *A world of differences: Understanding cross-cultural communication* [Videotape]. In University of California video series on *Nonverbal Communication*. Berkeley, CA: University of California Extension, Center for Media and Independent Learning.

Archer, D. (2000). *Personal space: Exploring human proxemics* [Videotape]. In University of California video series on *Nonverbal Communication*. Berkeley, CA: University of California Extension, Center for Media and Independent Learning.

Archer, D. (2001). *Gender and communication: Male-female differences in language and nonverbal behavior* [Videotape]. In University of California video series on *Nonverbal Communication*. Berkeley, CA: University of California Extension, Center for Media and Independent Learning.

Bentz, V. M., & Shapiro, J. J. (1998). *Mindful inquiry in social research*. Thousand Oaks, CA: Sage.

Bolton, R., & Bolton, D. G. (1996). *People styles at work: Making bad relationships good and good relationships better*. New York: AMACON.

Chen, G.-M., & Starosta, W. J. (2000). Intercultural sensitivity. In L. A. Samovar & R. E. Porter (Eds.), *Intercultural communication: A reader* (9th ed., pp. 406-414). Belmont, CA: Wadsworth.

Childre, D. L., & Cryer, B. (2000). *From chaos to coherence* [*the power to change performance*] (2nd ed.). Boulder Creek, CA: Planetary

Coffey, A. (1999). Locating the self. In *The ethnographic self: Fieldwork and the representation of identity*, (pp. 18-37). Thousand Oaks, CA: Sage.

Damasio, A. (2003). *Looking for Spinoza: Joy, sorrow, and the feeling brain*. Orlando, FL: Harcourt, Inc.

Davies, C. A. (1999). *Reflexive ethnography: A guide to researching selves and others*. London: Routledge.

Fisher-Yoshida, B., & Nagata, A. L. (2002). *Developing reflective/reflexive transcultural practitioners*. Unpublished workshop manual.

Fletcher, J. K. (1999). *Disappearing acts: Gender, power, and relational practice at work*. Cambridge, MA: The MIT Press.

Gendlin, E. T. (1981). *Focusing* (2nd ed.). New York: Bantam.

Gudykunst, W. B., & Ting-Toomey, S. (2003). *Communicating with strangers: An approach to intercultural communication* (4th ed.). New York: McGraw-Hill.

Hall, E. T. (1977). *Beyond culture*. Garden City, NY: Doubleday.

Hall, E. T. (1983). *The dance of life: The other dimension of time*. Garden City, NY: Doubleday.

Hammer, M. R. (2003). *Intercultural conflict style inventory*. N. Potomac, MD: Hammer Consulting Group.

Hammer, M. R., & Bennett, M. (2001). *Intercultural development inventory*. Portland, OR: Intercultural Communication Institute.

Jung, H. Y. (1993). *Rethinking political theory: Essays in phenomenology and the study of politics*. Athens, OH: Ohio University Press.

Life, R. (1995). *Doubles: Japan and America's intercultural children* [Videotape]. Transit Media at tmcndy@ aol.com

Martin, J. N., & Nakayama, T. K. (2003). *Intercultural communication in contexts* (3rd ed.). Boston: McGraw-Hill.

Matsumoto, D., Yoo, S. H., & LeRoux, J. (In press). Emotion and intercultural communication. In H.

Kotthoff & H. Spencer-Oatley (Eds.), *Handbook of applied linguistics, Volume 7: Intercultural communication*. The Hague: Mouton de Gruyter Publishers.

McLaren, K. (2000). *Emotional genius: How your emotions can save your life* [Cassette recordings]. Boulder, CO: Sounds True.

McLaren, N., & Jutra, C. (1957). A chairy tale [Videotape]. www.nfb.ca/e/: The National Film Board of Canada.

Merrill, D. W., & Reid, R. H. (1981). *Personal styles & effective performance: Make your style work for you*. Boca Raton, FL: CRC Press.

Mindell, A. (1990). *Working on yourself alone: Inner dreambody work*. London: Arkana.

Nagata, A. L. (2000, Spring). *Resonant connections. ReVision 22*(4) 24-30.

Nagata, A. L. (2003). Mindful inquiry: A learner-centered approach to qualitative research. *Journal of Intercultural Communication, 6,* 23-36.

Nagata, A. L. (2004). Cultivating confidence in public communication: Teaching bodymindfulness and sensitivity to energetic presence. *Journal of Intercultural Communication, 7,* 177-97.

Nagata, A. L. (2005). Communicating across differences: A domestic case. *Intercultural Communication Review, 3,* 41-52.

Nakkula, M. J., & Ravitch, S. M. (1998). *Matters of interpretation: Reciprocal transformation in therapeutic and developmental relationships with youth*. San Francisco: Jossey-Bass.

Nelson, A. (1993). *Living the wheel: Working with emotion, terror, and bliss through imagery*. York Beach, ME: Samuel Weiser.

Princeton Training Press (1992). *Doing business internationally: Participant workbook*. Princeton, NJ: Princeton Training Press.

Ravitch, S. (1998). Becoming uncomfortable: Transforming my praxis. In M. Nakkula & S. Ravitch (Eds.), *Matters of interpretation: Reciprocal transformation in therapeutic and developmental relationships with youth*, (pp. 105-121). San Francisco: Jossey-Bass Publishers.

Rosaldo, M. (1984). Toward an anthropology of self and feeling. In R. A. Shweder & R. A. LeVine (Eds.), *Culture theory: Essays on mind, self, and emotion* (pp. 137-157). Cambridge, England: Cambridge University Press.

Rosaldo, R. (1993). Grief and a headhunter's rage. In *Culture & truth: The remaking of social analysis*, (pp. 1-21). Boston: Beacon Press.

Schwartz-Salant, N. (1995). *Jung on alchemy*. Princeton, NJ: Princeton University Press.

Sorti, C., Bennhold-Samaan, L., & Peace Corps. (1997). *Culture matters: The Peace Corps cross cultural workbook*. Information Collection and Exchange T0087. Washington, DC: The Peace Corps.

Ting-Toomey, S. (1999). *Communicating across cultures*. New York: The Guilford Press.

Wagner, K., & Magistrale, T. (1997). *Writing across culture: An introduction to study abroad and the writing process*. New York: Peter Lang.

Wasilewski, J. (2002). Japanese as multiculturals: Charting one's course with the multicultural compass. *Rikkyo Journal of Intercultural Communication Studies*, 1, 75-93.

Wood, J. T. (2004). *Interpersonal communication: Everyday encounters* (4th ed.). Belmont, CA: Wadsworth/Thomson Learning.

Appendix A: Mindful Inquiry Assumptions (Bentz & Shapiro, 1998)

1. Awareness of self and reality and their interaction is a positive value in itself and should be present in research processes.
2. Tolerating and integrating multiple perspectives is a value.
3. It is important to bracket our assumptions and look at the often unaware, deep layers of consciousness and unconsciousness that underlie them.
4. Human existence, as well as research, is an ongoing process of interpreting both one's self and others, including other cultures and subcultures.
5. All research involves both accepting bias—the bias of one's own situation and context—and trying to transcend it.
6. We are always immersed in and shaped by historical, social, economic, political, and cultural structures and constraints, and those structures and constraints usually have domination and oppression, and therefore suffering, built into them.
7. Knowing involves caring for the world and the human life that one studies.
8. The elimination or diminution of suffering is an important goal of or value accompanying inquiry and often involves critical judgment about how much suffering is required by existing arrangements.
9. Inquiry often involves the critique of existing values, social and personal illusions, and harmful practices and institutions.
10. Inquiry should contribute to the development of awareness and self-reflection in the inquirer and may contribute to the development of spirituality.
11. Inquiry usually requires giving up ego or transcending self, even though it is grounded in self and requires intensified self-awareness.
12. Inquiry may contribute to social action and be part of social action.
13. The development of awareness is not a purely intellectual or cognitive process but part of a person's total way of living her life. (Bentz & Shapiro, 1998, pp. 6-7)

Appendix B: Table B1: Undergraduate Course Outline

Class	Topic	Videos/Exercises/ Group activities	Assignments for Next Class
Class 1	• Course Introduction • Use of the Whole Self as an Instrument of IC	• Hello exercise • Who are we?	• Nakayama (M&N), Chapter 1 (with glossary and take-home quiz[6]) • Nagata handout on Bodymindfulness & Energetic Presence in IC
Class 2	Why study IC?	• Video: Cultural differences (Archer, 1997) • Form Intercultural Relations Groups (IRG)	M&N, Chapter 2
Class 3	History of IC	Presence Exercise & IRG Discussion	Quaternity exercise
Class 4	History of IC Continued	IRG Discussion: Quaternity	• M&N, Chapter 3 • Value Orientation Wheel
Class 5	Culture, Communication, Context, & Power	IRG Exercises: Iceberg and Levels of Analysis	Japan on Value Orientation Wheel
Class 6	Culture, Communication, Context, & Power Continued	IRG Discussion: Japan on Value Orientation Wheel	M&N, Chapter 5
Class 7	Identity	IRG Work: Typology Assignment	Review for midterm
Class 8	Identity Continued	Video: Gender (Archer, 2001)	Review for midterm
Class 9	Midterm exam	IRG work	M&N, Chapter 6
Class 10	Language & IC	Video: Voice (Archer, 1993)	M&N, Chapter 7
Class 11	Verbal & Nonverbal Codes	Video: Gestures (Archer, 1994)	Hand in typology first draft
Class 12	Nonverbal Codes	Video: Space (Archer, 2000)	M&N, Chapter 8
Class 13	Transitions	IRG work	Wasilewski, 2002
Class 14	Transitions Continued	IRG work	M&N, Chapter 10
Class 15	IC Relationships	IRG work	
Class 16	IC Relationships Continued	Video: *Doubles* (Life, 1995)	• Hand in typology final draft • M&N, Chapter 12
Class 17	Outlook for IC	IRG Discussion: Generate questions for review	Review for final exam
Class 18	Exam Review Q & A	Video: *A Chairy Tale* (McLaren & Jutra, 1957)	Review for final exam

Appendix C: Table C1: Graduate Course Outline

Class	Topic	Videos/Group Exercises/Activities	Assignments for Next Class
Class 1	Introduction: Integrating Experience/Practice, Theory, and Research	Self-introductions	Bentz & Shapiro, Ch. 1; Wagner & Magistrale, Ch. 2
Class 2	Mindful Inquiry: Learner-Centered Research		• Bentz & Shapiro, Ch. 3; Wagner & Magistrale, Ch. 3 • Write 3-5 page autobiographical essay focused on cultural differences identifying Mindful Inquiry (MI) question
Class 3	Autoethnography I: Reflecting on Cross-Cultural Encounters	Exercise: Fill out Intercultural Development Inventory (IDI)	• Ting-Toomey (1999) *Communicating Across Cultures*, Chapter 1 • Write & hand in 5-6 pages of Analytical Notebook (AN)
Class 4	Communicating Across Cultures	Form Intercultural Relations Groups (IRG)	• Ting-Toomey, Ch. 2; Aptekar (1992) or Coffey (1999) • Write in AN
Class 5	Autoethnography, II: Positioning the Ethnographic Self	Exercise: Locating Your Standpoint	• Ting-Toomey, Ch. 3 • Write & hand in 5-6 pages from AN
Class 6	Value Orientations	IRG Exercise: Value Wheel	• Ting-Toomey, Ch. 4 • Write in AN
Class 7	Verbal Communication	IRG Exercise: Social Style Model	• Ting-Toomey, Ch. 5; Anderson (1999) • Write in AN
Class 8	Nonverbal Communication	• Video: *A Chairy Tale* (McLaren & Jutra, 1957) • IRG Exercise: Observe-Describe-Interpret-Suspend Judgment (ODIS)	• Ting-Toomey, Ch. 6 • Write in AN & hand in 3-5 page paper on own verbal and nonverbal style
Class 9	Intergroup Encounters	Developmental Model of Intercultural Sensitivity (DMIS) & IDI Group Feedforward	• Ting-Toomey, Ch. 7; Ravitch (1998) • Write in AN
Class 10	Intercultural Relationships		• Ting-Toomey, Ch. 8 • Write in AN • Fill out Intercultural Conflict Style Inventory (ICSI)

Appendix C: Table C1: (continued)

Class	Topic	Videos/Group Exercises/Activities	Assignments for Next Class
Class 11	Conflict Management	IRG Discussion: ICSI	• Ting-Toomey, Ch. 9 • Write in AN & hand in 3-5 page paper on own conflict style
Class 12	Intercultural Adaptation	Exercise: Use of Self as an Instrument of Intercultural Communication	• Ting-Toomey, Ch. 10; Rosaldo, M. (1984) or Rosaldo, R. (1993) • Write in AN
Class 13	Transcultural Communication Competence	IRG Exercise: Mutually Appreciative Feedforward	Final paper: revised auto-biographical essay & MI report