Article

Applying the Developmental Model of Intercultural Sensitivity to Measure Student Growth after an On-Campus Intervention in Japan

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ABSTRACT

This study sought to determine whether the DMIS could be used to measure on-campus intervention efforts among Japanese university EFL students regarding IS. The literature review explains IC measurement in overseas study programs and local educational interventions, summarizes the diagnosis of the six stages of the DMIS, and explores its use in IS measurement studies. A hybrid approach of content and thematic qualitative analysis of reflective writings was used to determine how students in two intercultural communication courses developed along the stages of the DMIS. The study revealed that participants demonstrated personal growth in intercultural awareness, that their self-reflections hinted at the stages of the DMIS, and that they were generally accurate in their self-assessment. This preliminary analysis showed that the DMIS functioned as a basic measurement tool for IS among Japanese university EFL students, using qualitative data from on-campus intervention studies.

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INTRODUCTION

Intercultural competence (IC) is a popular and critical, higher-order skill that is valued and emphasized in education. The Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan has "international education" in its elementary and secondary education syllabus (MEXT, n.d.). It actively promotes learning English for international communication, which in turn supports the policy of the growth of IC. The Ministry of Education (MOE) of Singapore took pride in that "Singapore's 15-year-olds have demonstrated a high ability to understand and act on intercultural and global issues and show strong intercultural communication skills, according to the 2018 results from the Global Competence (GC) domain of the Programme for International Student Assessment (PISA)" and committed to "continue to nurture such competencies" (MOE, 2020, Oct 22). The Finnish National Agency for Education (2025) lists cultural competence as one of the transversal competences emphasized across all subjects of the core curriculum. The New Zealand Ministry of Education (2024) lists "Relating to others" as a key competency, which is "about interacting effectively with a diverse range of people in a variety of contexts". International organizations such as UNESCO, the American Council on the Teaching of Foreign Languages (ACTFL) and the Council of Europe also have recommendations regarding the promotion of IC in education (UNESCO, 2013; ACTFL, 2025; Huber, 2012; Schauer, 2020). Cong-Lem (2025) observed that IC "has been widely adopted as an integral component of language education" (p. 2) and emphasized its significant role in second/foreign language education, as students must take on new cultural contexts and practices as they learn new languages.

Researchers of intercultural studies have championed the benefits of IC and continue to do so. Lu et al. (2025) argued that intercultural communication competence facilitates effective communication in one's educational context, promotes sociability, reduces isolation, and bolsters self-confidence and self-esteem. Lin and Fu (2025) stated that "to work, learn and live effectively in another culture, individuals must be interested in other cultures, be aware of cultural differences and adapt their behavior" (p. 1015). Beltrán-Véliz et al. (2024) believed that teachers need IC to first communicate well with students from diverse cultures and then promote and develop IC in their students, and that teacher trainees also require IC training. Sims et al. (2025) opined that "learning to live well together requires engaging with differences – whether cultural, linguistic, racial, or differences stemming from national origin, disability, and other identity markers" (p.372) and that IC has "a greater peace-building purpose" (p.398) that underlies education. Ruiz-Bernardo et al. (2024) summarized the benefits of intercultural sensitivity (IS), stating that it is the "fundamental foundation in the construction of inclusive and equitable societies", "involves understanding and appreciating the diverse cultural perspectives present in our

globalized society", "fosters tolerance and mutual respect", "promotes empathy and understanding of cultural differences", helps "individuals become more aware of the richness that cultural diversity brings, thus contributing to the elimination of stereotypes and prejudices", provides benefits not just at the individual level but also "strengthens social cohesion by creating more inclusive communities, where diversity is valued and celebrated", "improves coexistence between cultures" and "contributes significantly to building fairer and more egalitarian societies" (p. 2).

About measurements of IC, Bennett's Development Model of Intercultural Sensitivity (DMIS) (1986, 1993) has been widely used and referenced in IC research and textbooks (Vincent, 2017: 90--91; Ruiz-Bernardo et al, 2024; Lin and Fu, 2025; Etri, 2022; Sims et al, 2025), as one of the most popular models one can use to measure the intercultural sensitivity (IS) of an individual. The author is fortunate to have attended the renowned sociologist's seminar in 2024, in which it was implied that any layman who has interviewed a person or read about a person's opinion on their cultural interaction would most likely be able to label this person into one of the six stages of the DMIS.

Many intervention studies on IC have focused on study abroad programs and improvements in IC due to experiences abroad. However, the development of IC in Japan has also largely stemmed from school and university syllabuses, especially since many Japanese students often lack the opportunity to travel abroad. At the same time, feedback evaluation of such university courses related to the development of IC could be seen as a way to improve the effectiveness of IC interventions for students.

Thus, the research questions in this paper evolved to analyze students' growth in intercultural competence and/or sensitivity after taking two university courses in intercultural communication. This would consequently be used to evaluate the effectiveness of these two university courses. The author sought to answer these research questions using the DMIS as a basis for growth in IS to determine whether the DMIS stages are indeed easily identifiable in students' university course evaluations.

In this paper, the definition of IC based on the widely referenced Pyramid Model of Intercultural Competence and the Process Model of Intercultural Competence developed by Deardorff (2006) where a combination of appropriate attitudes, skills, knowledge and comprehension would lead to desired internal and external outcomes of "communicating effectively and appropriately across different cultural contexts" (Hastowohadi & Widiantari, 2025:264). The definition of IS, which is the sensitivity to cultural differences and is essential for IC (Carrica-Ochoa & Brown, 2024), follows the fundamentals of the DMIS and is further explained in Section 2.2. Since IS is also widely regarded as the emotional (Rodríguez-Izquierdo; 2022) or affective (Carrica-Ochoa & Brown) component of IC and has even been proposed as the condition to achieving IC (Chen & Starosta, 2000; Hammer et al, 2003; Carrica-Ochoa & Brown), both IC and IS are used in this paper, depending on which model is referred to as the measurement tool.

The paper begins with a literature review that explains how IC is measured in both overseas study programs and local educational interventions. The DMIS is then described in depth with the methods of diagnosis of each of the six stages. Examples showing the relevance of the DMIS to Japanese society and culture are illustrated. The final part of the literature review examines studies that have used the DMIS to measure IC. Next, the study addressed three RQs and presented complete qualitative data from the reflective writings of the 10 participants, along with corresponding analyses and discussions of how the qualitative data are mapped against the DMIS. It is hoped that the study has provided insight into how the DMIS is used to measure participants' IS through their reflective writing, and that the two courses taught were effective in developing participants' IS.

LITERATURE REVIEW

Measuring Intercultural Competence (IC) in Overseas Study Programs and Local Educational Intervention

Since IC is a commonly sought-after and valued skill, especially given the ever-changing globalized landscape of social media, cross-cultural exchanges and AI, much has been written about the measurement or judgment of IC. Manjarrés (2009) noted that "it seems that the assessment of culture will always be imbued with subjectivity" (p. 147). Some of the challenges listed by Manjarrés were that teachers have to be objective in assessments but "flexible in accepting students' own interpretations," and that many teachers in Colombia do not have "culturally challenged" or overseas experiences to assess IC. Manjarrés proposed that ideas related to IC and the representation of foreign cultures should be reevaluated, teaching materials and syllabi should be more properly developed, and more research and training should be conducted. Schauer (2020) argued that although there is consensus on the importance of IC, there is no consensus on its definition or on how it should be measured. Schauer summarized the key issues with measuring IC. First, there are too many models of IC available, and the concepts of IC in foreign language education are vague, with little or no reference to a particular model. Schauer suggested "a combination of different assessment methods that address a wide range of aspects" (p.7). Second, intercultural knowledge and skills can be assessed, but they may not equate to competence. Third, IC assessment is often about teaching techniques and learning growth, thus "dynamic assessment" might involve connecting the instruction and assessment. Fourth, the IC of the individuals who are assessing the learners is a concern for they may not always be experts of the target cultures. Schauer summarized three critical issues regarding IC assessment: a) the comprehensiveness of IC components; b) dynamic assessment formats and a range of techniques, such as group discussions, questionnaires, and role-play; and c) real-life transfer, which is ensuring that there is interaction with people of other cultures in both teaching and assessment.

Regarding IC assessment models, many have been developed and tested. Ruiz-Bernardo et al. (2024) screened hundreds of research articles regarding

intercultural sensitivity and measurement instruments and analyzed 32 articles in depth. It was found that qualitative research, excluding mixed-methods studies, accounted for 6% of the articles, and this was mainly through content analysis, much like the study in this paper. It was found that Bennett's DMIS was the second-most widely used instrument among the papers, accounting for 22%. The most widely used model which 66% of the papers based their studies on was the one proposed by Chen and Starosta (2000), which is a 24-item Intercultural Sensitivity Scale (ISS) containing five factors for measuring IS using a five-point Likert scale. The remaining 12% of the papers developed their own instruments for measuring IS. Cong-Lem (2025) summarized the concepts of five well-known theoretical models of IC, including the DMIS, and performed a bibliometric review on 67 years (1957-2024) and 2,429 publications of IC research worldwide to identify current trends and provide a comprehensive overview. One important finding was that IC is increasingly being recognized as a skill set and a core competency "central to effective language learning and cross-cultural interactions" (p.15).

Among the various models and mechanisms used to measure IC, most were used in overseas study programs and different types of international experiences. Using the Miville-Guzman Universality-Diversity Scale–Short Form (M-GUDS-S) (Fuertes et al, 2000; Miville et al, 1999) and the Intercultural Development Inventory (IDI) instrument (Hammer et al, 2003), Bailey and Tanoos (2025) concluded that their group of American undergraduate students on trips abroad showed more willingness to challenge intercultural environments post-pandemic. The IDI, together with a newly created International Experiences Inventory (IEI), was also used in Rodríguez-Izquierdo's (2022) study using international experiences of university students. It was found that the development of IS in students was limited, and that more intervention in intercultural education was needed. Lu et al. (2025) used the Self-assessment Scale of Intercultural Contact (SSIC) and the Self-assessment Scale of Intercultural Communication Competence (SSICC) developed from other IC scales and models to study Chinese international students in the UK. It was discovered that Chinese students had more indirect cultural contact than direct interaction, highlighting the need for local cultural knowledge. Recommendations have been made to increase various types of integration activities between the Chinese and British students and provide reflective platforms. Hastowohadi and Widiantari (2025) used two linguistic frameworks, transitivity analysis and language appraisal, to analyze semi-structured interviews with an Indonesian Muslim doctoral student in Australia. The study concluded that emotional support systems, structured programs and conducive environments enhance intercultural competence. "Proactive engagement and reflective thinking" were also found to be "crucial for successful cultural adaptation" (p. 276). Similarly, Carrica-Ochoa and Brown (2024) emphasized the importance of reflective practices and intercultural training programs in educational institutions so that Latin American university exchange students in the UK could practice emotional regulation. This was concluded after the ISS (Chen & Starosta, 2000) was used to explore the IS and intercultural experiences of the students. Gu and Fu (2025) utilized the Autobiography of

Intercultural Encounters (AIE) (Byram et al, 2009) to "identify the elements of intercultural competence displayed in three students' real-life intercultural encounters in Thailand" (p.778). Using qualitative data from written forms of AIE and oral interviews, Gu and Fu identified four key components of IC in all the participants, namely, attitudes, knowledge, skills, and action orientation. They made recommendations for teachers, program coordinators, and AIE researchers for methods of improving students' IC in these components.

Even though many IC studies focusing on overseas intercultural experiences highlight the importance of reflection on and education related to IC, research that studies the impact of local intervention on IC appears to be limited. Carcausto-Calla et al. (2025) conducted educational intervention studies on Peruvian high school students via mixed methods and concluded that the situated learning-based intervention program improved students' knowledge, skills and attitudes, thus improving overall IC. Sierra-Huedo and Nevado (2022) had Spanish university students take two university courses on intercultural related studies before going on a semester-long study abroad program. Using mixed methods and the IDI, they proved that students demonstrated and reflected in-depth understanding of what they had learned in classes and that their IC had improved. They recommended that "intercultural learning interventions … be included as compulsory courses within the curriculum of all university degree programs" (2022:17). The study by Lei et al. (2023) involved an intervention in the form of a course project involving interactions with an intercultural partner. The DMIS was used in their mixed methods study. Their findings showed that their on-campus intercultural learning had both pros and cons. The participants did not show any changes in hostility toward cultural differences or overgeneralization of cultures pre and post intervention. It was interpreted that either the intervention had led to more hostility toward cultural differences, or that the tendency to reject cultural differences had been reduced in the first place due to the intervention, and that learning opportunities in the intervention may have suppressed the change in hostility. Regardless of data significance, the study reinforced the need for structured instruction and reflection in the intervention and concluded that "on-campus intercultural experiences may be a more accessible alternative to study abroad programs" (2023:11).

With regard to IS training, Ruiz-Bernardo et al. (2024) suggested that schools and teachers foster an inclusive culture by offering programs to "improve their understanding of diversity, equity and inclusion which will in turn reduce prejudice toward other cultures" (p. 16), and this could be done by making use of available research and putting them into direct practice, although it was not clear whether the programs suggested were meant to be for educators or students. Barrett et al. (2014) described how IC can be developed through informal learning, non-formal education and formal education. Lin and Fu (2025) used their research to find out "the students' opinions on the school's curriculum, teaching, and evaluation" (p. 1015). The secondary aim of this paper, which is to obtain feedback on the intercultural communication university courses conducted by the author, aligns with the idea of IC education and training. Cong-Lem's (2025) extensive bibliometric review of keyword analysis revealed that

"pedagogical strategies aimed at fostering IC in language teaching" is one of the focuses of IC research because educators need "practical strategies to integrate intercultural competence into diverse and dynamic educational settings" to enable students to "navigate real-world intercultural interactions more effectively" (p.16).

Diagnosis Using the Development Model of Intercultural Sensitivity (DMIS) (Bennett, 1986) in the Japanese Context

Developed by Milton Bennett in 1986 and explained in depth thereafter (Bennett, 1993; 2004; 2011; 2017; Hammer et al, 2003), the DMIS is heavily referenced by scholars worldwide and is the foundation on which many studies were conducted and models and instruments of measurement of IC and/or IS were based upon. To provide a basis for understanding how the participants' reflective writings were mapped onto the DMIS in the qualitative data analysis, this section summarizes, according to Bennett (1986), the methods of diagnosing how an individual might fall into each stage of the DMIS. Examples relevant to the Japanese context are also illustrated.

The DMIS measures the personal growth of the individual in perceiving differences in how cultures "create and maintain world views" (Bennett, 1986). Figure 1 shows the DMIS in six stages of the perception, understanding and acceptance of such "differences".
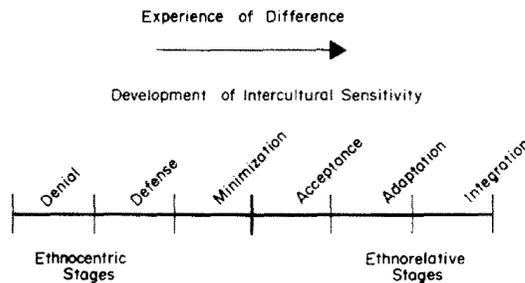

Figure 1: The Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1986)

Denial
One may exhibit a denial of "difference" when there is no contact with cultural differences or no interest in other cultures and avoidance of contact. Thus, no meaningful "difference" can be observed, and one's perception resolves around one's own culture, which is seen as the only reality. Parochialism, a narrow-minded view of only being interested in small local issues rather than more important things (OUP, 2025), is a more common form of Denial. This can be associated with a superficial perception of difference, which results in extreme

prejudice and discrimination, such as believing that a certain ethnicity is superior to another.

Individuals at this stage likely would not show any perception of difference at all or point out very superficial differences. One example of not showing any perception of difference would be a commonly heard comment in Japan, "I don't know anything about other countries. I only know about Japan." One example of very superficial differences would be an assumption that people in other countries do not use chopsticks, especially with a comment such as "You use chopsticks very well." Another example is the assumption that "foreigners in Japan" refer mostly to Americans. Children or young adults who make fun of cultural differences, and adults who politely perceive cultural differences like a "handicap" (Bennett, 1986:187) would also be indicators of being at the Denial stage.

Defense

When a perception of "difference" is seen as a threat to one's reality, it is an improvement from Denial. One counters this threat by showing Defense in a few ways. One way is to unfairly criticize the differences by creating negative stereotypes about other cultures. Individuals might express negative opinions toward any one culture. This might be exaggerated due to group pressure. One example in the Japanese context would be a statement like "Most criminal offenders in Japan are foreigners." Another way of showing Defense is to perceive one's culture as being superior to other cultures. Also called the "superiority phase", there is strong emphasis on one's pride in one's own culture which is seen "as a standard or goal for the entire world" (p.188). Examples would be a comment like "Japanese food is the best in the world" or statements beginning with "We Japanese" such as "We Japanese do not do that." The third way of showing Defense is to adopt the position termed "reversal", where another culture is perceived as being superior to one's own. Such a position may be seen to be more culturally sensitive than the other two ways of showing Defense, though all are still ethnocentric. Here, a Japanese person would try to denigrate his or her own culture, such as saying that "Japanese people are judgmental and critical, so I prefer talking to foreigners." Because the speaker would have had an abundance of intercultural experience due to his or her natural inclinations, it might be difficult for the speaker to move out of this form of Defense.

Minimization

The Minimization stage is seen as a "last-ditch attempt to preserve the centrality of one's own world view" (Bennett, 1986:183) by trying to minimize the differences that one recognizes. One tries to make cultural differences trivial by believing that everyone is human and has similar innate human characteristics, values and behavior and is also subject to similar forces of nature and societal laws. This is seen to be an improvement from Defense because "difference" is acknowledged, tolerated and not criticized. However, this sensitivity to "difference" is superficial and inadequate for cultural understanding and communication.

Individuals at this stage hold the belief that it is sufficient to be true to oneself and to use one's best judgment when interacting with others. They believe that people are similar and that human beings exhibit a similar innate nature. An example would be a comment like "People are the same everywhere." Another example would be a Japanese person speaking to a foreigner in Japanese without reducing the proficiency level of the Japanese language spoken. The difficulty of individuals moving out of this stage is that they do appear to be interculturally sensitive at this stage, although it is considered "enlightened ethnocentrism" and is likely a disguise of their inability to confront "cultural unknowns" (p.190).

Acceptance

Accepting and acknowledging "difference" is seen as the major "move from ethnocentrism to ethnorelativism" (p.184). Cultural differences are understood to be present and are respected. This stage shows "the acceptance of behavioral difference" and the "underlying cultural value difference" (p.184), signifying an acknowledgment of different realities and cultural systems. People are respected as individuals with their own values and behavior.

Individuals at this stage show enjoyment to the "recognition and exploration of difference" (p.191). They are willing to learn about generalized information on culture and cultural differences and do not mind ambiguity. They may ask naïve questions but are genuine about learning. A Japanese person asking, "How often do you use chopsticks in your country?" while showing deep respect and politeness might be an example.

Adaptation

An improvement from Acceptance is the adaptation of one's actions to what one has accepted as cultural differences. One is able to change one's communication style or worldview to adapt to different cultural situations. "The most common form of Adaptation is empathy", when one can process events from another's point of view and act appropriately "to the "target" culture than to the native culture" (Bennett, 1986:185). Bicultural or multicultural individuals who are able to shift between two different cultural realities show Adaptation, such as a Singaporean living and working comfortably for over five years in a Japanese company in Japan. It should be noted that individuals who were naturally brought into pluralistic situations cannot be automatically assumed to be in the Adaptation stage. For example, children born into interracial marriages cannot be automatically assumed to be able to adapt to two different cultural systems without being taught and guided by parents.

Individuals at this stage can demonstrate their ability to "empathize" with others from different cultures and can "intentionally shift (their) frame of reference" (p.192). They are also able to ask culturally appropriate questions. An example would be a Japanese student asking her foreign teacher how students in her home country behave in the classroom. Another example is a Japanese speaker who is tolerant of the audience asking questions in the middle of a lecture even though it is a Japanese habit to wait for the speaker to finish the lecture first. Many bicultural or multicultural people may enter this stage easily, but this should not

be automatically assumed. In fact, bicultural or multicultural people who appear ethnocentric are "difficult to contradict" because of their realistic cultural situations. People in Minimization might also easily be disguised as Adaptation as they proclaim their empathy for "every human being".

Integration

In the last stage, one is seen to be ethnorelative about the sense of self and identity and can be a part of "a given cultural context" (Adler, 1977 in Bennett, 1986:186). One who has integrated "difference" has developed high IS, is able to move into and out of different cultures, change one's mindset and viewpoints smoothly, and coordinate one's actions and behavior in accordance with changes and adaptations. Judgments of positive and negative traits in a particular culture are not ethnocentric but are based within a "cultural frame of reference" (p. 186). Integration is an everyday occurrence and there is joy in that newfound reality, although there might be an occasional sense of identity crisis. Taking the example in Adaptation, the Singaporean, who has continued to live and work in Japan for more than ten years and has become sufficiently fluent in Japanese is now able to integrate two different cultural systems by moving into and out of each system smoothly and continuously.

Individuals at this stage fall into two extremes. At one end, individuals are so at peace and comfortable with themselves that they do not have a "strong cultural identification" (p.193) but are able to adjust to different cultural contexts. These individuals create their own sense of self. "Third culture" individuals would be one example of these individuals, although this does not imply that all third-culture people are at the Integration stage. At the other extreme, individuals have a "lack of cultural self-awareness" (p.193) and may experience problems of alienation and identity crisis. Individuals at both extremes seem to be at Integration stage, and whether they see Integration as a "blessing or a curse" (p.193) depends on how they choose to come to terms with their sense of self. Examples would be Japanese people of mixed parentage who embrace their unique selves and those who often feel frustrated standing out.

The Use of the DMIS in Measuring IS in Students

As "constructivist grounded theory", the DMIS uses mostly qualitative rather than quantitative data analysis "to explain observed events within a coherent framework that allows for useful diagnosis" (Bennett, 2017). According to Bennett, IS can be measured most straightforwardly using "verbal interviews or open-ended textual questionnaires" that seek to diagnose participants into one of the six stages by checking the "experience of cultural difference" of the participants. Various quantitative measures of DMIS have also been derived. Most use the Likert scale to rate statements that reflect each of the stages of the DMIS. Using qualitative interviews with participants as a base, Hammer et al. constructed a 50-item IDI instrument to measure the orientations of participants toward each of the six stages of the DMIS. The process of constructing the IDI showed that rater participants were able to classify qualitative data into "DMIS

categories with a high degree of reliability" (Bennett, 2017). The final IDI instrument measures five dimensions of the DMIS (Hammer, 2009), namely Denial, Polarization/Defense/Reversal, Minimization, Acceptance and Adaptation, which is a revised version of the six stages of the DMIS. It is believed that the IDI is reliable for IC development, training and assessment at both the individual and group levels. The IDI is now a copyrighted instrument and is accessible only by certified administrators.

The DMIS has been widely adopted as a theoretical framework and tool to measure IS in students in many studies (Ruiz-Bernardo et al, 2024) using qualitative data. One type of such studies by Lin and Fu (2025) used school documents and materials that reflected the academic curriculum and interviews with the student participants that reflected their social interaction in the universities. The DMIS was used as a basis to measure IS in students at two Sino-foreign cooperative universities in China, with a focus on both the universities' academic curriculum and the students' interactions with other foreign students at the universities. Lin and Fu judged that participants were in the "Minimization" stage of the DMIS at enrollment into the universities on the basis of their willingness to choose Sino-foreign cooperative universities. They further judged that many participants transitioned to the "Adaption" stage after they expressed positive attitudes and a willingness to interact with foreign teachers and classmates but were unable to develop further because of the lack of cross-cultural interactive opportunities. However, some participants from certain majors were able to reach the "Integration" stage as they had more opportunities for experiences with multiculturalism in their course of study.

Another type of qualitative study by Etri (2022) used qualitative data in the form of "focused group interviews, individual interviews, recorded classroom observations and diary entries from 19 expatriate teachers at an English medium university in Saudi Arabia" to identify the IS indicators of these teachers. Etri successfully matched the qualitative responses to the six stages of the DMIS and found that most of the teachers displayed stages of Defense and Minimization in the attempt of not offending the Saudi culture of the students. The behavior and teaching methods of the teachers also revealed that the higher the level of IS they possess, the better they imparted that competence onto students.

A third type of qualitative study used reflective writings such as those used in the present study. Sims et al. (2025) developed a qualitative method to observe the IC development of 44 participants who were first-year university students in their first-year writing program from 2017 to 2018 using 219 pieces of reflective writings. They mapped the participants' writing onto the stages of the DMIS and had three important findings of intercultural development which were "nonlinearity, nondiscreteness, and development within phases" (p.389).

RESEARCH METHOD

Aims

To combine the analysis of students' growth in intercultural awareness and/or competence after taking two university courses in intercultural communication, the evaluation of these two university courses, and the practical use of the DMIS as a measurement of IS, the following research questions were formulated:

RQ1: Have the participants shown any personal growth in intercultural awareness? What kind of personal growth could they articulate?

RQ2: Do the participants' self-reflection of personal growth show any hints of any of the stages of the DMIS? Are the stages of the DMIS easily identifiable from their self-reflections?

RQ3: How well do the participants understand the DMIS and how well can they pin themselves onto the DMIS?

Participants

The study participants were 10 Japanese students in a private Japanese university who took one or both of the two elective university courses offered by the university and taught by the author every year. These two elective courses were offered as types of Content and Language Integrated Learning (CLIL) EFL courses by the English department under the humanities faculty. Participants were all in their third year and from two different departments. The first five participants completed both courses and all four pieces of reflective writings. Participants 6 and 7 took only the first course and completed both pieces of reflective writings for the first course. Participant 8 completed both courses but completed only two out of four pieces of reflective writings. Participant 9 dropped out of both courses midway and completed two out of four pieces of reflective writings. Participant 10 took only the second course and completed only one out of two pieces of reflective writings for the second course. As qualitative data, the author chose to analyze all 10 participants despite incomplete data received as every piece of reflective writing could still be used to analyze the IS of each individual participant.

Methods and Data Collection

The first university course (Course A) was conducted in the first university semester of 2024 and the second (Course B) was conducted in the second semester. Course B is a follow-up to Course A with some new topics and some similar ones discussed in greater depth. There were 15 lessons that occurred once a week for 90 minutes per lesson. These two courses were elective courses offered by the university and taught mostly in English, the foreign language of the participants. Japanese was used by both the lecturer and the participants only to aid in explanation and understanding. The courses were conducted at the university in classrooms during term time via a variety of teaching methods, such

as understanding reading passages, group discussions, presentations, and spelling, speaking and writing tests. Supplementary teaching materials and personal stories were used for topic expansion. The main course syllabi, including the textbooks and topics used, are found in the Appendices section.

At the start of the first lesson for each course, the students completed a self-introduction handout that had four questions requiring short paragraph answers. One of the four questions asked about the student participants' general understanding of intercultural communication with the aim of analyzing the background knowledge and IS level of the participants before they took the courses via the participants' own reflective writings. At the end of each course, after the 15th and last lesson, participants were asked to do reflective writing using some questions posed to them with the aim of checking their progress and their development of the IS, if any. These before-and-after reflective writing activities aimed to answer RQ1. By analyzing the qualitative data using a hybrid approach of content and thematic analysis, the author tried to map the reflective writing onto stages of the DMIS, answering RQ2. In the reflective writing after the second course, there was some research intervention different from the first course in that participants were asked to map their own IS before and after the second course onto the DMIS themselves because they were taught the DMIS in the last quarter of the course. This intervention served to answer RQ2 and RQ3. Questions for the reflective writings are presented in Section 4. The participants were informed that responses to these reflective writings would be used for research and that they could opt out of it by stating their intentions.

DATA AND ANALYSIS

In this section, the content of reflection and DMIS themes of the qualitative data, i.e. the reflective writing responses, of each participant are analyzed and discussed one by one with reference to the three RQs presented in Section 3.1. All the qualitative data are shown in the Appendices section.

Before Course A, Participant 1 showed Acceptance because he/she wrote about the importance of respecting and being interested in other cultures. After Course A, the same importance was given to understanding culture. This was still Acceptance. Specific topics such as nonverbal communication were mentioned. Before Course B, there was no mention of any signs of IS. After Course B, he/she again showed Acceptance because of the mention of learning about differences and the importance of knowing "the other person". The self-assessment of the current Acceptance stage seemed accurate although it was unclear why he/she claimed Defense before Course B.

Before Course A, Participant 2 shared the fact that he/she had intercultural experience. This proved the existence of practical intercultural communicative experience. He/she also wanted "to learn how to overcome culture shock". These showed a move into Adaptation. After Course A, the importance of understanding another person's background is mentioned. He/she had good observations of the challenges of not being prejudiced. This still seemed to be between Acceptance

and Adaptation. Before Course B, there was no mention of any signs of IS. After Course B, he/she identified her own changes from Minimization to Adaptation. It seemed accurate since she wrote that she had the "skill to put oneself on other people's position".

Before Course A, Participant 3 said that intercultural communication is important, that "we should talk a lot and understand", "receive other cultures" and "don't say "No" to other cultures. These showed characteristics of openness and willingness in Acceptance. After Course A, he/she showed the ability to make comparisons with other cultures, but this is not adequate to show any crossover into Adaptation. The reflection before Course B did not give clear indication of any DMIS stage, but after Course B, he/she indicated clearly that he/she was in Acceptance. He/she also clearly explained how he/she progressed into Adaptation because he/she provided proof of self-discovery of the way he/she acted toward others with regard to the concept of time. The self-assessment of the progress of the DMIS model was also the same as that analyzed and thus accurate, similar to the first two participants.

Before Course A, Participant 4 showed eagerness to learn about culture and work with foreigners. This is indicative of being in Acceptance. After Course A, reflection still centered on studying and learning cultures and not having misunderstandings or discrimination. It is difficult to see signs of Adaptation. The reflection before Course B did not give any indication of the DMIS stages, but after Course B, there was acknowledgment that there was a lack of interest in foreign cultures before Course B and a gain in interest thereafter. An explanation on how to behave with foreigners showed some Adaptation, but interestingly the participant's self-assessment claimed a growth from Defense to Minimization. Claiming Defense before the courses appeared rather accurate as there was an admittance in the final reflective writing of the lack of interest before the courses. Claiming Minimization even though there was an expression of interest showed caution on the participant's part about the participant's self-assessment and might be more accurate than a higher stage of IS that might have been judged after analysis.

Before Course A, Participant 5, like Participant 2, shared the fact that he/she had intercultural experience. There is recognition of the term "culture shock" and the differences in culture between Canada and Japan. There is also an eagerness to learn. This showed Acceptance but there was not enough information to show Adaptation yet. After Course A, he/she listed many things learned and that he/she had to "be careful how I behave". There is recognition of stereotypes and differences even among people within the same culture. At this point, it seemed to be still Acceptance. Before Course B, there is a realization that "differences of values about something influence the way of work and (societies)". There is a hint of a move into Adaptation as Participant 5 shows an awareness of the effects that differences in values can have on society. After Course B, he/she indeed assessed himself/herself to have progressed from Acceptance to Adaptation, which is an accurate self-assessment as he/she stated the desire to "adapt (to) the world".

Participants 6 and 7 only took Course A but completed both pieces of reflective writings.

Before Course A, Participant 6 mentioned only about learning intercultural communication topics and improving English academic skills. This desire to learn puts him/her past Denial at Defense but there is not enough to consider further. After Course A, Participant 6 explained clearly the knowledge gained that put him/her at Acceptance, but more importantly he/she articulated the difficulty in "receiving other cultures". This is evaluated as being in Acceptance with no development into Adaptation yet.

Before Course A, Participant 7 expressed a desire to learn about various intercultural communication topics, implying the Acceptance stage. After Course A, he/she again expressed the desire to learn. This shows no change from before to after. Again, there is not enough to suggest any progress to Adaptation, but he/she also admitted to wanting to develop "an understanding about culture", meaning that there is likely no progress to Adaptation yet.

Participants 8, 9 and 10 had varying levels of completion of the four pieces of reflective writings.

Before Course A, Participant 8 only wrote about wanting to learn academic skills. There was unfortunately no submission of the next two reflective writings, but the last reflection submitted after Course B was still a valid after-course evaluation. After Course B, he/she explained some stereotypes he/she had that were clarified. Having stereotypes showed being in Defense as there were negative opinions toward people from other cultures. After the stereotypes were clarified, it is likely that there was a movement out of Defense. He/she might not likely be in Minimization as there was a clear indication of differences between Japanese culture and other cultures. Acceptance is the next stage to proceed to, and, as the self-assessment indicated, he/she did think that he/she progressed from Denial to Acceptance.

Before Course A, Participant 9 indicated having had intercultural experience. Like Participant 2 and Participant 5, this proved the existence of practical intercultural communicative experience. Since Participant 9 stated that he/she needed to try to understand foreign people, this shows being in Acceptance. Participant 9 did not complete Course A but started Course B and again did not complete Course B. Before Course B, he/she again stated the importance of knowing about foreigners "to make a good relationship". This showed that he/she was still in the same Acceptance stage.

Participant 10 only took Course B and not Course A. He/she did not submit a reflection before Course B. After Course B, he/she claimed to have developed from Minimization to Acceptance. There was clear explanation for this growth, such as from having "bias and a narrow view" to wanting to learn differences, "be flexible" and "reduce … prejudice".

LIMITATIONS AND IMPLICATIONS FOR FUTURE RESEARCH

This study has several limitations and learning points. Firstly, it was clear that the sample size was small as there were only 10 participants in all and five who submitted all four reflective writings. Nevertheless, even the failure of submission of reflective writings provided insight into the IS development of the participants.

For instance, Participants 6 and 7 managed to be analyzed for a complete before-and-after reflection of Course A, and Participant 9 showed a lack of growth due perhaps to the failure to have the determination to complete an intercultural communication course.

Secondly, the time allocated to teach and explain the DMIS was condensed into a single 90-minute lesson. Students might not have fully understood the model and its concepts.

Thirdly, as with a lot of reflective feedback writing on graded courses, the analysis was done with the awareness that students might have been overly inclined to show their desire to learn, prove their learning growth and too eager to please the course instructor. This might have caused them to over-emphasize their IS growth. Having said that, the qualitative data had to be taken at face value while the participants were trusted to write their honest reflections.

Fourthly, the reflective writing data might have been too short and limited. The participants concentrated on writing about topics they learned or wanted to learn in the syllabus rather than showing how they had developed IS, since this was reflective feedback on the two courses with the research questions intentionally kept from the participants. As Sims et al. (2025) have observed, "struggles with writing or reflective skills limited the extent to which we could observe their IC" (p.387). Thus, there was a "need to increase the amount of explicit teaching on reflective writing" (p. 395) to support skill development in reflective writing. This study, however, was intended to test whether the stages of the DMIS could be easily identified from the compact written set of self-reflections that did not require too much effort or time from the participants.

Fifthly, as mentioned in Section 2.3, since the DMIS relies on qualitative data analysis for diagnosis, the data analysis was not as objective as it could have been and was based on the author's perspective. The author also knew these participants as students and has experienced their different stages of IS on various occasions in and out of class. This might have been both beneficial to the analysis and overly subjective. More coders would have presented a less biased analysis.

Finally, using reflective writing, it was difficult to decide that the participants were not yet in Adaptation or Integration. This was because even though participants did not describe or articulate their culturally sensitive actions, it might still be possible that their culturally communicative actions or behaviors in class would prove their IS to be in the Adaptation or Integration stage.

Further studies on measuring IS or IC regardless of whether the DMIS is used would need to take these limitations into account.

DISCUSSION AND CONCLUSION

This paper presents a few important findings and learning points summarized as follows.

Firstly, to answer the RQs, the participants in the study appeared to be able to articulate their personal growth in terms of intercultural awareness well after each of the two courses. Considering the reflective writing at face value, it can be proven that the two university courses were effective in developing IS in the

participants. It was shown to be possible to map their written self-reflections onto the stages of the DMIS. Using some diagnostic methods, especially those involving having had prior intercultural experience and being able to recognize stereotypical views that one had, stages of the DMIS were identifiable. The self-assessments of the DMIS stages they thought they were in were rather accurate for those who did not explicitly mention their DMIS stages in their reflective writings. It was also observed that participants did not overestimate their IS. Rather than consider themselves to be high in IS or to have developed high growth, most were in fact cautious about their capabilities in intercultural understanding.

Secondly, regarding the measurement of IC, literature review has shown that there are too many models available and that thorough analysis, reviews and comparisons need to be performed before one develops yet another new model. There is also a need to consider why IC should be measured in one's own sphere of education and influence and the benefits of the measurement of IC for the students involved.

Thirdly, because of the amount of judgment of participants' IS in the qualitative data analysis, the author became much more aware of how negative IS tendencies might be unwittingly exhibited and felt much more pressure to be more conscious of one's behavior, which might be easily judged for IS measurements. The author also unconsciously started to judge people's IS when they make comments or statements that could be diagnosed into one of the six categories of the DMIS. Deeper consideration is needed to determine whether these unconsciously made comments are interculturally sensitive.

The use of Bennett's well-known IS model for the current Japanese society and young students proves that the model stands the test of time. It has provided renewed insights into a basic distinction in students' IS levels and, once again, offered food for thought for future intercultural communication educational syllabuses. In the words of Schauer (2020), a combination of different IS or IC assessment methods might be most appropriate given the unique circumstances of educators and students. The author's goal is to continue testing various models to improve intercultural education methodologies for Japanese students through local educational interventions, and it is hoped that this paper offers a starting point based on the DMIS model.

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APPENDICES

Appendix A: Main Course Syllabi of Courses A and B

	Course A	Course B
Textbook used	Kajiura, A., & Goodmacher, G. (2005). *This is culture*. Nan'un-do.	Vincent, P. (2017). *Speaking of intercultural communication*. Nan'un-do.
Topics taught	Chapter 1: What Does "Culture" Mean? Chapter 2: Cultural Rules for Acceptable Behavior Chapter 3: Stereotyping Chapter 4: Media and Culture Chapter 5: Nonverbal Communication: Gestures and Body Language Chapter 6: Cultural Perspectives of Time Chapter 7: Verbal Communication Norms Chapter 8: Verbal Communication Norms Chapter 9: The Individual and the Group Chapter 10: Subcultures Chapter 12: What Is a Family? Chapter 13: Gender as Culture Chapter 14: Our Connected World	Unit 1: Communication Unit 2: Culture Unit 3: Nonverbal Communication Unit 4: Communicating Clearly Unit 5: Culture and Values Unit 6: Culture and Perception Unit 7: Diversity Unit 8: Stereotypes Unit 9: Culture Shock Unit 10: Culture and Change Unit 11: Talking about Japan Unit 12: Becoming a Global Person (including the DMIS)

Appendix B: Reflective Writing Responses of all 10 Participants

The reflective writing responses of all 10 participants are presented in their raw form. Questions posed to them are presented in Table B1 only. The data is shown as they were received in length and language, i.e. the foreign language of Japanese participants (see Tables B1 to B4).

Table B1: Reflective Writings of Participants 1 and 2

No.	Sem 1 (Course A)		Sem 2 (Course B)		
	Before	After	Before	After	
	Q: What I know about intercultural communication, and what I want to learn	Q: Do you remember what you wrote about intercultural communication in the self-introduction handout at the start of this course? Look at it again. What have you learned now about intercultural communication? What do you know now about intercultural communication? What are your difficulties in learning about intercultural communication?	Q. My feedback about the last Intercultural Perspectives course, and what I learned OR What I know about intercultural communication, and what I want to learn	Q: Do you remember what you wrote about intercultural communication in the self-introduction handout at the start of this course? Look at it again. What have you learned now about intercultural communication? What do you know now about intercultural communication? What are your difficulties in learning about intercultural communication? Use also the Development Model of Intercultural Sensitivity. Which stage were you at before the course and which stage were you at after the course now? Did it change? How have you grown? Source: https://www.highroaders.com/blog/but-im-right-and-other-misinterpretations-of-cultural-intelligence/	DMIS transformation (self-assessment)
1	I think it is important to respect other cultures and to be interested in other people.	I think that understanding about intercultural communication is important to live with people from all over the world. I learned a lot of contents in this class. Especially I was interested in nonverbal communication of gestures and body language. I realized that the same gesture can mean different tings in different countries. If we did not know this, we might create misunderstandings or offend. So understanding about intercultural communication is important to build good relationships.	It was very interesting. Especially nonverval communication is fun topic. I could learn various knowledge about intercultural communication.	I learned about differensies of Japan and other countries. Especially Nonverbal communication and stereotypes were interesting topic. I was able to know that misunderstanding nonverbal cues can cause us a lot of problems. So I learned about difference of gesture's mean. Also I knew that stereotype are often used to mean negative images. So, I learned that it is important to know the other person without getting caught up in common stereotypes.	2 to 4
2	I know it's important to understand culture differences. I communicated with Canadian student last year. I felt there are culture differences. So I want to learn how to overcome culture shock. My image is that we need to talk a lot to each other.	I can't remember what I wrote about intercultural communication, but I think I wrote that it is important to understand the other person's background in intercultural communication. I learned that gestures differ from country to country. I learned that relying on non-verbal communication such as gestures can lead to misunderstandings even if I don't understand the language. Through this class, I realized that I have various prejudices. One example is the man in the textbook who wears makeup. I found myself prejudiced because I could not immediately accept men wearing make up. I consider being prejudiced to be a difficult part of learning cross-cultural communication.	I learned culture last Intercultural Perspectives class. The topic of stereotypes was difficult for me. I don't have enough thinking or imagination. So this semester I want to think hard. Last semester, my speaking and writing skills became better. This semester I want to get speaking and writing skill more.	Before the course, I'm stage Minimization. Now, I'm stage Adaptation. I didn't have prejudice for foreigners but I didn't understand well other culture. Through this class, I heared other people's speaking, read the textbook and thought about Activities. For these things, I get a lot of information about other cultures and get wide perspective. And also, by working on the Activities in the text, I get skill to put oneself on other people's position.	3 to 5

Table B2: Reflective Writings of Participants 3, 4 and 5

	Sem 1 (Course A)		Sem 2 (Course B)		
No.	Before	After	Before	After	
3	I have no idea about intercultural communication. My image is receive other cultures and don't say "No" to other cultures. When we talk people who have other cultures, we should talk a lot and understand. It is important to do intercultural communication.	I thought intercultural communication is to accept other cultures and not to say "No" to other cultures. However, I have learned about it. Now, I think intercultural communication is to know about my culture and other culture. In this class, I learned Japanese culture, considered it and compared with other culture. Moreover, intercultural communication is useful to communicate with not only forign people, but also Japanese people. I learned family, subcultures, the individual and the group and so on. I think in Japan there are diverse culture. Therefore, I believe intercultural communication is an important way of thinking.	In last Intercultural Perspectives, I learned about culture. This is so difficult because "culture" is a big topic. However, I can learn about time, stereotypes, biringualism. I remember time is important to communicate with other people because a lot of people don't like waste of time.	Before take this cours I am in Acceptance. I learned people have different ways of thinking from myself. For example I think 5 minuts late is OK. However, other people think it is bad because a they don't like the waste of time. I understand it, but my action do not change. After this course I am in Adaptation. I can think "other people think time is important, so I should act on time". I can think other people and act for them. It is because I learned each people have different thinking, so I should change my action to do not heart other people.	4 to 5
4	I want to learn communication skills. Because that is empty to me. I would like to work with foreign people for the future.	I think the most important thing in cross-cultural communication is to understand each other's culture. The reason for this is that each culture respects different things and has different personalities. If we do not study other cultures carefully, we will have misunderstandings. For example, a culture that is commonplace to one person may be peculiar to another person. If you discriminate against someone even if he or she is slightly different from you, or if you reject that person, you will reject his or her culture. However, if you learn a lot about the culture beforehand and have a knowledge of it, you will be able to avoid such a situation about each culture. For this reason, I once again believe that cross-cultural glue is important.	I learn writing skills for English sentence in last Intercultural Perspectives class. In addition, I think also my total English skills are grade up. Because my achievements exam score up 100 points from last time. I'm so happy. I would like to continue to do my best.	Before learn interculture communication in this class, I'm not much interest for another country and culture. But now I have so interest of another country things. The things that I learned this class is Japanese people to be misunderstood by foreign people. Because, Japanese are very difficult. The words are same pronunciation but different meaning. So I learn when talk with foreign people, Japanese people have to more express about our feelings.	2 to 3

5	I don't know about intercultural communication well. However, I sometimes hear the word "culture shock" (only Japanese say?) Last summer, I went to Canada and learned a lot of Canadian culture there. Of course it was very different with Japanese culture. In the conversation with my host family, we often say "In Japan…" "In Canada…" The topic (about culture each other have) was so interesting for me. That was "intercultural communication"? I want to learn more details from various of topics on the textbook, and I want to get the knowledge and some skills about "intercultural communication" for my future.	At the start of this course, I did not about intercultural communication well and I wrote that. But I learned two main important things in this course. First, I learned that intercultural communication is not only speaking, it has many kinds. For example, there are so many types of nonverbal communication such as gestures and clothing. People are always communicating without speaking. So, when I meet people from different cultures, I have to be careful how I behave. Second, it is important to aware we have stereotypes about people especially foreigners. People often consider all people in the same country has same personality. However, in fact, people's values are different even people in the same culture. For example, Japanese are often thought as collectivists, but there are individualist. Also, people have different values of times. In conclusion, there are many important things to be sensitive when I do intercultural communication. I want to develop appropriate intercultural communication skills.	I took this class in last semester. I tried many speaking or writing test and rewriting. I learned about several cultural topic in the class. In those topics, I remember that cultural differences of values about time. One thing I surprised is English has similar proverb to Japanese about time. But, each culture and each person has each values. I think that it is interesting that the differences of values about something influence the way of work and the countries society.	Before this course, I was in the stage of "Acceptance". In the last semester, I learned many differences of values. For example values about time, negotiation. I could learn there are a lot of culture and a lot of ways of thinking. Now, I think I'm in the stage of "Adaptation". In this course, I learned not only many cultural thinking but also "how about me?" and some cultural issues. For example, I understand I also has stereotype thinking unconsciously. I could learn about it is important to recognize some common issues. So now, I'm trying to adapt the world it has variety of cultures; becoming more nationalistic.	4 to 5

Table B3: Reflective Writings of Participants 6 and 7

No.	Sem 1 (Course A) Before	After	Sem 2 (Course B) Before	After
6	I don't know about intercultural communication, but I want to learn various topics like culture, gender because I thought to know and understand many things as heard some kinds of speeches in the speech contest. Also, I want to learn how students do speeches, make sentences and discuss. What I can learn from other students is for enhance my abilities such as communication, speaking and writing. So, I try harder in this class.	I have learned some things about intercultural communication. First, I have learned about various topics, such as gender, gesture. I knew the gesture showing money. It is different in other countries. In Japan, people change direction of "ok" gesture, while in other, the gesture is to rub their's fingertips together. I sometimes use it. Second, I have learned additional knowledge from teacher. She often tell students her knowledge like in other countries they feel precious for their culture. It is interesting for me because I feel like world in me spread more and more. I thought knowing other cultures, perspectives, personalities is important for intercultural communication. We must receive other cultures and respect them. By the way, my difficulty in learning about intercultural communication is to receive vary culture because I think why it is important, in Japan we have to do. Receiving is difficult but it's very important, so I do receive that's why I want to know everything in world.		
7	I don't know about intercultural communication deeply. But, I want to learn about many differences between Japan and other countries such as culture, communication and gender. I'm interested in culture rules for many countries, so I want to learn it more especially. I also want to try to learn about body language and gestures for some countries too. Body language and gestures is a kind of method, so I would like to know about them and get a new thinking. Intercultural communication has various points of view. I want to strive to know about it deeply.	I could learn many things about intercultural communication. In the learning of stereotyping, I could learn a lot of things. Especially, it was memorable to learn that stereotype can divide into three types, positive, negative, and neutral. And I understood that it is not good to depend on stereotype because it has been changing, and it can make trouble on the intercultural communication. On the other hand, it was difficult for me to learn about nonverbal communication. Before studying about it, I was interested in it especiall. However, I understood that there are many kinds of gesture around the world, and even the same gesture, the meaning of them are different depending on the country or culture. Furthermore, I learned that clothes are related to culture, and they may be causes of trouble. I felt nonverbal communication is deep. In this class, I could get various learning and awareness about intercultural communication. I want to learn them and develop an understanding about culture.		

Table B4: Reflective Writings of Participants 8, 9 and 10

	Sem 1 (Course A)		Sem 2 (Course B)		
No.	Before	After	Before	After	
8	I want to make much better presentation than I can do right now. I think intercultural communication is expressing our ideas in words.			In this course, I learned stereotypes of foreign cultures and difficulties to solve misunderstanding. Before I have your class, I had so many unclear information and stereotype against foreigners. For example, I was thinking that accepting immigrants is a bad idea because I thought some of them can't adopt Japanese culture and they make Japanese public safety worse. In fact social media and TV have a lot of negative news about foreigners. They made me have stereotype and bad mind. This class became a good time to improve my mind. In the activity, I could clarify my idea and why I have them.	1 to 4
9	Actually, I think I'm not sure about intercultural communication. but, sometimes I meet some foreign people who has different region and backborn. I need to try to understand them. In the future, I want to live overseas, and I think I need to know about intercultural communication.		I don't about intercultural communication at all. First of all, I would like to know that. I think it's important to communicate with people who are from foreign country since there are many foreigners in Japan recent years. We have to know about them more to make a good relationship.		
10				Before taking this corse, I was middle between minimization and acceptance. But now, I think I'm in acceptance. I learned differencese each culture and people. And then I realized I have bias and narrow view. Also, I thought I don't know much about Japan. So I thought I have to learn about Japan first to be flexible variety of differences. Moreover, I want to know more different culture and thinking. I learned we have different own thinking even same country, friends and family, knowing their give me new thinking. It connects to reduce my prejudice. Someday, I want to say I understand your culture and you thought. I will do my best to be in integration.	3 to 4