

Teaching and Curriculum Issue

Whoever Tells The Best Story Wins

Sophie Muller

Introduction

There are magical moments in life as well as in writing. How the title of this article came to be is one of these magical moments as it summarizes, in one sentence, what I would like to share about the second-year seminar I teach in the Career major of the School of World Englishes at Chukyo University.

I borrow this title from Simmons (2007, p. 4) who targets her stories at the business world, but from the very beginning also states that: "The missing ingredient in most failed communication is humanity. [...] In order to blend humanity into every communication [...], all you have to do is tell more stories". Humanity through stories to better communicate would be an accurate description of the second-year seminar dedicated to the Person-Centered Approach (PCA), also known as Humanistic Psychology, founded by Carl R. Rogers. The PCA is about personal narratives, the ones we tell ourselves and the ones we tell others or receive from others, all of them leading to winning connections when genuine.

The first story of this article will provide some context regarding the change of seminar from sustainable development to the PCA, as well as a brief explanation of encounter groups and the possible trials they represent for Japanese students. I will then explain the three premises of the PCA seminar: the need for time in group encounters; supporting students to reflect on who they are; assisting students in understanding the PCA core principles. The story will finish with the tale of the three challenges (willingness to share in class, mix of nationalities, shallowness of conversations) faced during the first year of the seminar, before explaining how I overcame them.

From Sustainable Development to Encounter Groups

A combination of events led me to change the focus of my seminar from sustainable development to the PCA. After five years dedicated to sustainable development, I felt the need to take a break from a topic I passionately advocate for. Even though most students proved receptive, some of them going as far as choosing jobs that would allow them to directly impact sustainable development (wood import and Corporate Social Responsibility among

others), my irritation towards political decisions constantly hindering the scope of modest policies made to fight enormous problems proved too much to handle.

I also became acutely aware of fourth-year students grappling with their job hunting, especially with their self-assessments. Over the years, I heard about their struggles to explain who they are, what sets them apart, what they expect of their jobs and lives. In some cases, it was actually painful to listen to them. In July 2013, a rare survey conducted by the Tokyo-based non-profit group Lifelink about stress connected to job hunting confirmed my sentiment: eighty percent of the students surveyed (122 students from four-year universities, graduate schools and vocational colleges) said "they felt a strong sense of anxiety during their job search, with many citing the fear of not getting an offer from the firm of their first choice" (Otake, 2013). In addition, one in five considered suicide during their job hunting (Otake, 2013).

These numbers terrified me, and after my first week-long encounter group in August 2013, I realized that I could help students with this distressing phase of their lives if I could approach the experiential nature of the PCA in a way that would be relevant to students.

The PCA is based on encounter groups, more specifically on experiential learning: what we learn from what happens during encounter groups. This learning happens in a very unstructured fashion. There is no designated leader. There is no specific agenda. There is commonly no time frame. As C. Rogers (1970, p. 8) explains: "Because of the unstructured nature of the group, the major problem faced by the participants is how they are going to use their time together." Once participants realize that being together means finding ways to relate to one another and to themselves, learning about others and themselves occurs.

I believe that the very nature of encounter groups runs counter to what most Japanese university students have experienced in their lives. There is always a leader, usually a teacher or someone older, as vertical hierarchy forces a kohai (junior) to follow the directive of a senpai (senior) (Rohlen, 1991). There is always a clear agenda, sometimes outlined by the minute such as during teaching internships. There is always a specific time frame, for instance a ninety-minute class in university. That is why it took me two years to conceptualize my approach to the PCA, which I subsequently revised as grand ideas do not always work in practice.

The first year of the PCA seminar, I valued spending most of the class time in encounter groups in order to build the climate of trust that is required for a member to become "deeply acquainted with the other members and with his own inner self, the self that otherwise tends to be hidden behind his façade." (Rogers, 1970, p. 9) On the other hand, I knew that students needed to be prompted to think about themselves.

In another class I teach on intercultural communication, I start week eight of the second semester with the question: "Who are you?" One day, I hope to capture the atmosphere of

the classroom after I ask this question. Maybe bafflement best describes the students' reactions, and to be fair, most of us might be baffled by such a simple yet profound question. However, judging from their short free weekly feedback, the question truly baffles students.

In 2017 for instance¹, forty-three students attended the class. Seventy-four percent of the students (thirty two students) spontaneously wrote about this question which occupied 41 minutes and 33 seconds of the class². The other twenty-one percent (nine students) focused on the other component of the class (making one's life meaningful) which took 25 minutes and 53 seconds to cover³, while the remaining five percent (2 students) wrote comments unrelated to the content of the class (tardiness and a request for advice regarding relationships).

Students' comments about the who-are-you question fall into two categories: it's hard to think about who I am, I don't know myself well, I still need to find out who I am, on the one hand; on the other hand, remarks showing how much thinking the question triggered, such as: "Self-awareness is something I need a lot now because I have a lot to decide, so today was a good chance to think about it! Thank you."

I believe that the analysis' numbers and types of comments show that students from second to fourth year⁴ do not habitually question their existence, but that supported in the endeavor (two weeks of activities scaffold student's questioning in the intercultural communication class), they willingly dwell on the question and start a process of self-introspection.

In addition to supporting students thinking about themselves, assisting them with some of the concepts related to the PCA seemed necessary. Most second-year Japanese university students can barely decipher the language in C. Rogers' books, and cannot thus absorb the ideas and reflect on them.

In 2017, five of my seminar students also took my second-year reading class. In this class, each week, students read for at least eighty minutes any books that appeal to them (I recommend a book only when asked), doing what is called Extensive Reading: reading for pleasure at a level that allows the reader to enjoy the story without struggling too much with the language. Tabulating students' weekly book levels⁵, using the Yomiyasusa scale of the SSS group, produced the following median levels of reading ability:

Number of students	YL
1	2.2
1	2.6
1	2.9
1	3.0

According to SSS (2005, page 76, 77, 79), these Yomiyasusa levels represent the following levels of difficulty:

YL	Headwords	Total word count	Example
2.2	600	3,500 to 11,000	Penguin Readers Level 2
2.6	700	5,200 to 9,500	Oxford Bookworms Stage 2
2.9	800	8,400 to 9,900	Cambridge English Readers Level 2
3.0 to 3.2	1,100	4,600 to 16,000	Macmillan Readers Elementary

According to the Extensive Reading Foundation, the number of headwords necessary to read at a near native English level starts at 12,001 headwords. That is why I believe I cannot rely on Rogers' original writings, and it is necessary to assist students in their understanding of the PCA core and connected concepts.

Flipped Learning and First Challenge

In order to spend class time in encounter groups while fostering students' interest in and understanding of their identity and concepts related to the PCA, I turned to flipped learning. Through short videos recorded outside of class and watched by students at their leisure before class, I could introduce topics for them to reflect on and write about. With the teaching happening outside of class, time to share in encounter groups became available, and my role as the leader lessened.

Even though the flipped learning activities could serve as a springboard for discussions in encounter groups, I always made sure to open the doors for any topics to be discussed to respect students' needs and the lack of agenda characteristic of encounter groups.

Last but not least, having had time to think and write before class should help students talk more freely in class. This last aspiration did not come to fruition, and it became my first challenge.

The content of the flipped learning did not pose any serious problems, as attested in students' weekly reflections shared with me only, in an online submission before class. Some students even examined their own behavior and thoughts in the light of the concepts introduced. For instance, when I presented unconditional positive regard through an animated video (The Present), one student connected what she understood from the video with her reaction to a transsexual:

I was at the book store, working at the register when one middle-aged man came to pay. I freaked out in my mind because he was wearing a mini-skirt and knee-high socks. He also had super long hair. After one look at him, I had a negative impression of him because I was not aware. I tried to finish checking him out as fast as possible. I had the impression that it is not usual, and that it might be dangerous. After a while, one thing crossed my mind. What if he belonged to the LGBT community? I felt so bad

that I didn't treat him as an equal to other customers. When I think about how I react to others' looks or how they dress, I think I judge them a lot.

This example embodies what I expect of students when pondering on the flipped learning, and I could not have hoped for a better appropriation of the concept of unconditional positive regard. The problem lied with sharing these ideas, experiences and feelings in class. Out of ten Japanese students, only one took the lead and talked, while the others never initiated a conversation.

Despite their passivity, most students realized the importance of sharing ideas, experiences and feelings. In their final reflections, many described how listening to others impacted them and helped them learn about themselves. One of them chose to describe her reactions to the outspoken student who wrote and read a letter to her classmates for Thanksgiving:

Before that day I thought she is very 'smart' and sometimes I have felt it was hard to connect with her. I had been worried that she would feel stupid speaking with me. But I knew her feelings through the letter, I was embarrassed. What a stupid thing I've thought! And now I am thankful for her reading the letter, and I want to do the same thing for other people. She taught me to open my mind honestly and say 'thank you' to people who are important.

I would have to wait for the end of the semester to solve this ambiguous attitude towards sharing in class, when students explained how we could improve the seminar.

Second Challenge

In addition to the ten Japanese students participating in the seminar, six International students were enrolled in the course, and this mix of nationalities came to be my second challenge. International students often took control of discussions, firing ideas and questions to which Japanese students could often not relate. The language used by native speakers also proved to be too challenging for Japanese students.

This situation made me doubt my decision of giving International students access to such an open discussion space: I should have predicted the imbalance in communicative assertiveness and ability. It also frustrated me that Japanese students just relied on International students to get the encounter groups going, almost as if they attended a show: watching but not participating, despite my best effort to "translate" into easier English what the International students talked about, and to create room for Japanese students to join the conversation.

Third Challenges

The third challenge of the seminar's first year concerned the depth and honesty of conversations. They sometimes could not be steered beyond chitchatting or empirical arguments. I struggled with the sensation that students were not being real, that they were just filling the silence or hiding behind logical arguments instead of saying what they really thought or felt. At the same time, I worried about being judgmental and too directive if I told them so, and held my comments back.

A striking example of arguing for the sake of arguing under the leadership of International students involved the video about unconditional positive regard, *The Present*. In this video, a young boy is playing a video game in semi-darkness until his mother comes back home, opens the blinds, and gives him a present wrapped in a box. A tongue-hanging and bouncy puppy pops out of the box, but the initial delight of the boy quickly gives way to disgust when he notices that the puppy is missing a leg. He goes back to playing his video game, trying to ignore the puppy who amuses itself with a ball, stumbles clumsily because of its missing leg, but never gives up getting to the ball. Overcome by the puppy's determination, the boy relinquishes his video game, stands up with the help of crutches, and walks out of the house to play with the dog, while the audience realizes that the boy is also missing a leg.

By selecting this video, I had hoped for discussions about our snap judgment of others, how we can avoid it, exchanging stories such as the one with the transsexual customer. Instead, International students talked about the way the video was edited in order to deceive the audience by not showing the missing leg. A student actually watched it frame by frame to check if we could see the missing leg before the boy stands up... I was shell-shocked to hear that they felt that way towards the video. I wondered if they thought that I had tried to deceive them too. After class, I read their weekly reflections about the video, and I was angry. I was angry at them because instead of sharing what they wrote (for some of them, very powerful emotions and thoughts), they focused on some strange technicality. I was also angry at myself for not sharing in class how shocked I was because it might have redirected the conversation towards unconditional positive regard, or at least towards their thoughts and feelings about the video.

Overcoming the Challenge

These three challenges (students not sharing in class, dominance of International students, and shallowness) prompted the revisions made to the PCA seminar's curriculum.

Students' opinions, gathered in their final reflections guided the revisions.

Regarding helping students share in class, many mentioned how powerfully nervous they were. One of them explained: "even though I knew that sharing my stories would be good for the class and myself, I couldn't do it and regret to have spoiled precious chances." To remedy this issue, several students advised "to make sure that students know one another well so that they feel comfortable talking to one another"; one way being to "have more chances to share just in pairs."

Pair encounter groups happened during the first two weeks of the seminar, so for the seminar's second year, students met in pairs for nine classes in the first semester and five in the second. To ensure that students would have meaningful discussions during these pair encounters, they each drafted an Abridged Mindful Action Plan. Abridged because the full and original version of D. J. Moran (2016) did not perfectly fit the PCA context. This Abridged Mindful Action Plan constitutes the first structured narrative told by students to themselves, before telling it to their accountability partners. The narrative starts with the chapter: "What I care about, my values", detailed in their imaginary lifetime achievement award's content. By asking students to project themselves in the future and consider what they would want to hear about themselves regarding their accomplishments, they can focus on what really matters to them.

The four parts of the second chapter aim at keeping students on track. The first pinpoints the goals connected to their lifetime achievement award, along with their benefits and the behaviors that will assist them in reaching the goals. Self-assessment concludes the first part as it empowers students with a sense of achievement or the choice to reassess their goals. The worksheet contains the following example:

- Goals & Benefits: "yoga instructor; have the knowledge and ability to help people improve their health"
- Behaviors that will get you there: "practice yoga at least 60 minutes, 3 times a week"
- Assessment: "right now, my stamina and my flexibility are improving"

Students then recount their narrative to their accountability partners to get positive and /or corrective feedback, followed by reinforcement worded as "What will help you maintain the progress?"

The fourth part deals with evaluation with the following three questions: "How can your progress be improved?", "How can you remove the obstacles to your success?", and "Is it time to have other goal(s)?"

Judging from my loose supervision (unengaged in an encounter group and sitting close enough to all the pairs without intruding on their privacy), this worksheet kept students engaged in discussions, in English, during their pair encounters. From the students' perspective, one of them summarizes the general feeling well:

The most important thing that I have learned about myself was my goals. I have some goals, but I didn't have a chance to think about this deeply if I didn't take this class. My goals became clear and I got some advice from other people by sharing my goals. Also, I found a friend who has the same goal and we motivated each other.

In the first semester, the small encounter groups followed the pair encounters by simply having two pairs meet up and discuss the topic(s) introduced in class. After two weeks of such combination, some students surprised me by asking to be mixed with other students. They wanted to get to know more people, more deeply. In this simple request, I saw a huge progress compared to the previous year: students expressed genuine interest in connecting with others by revealing part of who they are through their goals. About the small encounter groups, one student wrote:

I couldn't talk so much today after hearing their problems because it was somewhat similar to my problems but bigger than mine. I thought their problems were more serious than mine. This is one of my bad habits. But I try to fix this habit to make myself grow from it.

And fix it she did as the following week she wrote: "I had a superb time today! I was relieved because I shared one of my big problems today and received positive answers and opinions."

In the second semester, I could deal out cards to create random small encounter groups without affecting students' willingness to be with one another. Some of them even pushed their limits, with one student especially standing out in this matter. In the first semester, after discussing the importance of sharing who you are with others, being real, without social or protective masks, she wrote:

I can't be real when I know the people well. It's completely different from other people I think. I want to make good relationships with my friends, but somewhere in my heart, I'm afraid of them because they have their image of me. The people I don't know well, of course they don't know me. I don't need to care about their image of me. I feel free so I like to talk with people I meet for the first time.

Needless to say that I felt privileged to receive this information, but also a bit troubled that she could not trust others to let her be herself. I did not actively engage her on this matter as I sensed it was too challenging for her, during private conversations. After the first week of class in the second semester, she indeed wrote in her class feedback: "I was happy you care about my relationship with my parents. I want to talk with you a lot without other classmates or friends." However eleven weeks later, she broke out of her shell and revealed her trouble: "I talked about my notebook letter. It's a little embarrassing but I feel good. I've never shared my feelings with friends before, so it is new for me."

The personal narratives focusing on goals thus helped students know about themselves

better, and connect with others more deeply. They solved my first challenge of motivating students to talk with one another by reducing the size of the encounter groups and giving them a specific point to explore.

Keeping the course open to International Students constituted the next challenge, and again students' input from the first year solved the conundrum. I had decided to have only Japanese students for the second semester, but had to reconsider my position after reading the final reflections. All students said "yes" to having international students in the seminar. Though intimidating at times, the other benefits of having them outbalanced this aspect. One student mentioned the issue of English as a medium of communication and the benefits of having different perspectives:

Japanese students tend not to talk that much as they are lazy to use English or they don't give detailed stories as they don't have confidence. In addition, Japanese students have similar ideas because they have been educated in the same country so it's quite hard to find a unique and unusual point of view.

Another student added the opportunity to make friends:

It is a good opportunity to talk deeply with international students and become friends. Otherwise, Japanese students are not used to start a conversation with non-Japanese. International students help Japanese speak, otherwise they would speak Japanese or be silent. Japanese students can know more about other cultures and ways of thinking.

In the light of these opinions, I elected to keep the three remaining international students, and made a point at teaching them how to simplify their speech or explain what they mean. Including me, the four proficient English speakers were systematically separated into different groups so as to avoid lightning-fast exchanges between us, and offer each group a window into another culture.

I kept the same repartition for the second year of the seminar, and at the end of the first semester, every student agreed to keep International students in the second semester. Even though some students still struggled with the pace of native English speakers, they took it up as a personal challenge to improve their listening skills:

I talked with S and E, but I sometimes could not understand what she said. I got stress but I want to be able to hear what she said. Therefore, I need to put my smartphone aside to concentrate and study English.

Six weeks later, her efforts paid off:

Today, I heard E's story. I could hear what she said a little. Sometimes I couldn't understand but sometimes I could so I was really happy. Recently I realized that my listening skill is improving a little because when I answer some listening questions, I can find the correct answer.

This situation also developed their communication skills by getting used to asking native speakers to repeat more slowly or explain with easier words. Hearing Japanese students being pro-active in their engagement with International students brought warm smiles to my face.

Reducing the number of International students and holding them accountable for the language they use resolved the second challenge, and they are now real assets in the course, hopefully without hampering who they are.

After careful examination, shallowness, my third and last challenge, rested solely on me. Had I told the students how I felt about their taking-apart of the video *The Present* for instance, I believe we would have had a discussion on my expectations about the depth of our interactions. Because I held back, because I was not congruent, thus going against one of the core concepts of the PCA, I created this challenge for myself - students actually never complained about this. I realized that my fear of being a leader subdued my reactions, and I now strive to overcome this fear. I hope that my "I" statements show students that I talk as an individual part of the course, not as the person who designed it, and all the personal stories I tell them have, with some luck, made them see me as a person, not just a teacher. I will investigate this point in the near future.

Conclusion

Telling the story of the first two years of the Person-Centered Approach seminar showed me how much I have gained by listening to the narratives I tell myself and to the ones students told. It has connected me with my students in ways that will hopefully help them give meaning to life in general, and job hunting in particular. Four students from the seminar will take part in the 2018 Carl Rogers Annual Conference held in San Diego (California, USA), and I welcome the possibilities awaiting us at this conference. This seminar also taught me to bridge established psychological practices with the realities of a teaching environment. Last but not least, I re-discovered that for others to see me for who I am requires that I show them all me, whether this establishes me as their leader or not.

Notes

1. Appendix 1.
2. I record my classes and can time to the seconds how much time I lecture, and have students discuss, read or watch a video.
3. Even though making one's life meaningful took less class time, I would argue that it had the po-

tential to have as much of an impact as the who-are-you question because this sequence included a powerful movie scene whose book version they read beforehand.

4. Appendix 2.
5. Appendix 3.

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Appendix 1

2017 Intercultural Communication: Week 8, Class Feedback

Year	Comment	Who are you?		Related to living a meaningful life	Other	Total	
		Hard / Don't know we'll / Need to find out	Thoughtful				
4	I was interesting to think about myself, especially national and international wise, I have of lot of things to talk about, and I think it is the biggest part of myself		1				
4	I am really sorry for being late today				1		
4	I did self-analysis for my job hunting months ago so it helped me do the activity "who I am". Also I am going to enter a speech contest next month, and the topic is "The importance to be the way I am".		1				
4	I learned that I should do something to make my life meaningful, I'm a senior and I work 5 times a week, I should think about my free time to make my life better,				1		
4	I realized that to know who I really am is the hardest thing		1				
4	OMG! I really like this question "Who am I?" Recently I always think about after graduation, I haven't decided yet, but I think it's a nice idea if I think about it, including this idea: "What if it was the last day of my life".			1			
4	"Who are you?" This question looks easy to answer but actually it's very hard. I felt like I knew me already but I didn't. I need to know who I am, Thanks,		1				
3	Last year I watched the whole movie of Tuesdays with Morrie in the reading class, It was a really good movie, Some of the words Morrie left are meaningful to me as well.				1		
3	I thought that everyone has their own life and different thoughts about living.				1		
3	You introduced "Live like today is the last day" idea, But I prefer "Live like you suddenly got back to the age of 20 after you've lived 80 years doing nothing and accomplishing nothing" idea introduced by a famous baseball player. This idea sees the future not only right now, but it also reminds me the importance of making efforts.				1		
3	It was interesting to know who I am, I have thought I was weird when I was in the US because I was very different from other Japanese students, However I realized that it's ok being who I am, I also wanna try to think today is the last day of my life.			1			
3	The mind map was good to think about "ME" deeply, So I will continue to think about "who I am" and find me.		1				
3	I realized that I don't know about me so well when I made the mind map. The mind map is a good way to know about me.		1				
3	It was a good time to think about myself. From your teaching I thought I don't know about myself.		1				
3	For job hunting, I've been thinking about who I am, And I still don't find an answer. It takes a long time, but it's funny because I'm "I".		1				
3	Job hunting started this month (November), and I have to think about myself. We have to think who we are, and then we sell ourselves to the company, That's so important.		1				
2	I don't think about me in detail ever, In this class, I could know about me, It's a little difficult.		1				
2	I thought about myself, who I am, And also I could learn the way of thinking of friends, I found a lot of parts of ME.			1			
2	Actually, I don't know about myself well. I'd like to think what I want to do and I want to find it.		1				
2	I can face myself today, Facing myself is important, I think it is needed for job hunting so we should know ourselves.			1			
2	It was kind of hard to think about myself as who I am, I had never thought about this so seriously before, It was nice to have time to do this.		1				
2	I was a good time for me to realize new things which I didn't know, I could meet great sempai, I really enjoyed talking!			1			
2	From my mind map, I felt I'm very empty and I don't have good points, And I couldn't find who I am, So at first I want to start making good points.		1				
2	I felt that it is difficult for me to tell my profile to other people. But we could share each profile. Also I knew that there are many pieces of information which I can tell.			1			
2	As a result of thinking about me, I think I love music and it makes my life meaningful, Also it's fun to introduce about me to someone.			1			
2	I thought the question "Who are you?" is very difficult, but we should think about ourselves, And it is related to my future life.		1				
2	It was a good opportunity to know about myself, I thought I want to be like others' ME, and realized I didn't know me very much.			1			
2	Who am I? This question is so difficult, and the more I think about this, the more difficult it is, Thinking about this is useful to communicate so I try it.		1				
2	By doing the mind map, I could make sure of "who I am" again. I understood that knowing about me encourages me. By doing it, I can find my way easily in the future.			1			
2	Self-awareness is something I need a lot now because I have a lot to decide, so today was a good chance to think about it! Thank you.			1			
2	I usually think about my future or dream, then I think about who I am, what I want to do, what is the best for me, Some things don't change but some do so I want to continue to think.			1			
2	I know the very beginning photo of monkey but I thought it is a fake... I wanna talk with you about how to have a good relationship with my boyfriend some day, (Sayuri)				1		
2	Comparing mind map was really fun and interesting for me, I wrote my map using "human", "man", "student", but my partner did it differently, She wrote about her character more specifically, such as "serious", "polite", I didn't because I thought that character is decided by someone else so deciding by myself is meaningless. Therefore, her idea was interesting.			1			
2	I have recently thought what if I will die tomorrow or today so I wrote a to-do list before I die.				1		
2	I was moved by "Tuesdays with Morrie" so I try to do anything, I would like to live treating everyday seriously,				1		
2	I understand partner's personality, Also I understand what I want to do when I spend my last day.				1		
2	My blood type is AB, I'm not sure that's why I have many characters such as polite, cheerful, friendly, serious, selfish ... and so on, depending on the situation			1			
2	It's difficult for me to think about what makes my life meaningful, Maybe I may not know it until I die, but I enjoy everyday, Maybe enjoying life makes it meaningful				1		
IS	I liked to see how people made their mind map.			1			
IS	We all may be living life without thinking of who we are or why we do it, Is this why many are so unhappy? What is keeping people from knowing and being themselves?			1			
IS	The two guys I talked to described themselves with facts, stuff that could be found on paper, Another girl and I both focused more on personality, It was interesting for me to see that difference.			1			
IS	Mind map "who you are": It's a very large question to ask yourself, I'm still not really sure but I will continue to think about the question to better understand, I just try to be true to myself and the perception of myself by others.		1				
IS	I think the most important thing about this lesson was that we are all going to someday and that we should acknowledge it.				1		
		Total	14	18	9	2	43
		Percentage	32.56	41.86	20.93	4.65	100

Appendix 2

2017 Intercultural Communication: "Who are you?" feedback, by students' year

Year	Hard / Don't know we'll / Need to find out	Thoughtful	Total
4		1	
4		1	
4	1		
4		1	
4	1		
Total	2	3	5
%	40	60	100
3		1	
3	1		
3	1		
3	1		
3	1		
3	1		
Total	5	1	6
%	83	17	100
2	1		
2		1	
2	1		
2		1	
2	1		
2		1	
2	1		
2		1	
2		1	
2	1		
2		1	
2	1		
2		1	
2		1	
2		1	
2		1	
2		1	
Total	6	11	17
%	35	65	100
IS		1	
IS		1	
IS		1	
IS	1		
Total	1	3	4
%	25	75	100

Appendix 3

2017 Seminar Students' Yomiyasusa Level (1st semester)

Week	2	3	4	5	6	7	8	9	10	11	12	13	14	15	Median
N	2.6	2.0	2.0	2.0	2.0		2.4	2.6	2.2	2.2		2.0	2.6	2.6	2.2
Ma		3.2	3.2	3.2		3.2	2.6	2.6	2.4			2.8	3.6	2.0	3
Mi	3.2	3.2	3.2	3.2	3.2	3.2	3.2	2.6	3.2	3.2	3.2	3.2	NG	NG	3.2
S	2.0	2.6	2.0	2.0	2.0	2.6	3.2	2.6	3.2	3.2	2.8	NG	NG	3.2	2.6
T	2.6	2.6	2.6	2.6	2.6	2.6	3.2	2.6	3.2	3.2	3.2	3.2	3.2	3.2	2.9
	NG = not graded, mainly juvenile literature.														