EFFECTS OF A CROSS-CULTURAL EXCHANGE
ON A JUNIOR HIGH SCHOOL

by

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Abstract

The purpose of this qualitative study was to investigate the effects of a student cross-cultural exchange program on junior high school students. Two concepts 'cultural empathy' and 'worldmindedness' provided a focus for the study. The study was conducted in one Vancouver junior high school in which the exchange program had been in operation for over 15 years.

This study used a multi-method research design. Students were interviewed prior to and after the exchange. In addition, they were administered pre and post-test measures of 'worldmindedness' and 'empathy'. As part of the exchange, the school required students to keep a daily journal. The students' journals were analyzed for emerging patterns.

No significant statistical differences were found between the students' 'worldmindedness' and 'empathy' on the pre and post-tests. However, the interviews and journals provided data which indicated that students expressed different levels of empathy towards the host culture, they experienced different stages of adjustment, and they felt they had gained knowledge and awareness of the host culture. Students' made judgements towards the host culture which were based on different cultural values. The data from the journals and interviews suggests that exchange experience effected students favorably.

This study has used theoretical frameworks which have helped build on the understanding of the effects of a cross-cultural exchange program on youth. The factors
which contributed to favorable contact with the host culture and the adjustment stages students experienced are two areas that have been identified in this study and contribute to existing cross-cultural research. In addition, this study has provided further insights into cultural learning which could be utilized in developing pre-training and curriculum material in order to improve and develop existing or future exchange programs.
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INTRODUCTION

UNESCO (1991) recommended some "guiding principles for educational policy", that indicate the importance for "understanding and respect for all peoples, their cultures, civilizations, values, and ways of life, including domestic ethnic cultures and cultures of nations" (p. 70). Governments around the world have adopted foreign policies and educational polices that promote this principle of "understanding" and "respect for all peoples" (p. 70). At the local level churches, organizations, businesses, hospitals, and non-governmental organizations have attempted to think 'globally, act locally' by undertaking initiatives to operationalize these principles of "understanding" as well as "build friendships and tolerance" towards other nations and cultures (UNESCO, 1991). Schools are also engaging in these initiatives by planning for the youth of one country to meet and have contact with the youth of another country. They do this through cross-cultural exchange programs.

This thesis examines the impact that one cross-cultural exchange program had on the students. Two concepts 'cultural empathy' and 'worldmindedness' have provided a focus for the study. The qualitative methodology used included: pre and post-measures, pre and post-interviews, and journal analysis. This provided opportunities to investigate other emerging patterns. Some of these patterns that emerged were: the different levels of empathy and 'worldmindedness' expressed by students, the stages of adjustment experienced by the students, the factors identified by students which contributed to making the experience favorable, and the judgements made by students towards the host culture which were based on cultural values. The analysis of these patterns have supplied insights
into cross-cultural contact and tested existing cross-cultural theories such as adjustment theory (Oberg, 1960; Church, 1982), contact hypothesis (Amir, 1969), cultural differential theory (Hofestede, 1980, 1983; Hall, 1966; Brislin, 1981), and cultural learning theory (Furnham and Bochner, 1982, 1986; Bochner, 1977; Barna, 1988).

This has introduced the purpose and rationale for this study. The first chapter will review and critique the effectiveness of exchange programs identified in the literature focusing on two main time frames. The potential significance of this study is also discussed following this review. The second chapter presents the research problem, design of the study, and the methodology that has been used. The third chapter describes the coding and categorization system that was used for the data collection and presents the findings including student comments. The fourth chapter analyzes the data using a multi-theoretical approach as well as provides comments on the limitations of the study. Finally, chapter five presents the conclusions drawn from this study on the effects of a cross-cultural exchange. They are followed by recommendations for future and existing exchange programs.
Chapter 1. Literature review

The purpose of this review is to present, summarize, and critique research examining the effectiveness of exchange programs in developing 'worldmindedness' (Sampson & Smith, 1957) and 'cultural empathy' (Kim, 1988; Cui & Van der Berg, 1991; Church, 1982). Two main time frames: the 1950's through to the 1960's, and from the 1980's through to the 1990's were identified in the literature. This review will critically examine some of the assumptions, methods, definitions, and theoretical frameworks of the two main time frames. It will discuss the shortcomings of previous studies and identify factors which assisted in developing this research proposal and suggested some foreshadowed questions.

A. 1950's - 1960's Literature

In the 1950's through 1960's a substantial number of studies were conducted on the sojourn overseas. Most of these sojourns involved university students who were studying at universities as part of an exchange program. The main focus of this literature was on the students' adjustment, attitudes, and experiences. It was generally of a qualitative nature and there were attempts at theory building. Most of the data collected during this period was done by survey, questionnaire, and interview.

Selltiz and Cook (1962) synthesize a number of studies on overseas students' attitudes towards the United States, but there is minimal critical analysis. The two researchers attempt to provide a "probable account of influences on attitudes toward the host country" (p. 7). They define attitudes as "students statements of beliefs, feelings, and evaluations" (p. 8). Within this broad definition they could interpret generally anything that...
was said or written by students. There is no indication how the research team coded and analyzed the data in the two major studies reviewed.

Selltiz and Cook in their review attempt to provide "evidence" (p.7) to support their probable account, but they minimize some of the points regarding reliability. For example, one major threat to external validity and reliability with the two major studies is the informant selection of only male subjects. The generalizations they make by extending their findings to the "many foreign students (who) see personal relationships in the United States as shallow", (p.16) is presumptuous especially without any acknowledgment of their limited gender biased sample.

There is some mention given to other confounding factors which may influence the views of the foreign students such as age, academic and professional achievements. Selltiz and Cook (1962) suggest that a student's loss of status or status attainment during their experience in the host-culture may influence the student's attitude towards the host-culture. However, there are a number of factors which are not acknowledged such as socioeconomic status, degree of language acquisition, length of overseas stay, and prior contact with the host-culture.

Research methods of other studies by Morris (1960), Lamber and Bressler (1956) and Bjerstedt (1962) touched upon the use of surveys, questionnaires, and interviews in researching overseas sojourns. However, there is no critical analysis of the methods or procedures used by these other studies. Little is mentioned of Bjerstedt's study which, based on a progressive multi-methods approach, included: observations, interviews as well as, attitude and personality tests and photo-sorting experiments. This study was conducted
in Scandinavia and looked at "overcoming national barriers and national stereotypes in 200 children in an international summer camp" (Bjerstedt, 1962, p. 24).

Selltiz and Cook (1962, p. 9) present some contradictions. In two studies (Lambert and Bressler, 1956; Sewell, 1956) a series of intensive interviews were conducted with a small group of foreign students; these students were critical of 'restrictions on speech' in the United States. The researchers propose that students who were interviewed repeatedly may also have shared more with their interviewer and that the political climate may have influenced the students as the studies were done at different times. This may be an important factor to consider when interviewing and interpreting students views on social affairs as the relations between the home-country and the host-country may influence the students views of their experience and thus, threaten the internal validity.

There are a number of studies during the 1960's period that deal with adjustment stages and adjustment theory (Oberg; 1960; Smalley, 1963; Guthrie, 1966). The stages identified in the literature vary in nature, but there is still some similarity in both which indicates a person in another culture can experience a process of adjustment. The first period of entrance, or the 'honeymoon stage' in the host-culture describes a person's excitement and elation in a new environment. Another stage, a 'period of crisis', is when a person may recognize cultural differences and then realize there are difficulties in understanding and communicating. Other stages identified are those of hostility and withdrawal from the host-culture, recovery and acceptance, and integration where there is understanding of the norms (Brien & David, 1971; Church, 1982). A question that comes to mind is: would students on a short-term exchange go through stages of adjustment?
Sellitz and Cook (1962) examine in their literature review various studies which indicate that students rate the host country more favorably at the beginning of their experience than at the end. There are few studies (Coleho, 1962; Kelman, 1962; Klineberg, 1950) which examine the students' views towards the cross-cultural exchange experience after the students have returned to their home country. During the 1960's most of this type of research was conducted at American universities. Overseas students were administered pre and post-questionnaires or were interviewed in the United States. However, Schild (1962) in his research on American Jewish students in Israel administered pre and post-questionnaires before and after students went to the host culture. His researcher appears to be more of an exception than the rule.

Schild (1962) studied American Jewish students as 'strangers' in Israel and their learning of the 'norms of the culture' (p. 62). Similar to Selltiz and Cook's (1962) studies, Schild's (1962) sample group was 59 students. He administered questionnaires five times. He chose fifteen students at random to interview. It is not clear if after each questionnaire was given he interviewed 15 different students or he only interviewed them after all the questionnaires were handed out.

In Schild's research (1962), students changed their physical environment three times. They were five months in an educational setting, a few months on a kibbutz and then for a 'brief period as youth counsellors and teachers in new migrant villages' (p.42). Observation in this study may have provided further detail and insights into the interactions that may have been left out of the questionnaires and the interviews. As well, personal diaries were 'placed at our disposal by some of the students' (p. 43). There is no
specification of how many or how the diaries were analyzed, but once again access to such information could be a valuable (Schild, 1962).

Schild's study (1962) on 'cultural norms' whereby the student learns and comes to understand the norms of the culture through observation, participation, and "explicit communication" (p. 44) can be linked to the concept of 'cultural empathy'. Little was mentioned however in the 1960's about cultural empathy as an outcome of exchange or cross-cultural contact. Instead, ideas such as 'understanding' or 'seeing the world from another point of view', were used during this period. This concept is examined in the review of later years.

Amir (1969) has done an extensive review of the literature on 'contact hypothesis'. He identifies certain factors that need to be present so that there can be less frustration, better adjustment, and more positive contact between ethnic groups. Some of the conditions include; equal status, co-operation, intimacy, and institutional support.

Another concept that has contributed to development of this research proposal is 'worldmindedness'. In the literature, during the 1950's and 1960's "international understanding" (Coelho, 1962, p. 56), "worldmindedness" (Sampson & Smith, 1957,p.99) and a "world view" (Kelman, 1962, p. 84) are identified but no clear definitions are given. Sampson and Smith (1957) make a distinction between an 'internationally minded person' and a 'worldminded person'. While a "worldminded person' advocates a world government and being a citizen of the world, an 'international minded person' knows about international events, but can still be nationalistic" (p. 101). It appears no one else makes this distinction.
Sampson and Smith (1957) have developed a scale in which they divide the dimensions into 'pro-worldmindedness' and 'anti-worldmindedness' questions. This scale has been used in research and its test-retest reliability score is (.93). As well, this scale was correlated to establish its validity with the Ethnocentrism Scale of the California Public Opinion Scale. "The Pearson coefficient was -.71 indicating a high negative association between worldmindedness and ethnocentrism" (Sampson and Smith, 1957, p.p.100-103).

Sampson and Smith suggest that the concept of 'worldmindedness' is a "value orientation or reference" (p. 99). There is a vagueness in the literature regarding 'worldmindedness', but for the purposes of this research proposal, a person who is 'worldminded' could be identified as having a value orientation where they would recognize people and the world as a whole. In addition, they would be open to other cultures by participating, and accepting people as human beings. They would see themselves as "citizens of the world" and see their "country as not being different than many others" (p. 101). They would suggest that cultures may be different, but people are the same. They would be open to friendships with people from different cultures. Finally, 'worldminded' people would be able to recognize similarities, but appreciate differences.

The opposite of a 'worldminded' person would be an 'anti-worldminded' person. They are ethnocentric and nationalistic, rigid, non-accepting and unwilling to recognize similarities only differences. They would see their country as superior to other countries. 'Anti-worldminded' people would only recognize the way their culture does things as the right way. They would not consider alternate ways of doing things, or have a multi-perspective. They would be intolerant of others. An ethnocentric person is defined by
Levinson as "an individual as culturally narrow as they may tend to be rigid in their acceptance of those culturally alike and in their rejection of those culturally unlike" (Forbes, 1985, p. 22).

The 'worldmindedness' scale could be administered to students before and after their exchange to determine if there is any change in their openness to another culture. Also, in the analysis of journals and interviews, some of the values of 'worldmindedness' may be reflected by the students.

During the 1970's previous theories and hypotheses (Brein & David, 1971; Bochner, Lin, & McLeod, 1979; Klinberg, 1976; Adler, 1975) were examined with an emphasis on intercultural communication (Furnham & Bochner, 1982).

B. 1980's and 1990's Literature

The next period, the 1980's to 1990's, concentrated specifically on the impact of cross-cultural exchanges. Studies were conducted on attitude, behavioral, and personality change. Further development of theoretical models on cultural learning/social skills, intercultural communication, and cross-cultural training behavior were also primary foci. There was a major shift to a more quantitative orientation, although there were efforts made to combine both quantitative and qualitative research methods. Attempts were made to generate and test hypotheses, use control and experimental groups, and use established measurement scales such as the California Personality Inventory, Social Distance scales, and other established measures.

There has been some debate in the earlier literature regarding the division of
cognitive and emotional empathy. Hoffman (1977) extensively reviews studies done on empathy and concludes that there are different dimensions. There are emotional feelings of empathy such as being able to feel how another person feels, and the more perceptual cognitive ability which means predicting how another feels. In his review, Hoffman indicates most studies have heavily relied on quantitative methods, and have used questionnaires, projection tests, and stories. Hoffman (1977), also recognizes that in many of the studies females rated higher for emotional empathy, whereas males rated higher in perceptual empathy.

Mark Davis (1980) developed a multi-dimensional empathy scale that measures the different dimensions identified by Hoffman. The two scales that are of interest for this proposal are the empathic concern scale and perspective-taking scale. Davis used Cronbach's (1955) standardized alpha which indicated satisfactory internal reliability and retest reliability (Davis, 1980, p. 14).

More recently studies (Church, 1982; Second Step Training Guide; 1988) have focused on developing empathy. They have operationalized the concept of empathy as being someone who is able to identify with another person's feelings, understand another persons' point of view, and reason from another perspective of another person.

Kim (1988) and Cui & Van Den Berg (1991) recognize factors that influence adaptation to another cultural group and one of these is 'cultural empathy'. The authors identify cultural empathy as the "mental capacity to be flexible in dealing with ambiguity and unfamiliarity" (Cui and Van Den Berg, 1991, p. 48). One of the measurable variables they select for cultural empathy is 'empathy for cultural norms'. They identify the
they select for cultural empathy is 'empathy for cultural norms'. They identify the "affective dimension as a set of perceptions toward the host culture that enable the cultural strangers to position themselves in a psychological orientation that is favorable or compatible with that of the host culture" (p.47).

Cui and Van der Berg (1991) present other points of cultural empathy which they term as "measurable variables". They are "tolerance for uncertainty and ambiguity, empathy for different working styles, and awareness of cultural differences" (p.48).

In Canada there have been two studies conducted in the 1990's which examined the process of the exchange and also identified some of the same measurable variables as Kim (1988) and Cui & Van Der Berg (1991). Cummings (1992) asked students to keep a log to document "the content and process of learning during an exchange" (p.5) and Berwick (1992) asked students to keep a cultural journal to record the understanding of their exchange experience. In the data collected, "awareness of differences", "valuing other cultures", and "recognition of cultural norms" (Berwick, 1992, p.42; Cummings, 1992, p.p. 10-11) were indicated by students as understandings they had become aware of or learned.

Berwick (1992) in his recent report on "Acquiring Language and Culture" in Japan used Hanvey's (1976) global perspective framework for determining cultural awareness (p. 66). Empathy is reached in the top level in this four level framework and is realized by "living in and through the culture. The individual begins to see the culture from the insider's point of view" (Hanvey, 1976, p. 11). Acceptance is reached at Level 3, the intellectual level. Hanvey's claim needs to be tested and examined further.
The definitions and indicators identified by Kim (1988) and Cui & Van Der Berg (1991) and Berwick (1992) are workable. By examining what students write in their field diaries before, during, and after their exchange it would be possible to identify if there is development of 'cultural empathy' as well as 'worldmindedness'. Thus, the journals would be examined and analyzed to see if there are examples, illustrations, or references to: four items. They are: 1. identifying cultural norms and empathy towards those who are participating in the host culture; 2. recognition of similarities; 3. awareness of cultural difference; and 4. willingness to be flexible in an uncertain situation.

The recent studies by Berwick (1992) and Cummings (1992) both within Canada provide valuable insights on how research on cross-cultural school exchanges are being effected and what students are learning or becoming aware of through their experiences. It might be beneficial to continue with this train of thought and investigate further the effectiveness of cross-cultural school exchanges on the students.

C. Potential Significance of the Study

This review has presented and summarized the research which has investigated the effectiveness of exchange programs during two main time frames. The two concepts 'worldmindedness' and 'cultural empathy', have been defined and examined. These two main concepts along with other concepts identified in the literature assisted in developing the focus for this research proposal and the foreshadowed questions which will be presented in the next chapter.
The review has critically investigated the assumptions, methods, definitions, and shortcomings identified in the literature during the 1950's through 1960's and the 1980's to the 1990's. The literature reviewed has assisted in proposing the need for a multi-method approach. The potential significance of this study is that other researchers may use this approach in similar studies or extend it to longitudinal studies. A description of one setting could be expanded on a larger scale to encompass a number of exchanges in one school district. This study could initiate further comparative research between schools and exchanges.

The literature has also identified the need to use theoretical frameworks which could help to clarify some points that have already been researched and build upon our understanding of the effects of an exchange program on youth and the process involved. For example; this study may provide some insights into how a different age group experiences cross-cultural contact, and the possible stages of adjustment experienced during a short-term exchange.

In addition, this study may provide further insights into cultural learning which could contribute to developing pre-training and curriculum material. As well, we can also learn about the effects of the exchange upon re-entry (Marv Westwood, personal communication, March 23, 1993) and students' reflection of their experience. This may contribute to students' own ideas of 'understanding' and reflection regarding the cross-cultural experience.
Chapter II. Research Problem, Design and Methodology

The notion to "think globally, act locally" (UNESCO, 1991, p.70) has been adopted by many public and private institutions, non-governmental organizations, churches, hospitals, businesses, and universities (Klineberg, 1950, 1976). At the local level schools are taking the initiative to operationalize this principle of "understanding" as well as "build[ing] friendships and tolerance" towards other nations and cultures (UNESCO, 1974, 1991). A two way cross-cultural exchange between schools is one initiative being taken by schools. This was the focus of the study. This chapter will present the problem of the study and describe the research design and methodology.

The purpose of this qualitative study was to describe the effects of a student exchange program on the students. Two concepts were identified in the literature, 'cultural empathy' (Cui and Van der Berg, 1991; Hanvey, 1976) and 'worldmindedness' (Sampson & Smith, 1957). These concepts provided the focus for the study. The qualitative methodology however provided opportunities to investigate other themes.

The methods of collecting data included participation/observation of preparations and re-entry, interviews, journal analysis, and two paper and pencil measures. Multi-theoretical approaches such as adjustment theory, (Klineberg & Hull, 1979, Brein & David, 1971; Church, 1982) contact hypothesis (Amir, 1969), cultural learning theory (Bochner, 1977, Furnham & Bochner, 1982; Brislin, 1981; Brein & David, 1971), and cultural differential theory (Hofestede, 1980, 1983; Hall, 1966) were used to help categorize and analyze the data of the exchange program and its effects.
A. Foreshadowed Questions

Some of the foreshadowed questions generated by the literature review were:

1. What feelings about entering the host culture might be expressed by students prior to departure?
2. What expectations might students have prior to departure?
3. What preconceptions might the students have towards the host-culture prior to departure?
4. What cultural differences are identified by students prior, during, and after the exchange?
5. What similarities are identified by students prior, during, and after the exchange?
6. What examples of awareness of cultural norms are identified by students?
7. What possible changes might students think will take place in themselves prior to departure?
8. What judgements might students make towards the host-culture prior, during, and after the exchange?
9. What feelings about the exchange program might be identified by students prior to departure?
10. What difficulties in the host-culture might be identified by students?
11. After re-entry, did students feel their previous expectations were met or not met by the exchange?
12. What examples of flexibility towards the host culture might be identified during and after the exchange experience?
13. What examples of willingness to participate in the host-culture might be expressed by students?
14. What examples of openness towards friendship with host-culture might be expressed by students?
15. What perceived changes might the students feel had occurred upon re-entry?
16. How might students feel about the experience upon re-entry?
17. How might the students reflect on their experience?
18. What stages of adjustment might students identify?
19. What cultural values about their own culture or the host culture might student identify?
20. What examples of feelings towards the peer group might be identified by students?
21. What examples of awareness of different status levels are identified by students?

B. Protection of Anonymity and Official Approval

Substitute names have been used throughout this thesis to respect the anonymity and confidentiality of the site and subjects. The Linton School Board gave final approval for the study in December, 1993 (see Appendix A). The final thesis proposal was submitted and accepted in October, 1993. The University of British Columbia Ethics Committee gave the proposal and the study of human subjects final approval in January, 1994. Consent forms were provided to both the parents and students involved in the exchange (see Appendices B & C). These same parents and students agreed to participate in the study in March, 1994.

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C. Site

The site chosen for the study was a junior high school in Linton. The school has 900 students from multi-ethnic although mainly Asian backgrounds, and with low to middle socioeconomic status. The site was chosen because I had a personal contact in the school. The teacher, Mr. Romano, had been heavily involved in the exchange program for the past fifteen years. It might be appropriate to note that this particular junior high school exchange program may be a unique case in that it is the longest running exchange in the Linton area.

The exchange was publicized to all students in the school in 1992. Selection criteria were established for the exchange. These criteria required students to have good citizenship, an ability to pay, and a commitment to the program for two years. Initially, 110 students applied. After the initial application, over half the students dropped out because they could not meet the criteria. From the remaining 48 students, a random selection of 35 students was made with 8 students on a waiting list.

The two year commitment was such that the 35 grade 9 and 10 students chosen for the exchange first hosted 45 Sakura Junior High School students from Joetsu, Japan from May 1st until May 10th, 1993. Then the following year, from May 1st until May 14th, 1994, the High Peak Junior High School students were in turn hosted by the Sakura students in Joetsu, Japan.
Confirmation from parents and students was constantly verified at different points throughout the two years. The first payment was required approximately one year prior to departure.

D. Researcher's Role

My official role of researcher was not established until December, 1993. However, from February, 1993 until November, 1993, I 'mapped the field' (Burgess, 1984). This included participating and volunteering in student fund-raising meetings, parent meetings, and other related activities.

Prior to establishing my formal role as a researcher, I spent a significant amount of time with students and parents. In addition to attending student fund-raising meetings four times in February, March, June, and October of 1993, I also, attended parent meetings in February, March, September, and November of 1993. Twice in 1993, I was a teacher-on-call at High Peaks School in January and February. When the Japanese students were being hosted in May, 1993, I volunteered and participated in an exchange event with the students. I felt it was important to become familiar with the environment and establish contact with students, parents, teachers, and administration. I wanted to be involved and learn about the preparation period and process involved in the exchange.

After receiving the formal approval from the institutions, parents, and students, I then established my role in the official capacity of a researcher who was interested in learning about the process involved in a cross-cultural student exchange. I continued to participate more regularly in student meetings. In January 1994, approximately four
months prior to the High Peak students departure, students underwent a more formalized and intensive language and cultural awareness orientation session.

I was also able to gain acceptance as a cross-cultural advisor by parents and teachers. I was able to do this because of my past experience of living and working in Japan from 1990 to 1992.

E. Purposeful Sampling

In the initial stages of my research I hoped to learn from the students and teachers about the general characteristics of the exchange group of students. I looked at factors such as ethnicity, gender, grade level, knowledge of Japanese language, and prior travel experience. These were some of the factors identified in the literature (Schild, 1962; Sellitz & Cook, 1962; Stitsworth, 1988, Bochner, Lin, & McLeod; 1979; Church, 1982). A number of these factors such as gender, ethnicity, and grade level were also considered in the journal analysis (see Appendices N &0)

F. Data Collection Strategies

The technique of participant observation was used in this study. Many researchers (Burgess, 1983; Spradley, 1980; Schild, 1962; Bjerstedt, 1962) have used this technique with the purpose of engaging in "activities in the situation and to observe the activities and people of the situation" (Burgess, 1984, p.79).

The ideal data collection method for this study would have been for the researcher in the role of the participant-observer to go with the exchange group to Japan. However, this was not possible. Instead, the researcher made informal observations about the
activities made prior to the exchange to Japan. These were: student meetings, fund-raising activities, and parent meetings. Field notes on observations and reflective notes regarding the researcher's own role in the setting were kept.

The main source of data was student journals. Eleven journals were collected after the students returned from Japan in June of 1994. These were later returned to the students. Six journals were selected by placing all names in a hat and the remaining five were selected on a volunteer basis. The journals were analyzed using a coding system based on etic categories (see Appendix J & L). Some emic categories also emerged.

During the exchange in Japan students were given assignments by teachers. One was that they maintain a daily journal. This activity was enforced and supervised by the teacher. For this study it was necessary to use the fourteen journal questions (see Appendix H) already developed by the High Peaks English Department. The questions reflected the interests of the teachers and the school.

Another major form of data collection was interviewing. Nine students were interviewed prior to the exchange. Eight of these same students were then interviewed after they returned from the exchange. Wolcott (1987) identifies many different kinds of interview questions. The interview questions (see Appendix E) used here were based on the previously mentioned foreshadowed questions, and the topics reflected in the journal (see Appendices D & H).

The pre-interviews were conducted on two consecutive days in April, 1994 and post-interviews were conducted in June, 1994. Student names were placed in a hat and drawn for the interviews. Each pre-interview averaged between from 10 to 15 minutes
and the post-interviews 15 to 20 minutes. All interviews were conducted privately in High Peaks School and all interviews were tape-recorded (see Appendix I).

All 32 informants were administered pre-test and post-test measurements (Stitworth, 1988, 1990; Davis, 1980; Sampson & Smith, 1957) for the concepts of 'cultural empathy' and 'worldmindedness'. For the first scale thirteen items were selected from An Interpersonal Reactivity Index (Davis, 1980) to measure students Empathy and Perspective Taking (see Appendix F). For the second scale The Worldminded Scale or Social Attitudes, in consultation with my advisor and Mr. Romano, twenty items were selected and simplified because of vocabulary which may have been difficult considering the age level of the respondents (see Appendices G). The pre-measures were administered on separate days in March, 1994. The post-measures were both administered June, 1994.

G. Data Analysis

The main focus of analysis was on the data collected from student journals and interviews. The researcher analyzed the journal entries and coded the students words based on pre-determined categories established by the questions and literature. New categories and questions emerged from this journal analysis. Words from the pre and post-interviews and journals were coded, categorized, tallied, and displayed in chart form (see Appendices K, L & M).

The data collected from journals and interviews were also analyzed using Amir's contact hypothesis (Amir, 1969), adjustment theory (Church, 1982; Oberg 1960), cultural differential theory (Hofestede, 1980, 1983; Hall, 1966), and cultural learning theory.
(Furnham & Bochner, 1982; Bochner, Lin, & McLeod, 1979; Brien & David, 1971). It became clear that by "examining the specific details, generic patterns emerged" (Wolcott, 1987, p. 202).

To conclude, this chapter has described the problem of this study, and the foreshadowed questions which focused on a two way cross-cultural exchange program. The multi-methods, multi-data collection techniques, and multi-theoretical approaches for analysis purposes have been presented in order to understand and establish the strength of the research design.
CHAPTER III. Data Collection and Findings

This chapter provides a description of how the data has been coded and categorized from three sources: pre and post-interviews, journals, and measures. This will be followed by a presentation of the findings, using selected students' comments. Some of the findings reflect examples of the students' cultural empathy, 'worldminded' views, 'anti-worldminded' views, adjustment to the host culture, and feelings towards the exchange. New categories that emerged from the data were students' views regarding the peer group and status.

A. Description of Coding System

'Cultural empathy' is one of the main concepts identified in the literature. This notion provided part of the focus for the coding system. 'Cultural empathy' is defined by Kim (1988) and Cui & Van Den Berg (1991) as the "affective dimension as a set of perceptions toward the host culture that enable cultural strangers to position themselves in a psychological orientation that is favorable or compatible with that of the host culture" (p.47). The measurable variables Kim (1988) and Cui & Van Den Berg (1991) identify pre-determined sub-categories of 'cultural empathy'. The data was examined and coded for the following:

1. examples of awareness of Japanese cultural norms
2. examples of awareness of cultural differences
3. examples of recognition of similarities; and
4. examples of a willingness to be flexible in an uncertain situation
The data for the pre-interviews was coded and categorized on items 1 to 3. The post-interviews and journals were coded based on items 1 to 4. Each variable was assigned code letters (see Appendix J). The codes were tallied in a chart for both pre and post-interviews and journals and then examined for patterns (see Appendix K).

The second main concept which provided a focus for the pre-determined categories was 'worldmindedness'. A 'worldminded' person has been identified as a person who is open to other cultures with willingness to participate in the host-culture. Such a person is also one who would be open to friendships with people from different cultures. (Sampson and Smith, 1957) The journal and interview data were examined and coded based on these two pre-determined sub-categories.

An 'anti-worldminded' person has been defined in the literature as being a person who is nationalistic, judgmental, ethnocentric, and while unwilling to recognize similarities, recognizes differences (Forbes, 1985, p.22). The journal and interview data was examined and coded for examples of judgements made by students towards the host culture such as 'Canada is a better place to live' or 'the Japanese are bad drivers'. In the journals, the identification of cultural values based on Hofestede's (1980;1983) cultural differential theoretical model were later identified in the intercultural literature and coded as a sub-category of 'anti-worldmindedness'.

The foreshadowed questions provided a third focus for categories and coding. The questions 1 to 9 and 13 and 14 directed the investigation and coding of the pre-interview data (refer to Chapter 3 and Appendices D, E, & J). For pre-interviews nine categories were identified with ten sub-categories which will be presented at the
beginning of the findings section. The pre-interview schedule was designed to reflect the foreshadowed questions.

For the post-interviews the coding system was based on the foreshadowed questions 4,5,6,8 and 10 to 21 (refer to Chapter 3 and Appendix D, E, & J). The post-interview schedule was designed to reflect the foreshadowed questions and the predetermined categories. However, new foreshadowed questions 20 and 21 were developed after new categories emerged from the journal analysis. The researcher re-examined the pre and post-interview data with new codes for status and peer group. Eight of the same categories identified in the pre-interview data were also identified in the post-interviews, with one additional category. They will be presented at the beginning of the post-interview findings.

Finally, after examining the data, new categories emerged from the data. The researcher taught an intercultural communication course at Canadian International College from April to June, 1994. Supplementary literature was read during this time. This undoubtedly influenced the journal analysis. As a result, new categories were created based on intercultural theory (Bochner, 1977; Hofstedee, 1980; 1983; Hall, 1966; 1976; Brislin, 1981). The category of peer group was, for example, not a predetermined category, but emerged from the journal data. The researcher then returned to the data collected in the pre and post-interviews and coded the data based on the codes: 'friends, peers, and billets'. In addition, the category of status emerged from the data in the journals and the researcher returned to the code the pre and post-interview data for this new category. The journal had ten main categories and fourteen sub-categories which will later be identified at the beginning of the journal findings.
The two measures of 'cultural empathy' and 'worldmindedness' were described in Chapter 3 (see Appendices F & G). The formula used to calculate the statistical significance was a t test for the difference between two means for correlated samples (Ferguson, 1971. p.153).

After describing the coding system used to examine the findings of the data collected from the measures, pre and post-interviews, and the journals, the findings are described in the next section. Student comments have been presented using direct quotes. A * indicates the student provided more than one example for that category. If they provided two examples or more, ** appears. Quotes which have been selected are representative of the students comments' for each category.

Findings

B. Empathy Scale

The empathy scale was administered to 32 exchange participants prior to their visit to Japan and again upon their return to Canada. The results indicated no changes in students empathic concern or perspective-taking. The mean score on the pre-test was 33.09 and the mean score on the post-test was 32.08. A t value score of .023 was found and was not statistically significant.

C. Worldmindedness Scale

The 'worldmindedness' scale was administered to the same 32 exchange participants prior to their visit to Japan and upon their return to Canada. The results indicate no changes in students worldmindedness view. The mean score on the pre-test
empathy scale was 76.69 and the mean score on the post-test was 76.60. A t score of 0.018 was found which was not statistically significant.

D. Pre-interviews

The nine students responses on the pre-interviews have been categorized in the following way: 'cultural empathy' with sub-categories of awareness of cultural norms, recognition of similarities, and awareness of differences; 'worldmindedness' with the sub-category of willingness to participate; 'anti-worldmindedness' with the sub-category of judgements; adjustment with the sub-categories of expressions of concerns and expressions of excitement; expectations; preconceptions with sub-categories of family, lifestyle, and education; possible changes; feelings towards the exchange; and peer group.

1. Cultural Empathy

Awareness of cultural norms:

Seven of the nine students identified at least one example of awareness of cultural norms such as using formal behavior, showing respect to the elderly, the school, and each other. Students #5 and #9 did not. The four quotes presented are representative of students comments.

If you bow the wrong way, it's disrespectful. (student #1)**

I guess they like their schools to be clean to learn as much as they can. (student #3)**

They respect their elders. (student #8)*

They use formal language when they talk to their elders. (student #7)*
Recognition of similarities:

Seven of the nine students identified at least one similarity. Common similarities identified were those interests they shared among young people such as music, sports, fashion, hobbies, and family. Student #4, Asian non-Canadian-born, identified similarities between her culture and the host culture. Students #9 and #7 did not identify any similarities during the pre-interviews. The four quotes presented are representative of the similarities identified by the students.

- We both loved our music and shopping. She was into sports and so was I. Our ages would naturally let us have something in common. We were similar in what we want out of life. (student #1)*
- They seem to be following the same sports. All the billets knew about sports. My billet knew who Michael Jordan was. (student #2)*
- I think we please our parents. (student #6)
- Also when they came here they were shy and when we go there we will be shy too. (student #3)**

Awareness of differences:

All students identified differences between Japan and Canada. They indicated awareness of different behaviors, lifestyles, language, and personal experiences. The four quotes presented are representative of the differences identified by students.

- I think they are quiet, shy, and they respect people. They are really different from here. (student #9)*

(28)
The different levels in the houses, that's kind of neat; the dinner table, kneeling down, and the mats. (student #2)**

Japanese culture is really different from western culture. They hold so much for the tea ceremony. Japan is preserved in a way. It keeps its traditions and yet accepts new technology and makes it to their advantage. It's cool. (student #8)*

They speak a different language. (student #7)

2. Worldmindedness

Willingness to participate:

All students indicated a willingness to participate in the host culture. These four quotes presented are representative of the students' willing to participate.

Once I want to go there to see her family. We became pretty good friends. (student #1)

I just want to get into the homestay as we get into their lifestyle. (student #3)*

I really want to know what they think about things. (student #6)

I hope when I stay with the people I'll be able to learn about the inside stuff, the real culture. (student #8)**

3. Anti-worldmindedness

Judgements:

Five of the nine students made at least one judgement towards the host culture about lifestyle, family, and education. The four quotes presented are representative of the judgements made by students.

We are more casual than they are. (student #2)*
Japanese family - I think it's a lot more strict and the kids that are around our age are a lot more immature. (student #6)**

I think the education system is good because they make you study. They want you to have a good education. But, here it's more relaxed. (student #4)

They'll be trying to speak my language rather than me trying or failing at theirs. (student #1)*

4. Adjustment

Expressions of concern:

Four of the nine students expressed concern prior to departure. Students #1 and #2 expressed concerns only, while students #3 and #4 expressed both concerns and excitement. The students were anxious about language, customs, the need to use appropriate behavior, and being away from home for the first time. The three quotes presented are representative of students expressions of concern.

I don't know any Japanese at all, so I'm worried about finding my way around. (student #1)*

I'm nervous because I don't know how to say something. Lots of language barriers. (student #2)*

Just that I might behave wrong. I might do something that's acceptable here, but not there. So I have to watch what I'm doing. (student #4)

Expressions of excitement:

Seven of the nine students indicated excitement. Students #5, #6, #7, #8 and #9 expressed excitement only, while students #3 and #4 expressed both excitement and
concern. They stated that their excitement was due to having the opportunity to go on a trip overseas and the opportunity to experience a new culture. Students #7 and #8, who had previously been overseas indicated they were excited but with some reservations. They felt they were not as excited as the other participants because they had been on a plane before and to an overseas destination. The three quotes presented are representative of students' expressions of excitement.

I can't wait. I'm really excited because I have never been across to Asia. (student #5)

I'm excited, but I'm not as hyped up as a lot of the other people. I've travelled a lot and flown quite a bit. I'm excited, but I won't lose sleep over it or jump up and down waiting for it. (student #7)

In our Sakura meetings we get excited, but in class I don't really think about it. I guess because I have also been to Germany and on vacation with my parent. I don't feel as excited as the other students. (student #8)

5. Expectations

In general, all the students expected to experience genuine Japanese culture. Students #1, #2, #4, #7 and #8 indicated more examples of expectations than the other five students. The following are representative of students' expectations.

I expect to like eating their food and living their lifestyle. (student #3)

I expect to learn a lot. The inside stuff, the real culture, not like the T.V. camera culture.

They won't show me all the tourist stuff. They will show me the real stuff. (student #8)*
I think this is a fun way to learn how a real Japanese person lives by staying in their home, rather than staying in a hotel and being a tourist. (student #4)*

6. Preconceptions

Japanese family:

All nine students indicated they had preconceptions about Japanese families such as: they have strong ties and unity, that male/female roles are defined, and that families spend time together. The four quotes are representative of the preconceptions students had towards the family.

The Japanese family spend a lot of time together. (student #1)*

The mother is being used I think. As the woman in the family you have to tend to your son. Your daughter doesn't get the same treatment as your son because she's a girl. (student #4)*

I think the mother probably does a lot of work. The man is the ruler. (student #2)

It seems a lot of families live together. (student #9)

Japanese lifestyle:

Six of the nine students had preconceptions about the Japanese life-style such as the pace of life and the contrast of old and new. The three quotes presented are representative of students' preconceptions towards the Japanese lifestyle.

Lots of old temples, no garbage on the streets, really clean, and a nice country.

(student #9)*

They are in more of a rush, the streets are filled with everyone and rushing.

(student #2)*

(32)
They are very traditional, but at the same time modern. (student #8)*

Japanese education system:

All nine students had preconceptions that the education system in Japan is strict, formal, conforming, and rigid. The four quotes that follow represent students' preconceptions towards the Japanese education system.

I think when I see a class in Japan, the students will be paying attention and wanting to learn. (student #1)*

Their schools are supposedly better, more advanced, and the children are treated more strict. Like wearing a uniform. They have more dictatorship over them. (student #2)*

It must be really strict and they must be really hard working. (student #5)*

Their education system is far superior to ours. Numbers don't lie. Statistics show that they are much better prepared to work and that they do better than us. Of course, there's a negative side to any system like I know they have a high suicide rate because of the pressure. (student #7)*

7. Possible Changes

Eight of the nine students indicated they might change through the experience. Students #1, #3, #4, #8, and #9 indicated they would change in more than one way such as gain knowledge, confidence, openness, and respectful behavior. Students #2 and #7, indicated possibly they might gain more knowledge, and interest in Japan. Student #5 stated that she would not change due to the short length of the trip. The following quotes are representative of the possible changes identified by students.
Maybe I'll become more open-minded. (student #9)*
My manners will change, I may become more polite. (student #3)*
I'll gain confidence in myself being away from home. (student #1)*
I'll have more knowledge. I'll know more about other people, life, and other cultures. (student #4)*

8. Feelings Towards the Exchange

Six of the nine students expressed some of their personal feelings about the exchange with three indicating that it was a special opportunity. The four quotes presented are representative of students' feelings toward the exchange.

I feel if I can do it for 2 weeks then I know I can do it for pretty well any time. I probably will look at things differently. (student #1)
It's a once in a life time chance. (student #2)
I think it will be a lot of fun and I'll probably remember it for the rest of my life. (student #7)
I feel I just want to go and learn about the culture. (student #5)

9. Peer Group

All students made reference to both their Japanese and Canadian peers. The quotes that follow are representative of students' comments made towards their Japanese and Canadian peer group.

I think Achika and I had a lot in common. (student #1)**
I won't be different with my friends. (student #3)*
My friends say I am more polite than they are. (student #4)*
My Japanese exchange student was surprised because she thought I was going to have blond hair and blue eyes and that all Canadians looked white. (student #6)*
I have been writing to my billet the whole year. (student #7)*

E. Post-interviews

Student responses to the post-interview have been categorized in the following way: 'cultural empathy' with the following sub-categories of awareness of cultural norms, recognition of similarities, awareness of differences, and flexibility; 'worldmindedness' with the sub-category of willingness to participate in the culture; 'anti-worldmindedness' with the sub-category of judgements; adjustment with a sub-category of difficulties; expectations met or not met; perceived changes; feelings towards the exchange; peer group; and status.

1. Cultural Empathy

Awareness of cultural norms:

All students expressed feelings of empathy towards the host culture. They indicated their awareness of cultural norms such as the respect for the elderly and certain cultural practices. The three quotes presented are representative of students' awareness of Japanese cultural norms.

I was polite to everybody because I met a lot of people there especially family members. (student #3)**

They are very into their temples and their Buddhas. (student #2)

They are generally pretty close knit and they like do things together. (student #7)
Recognition of similarities:

All eight students identified a recognition of similarities in the post-interviews including students #7 and #9 who previously had not indicated similarities. The similarities most frequently identified by students related to the physical environment, lifestyles, family, and human beings. The four quotes selected are representative of the similarities identified.

Some parts were like the same like the street life. So it didn't feel like I was always in another country. (Student #9)**

They like to go out a lot. I think there are many similarities. I think Japan is westernized so people do the same things. We went to a historical park and played mini golf. There activities didn't differ that much from home. (student #7)**

When we first arrived, they were excited. That was the same as here when we first met them. Also, when they first came they didn't talk much that was the same as me. (student #3)**

You get to see what another part of the world is like, and what the similarities are like. (student #8)**

Awareness of differences:

All eight students identified differences in the post-interviews. Differences identified were specific to Japanese behavior and cultural practices. The four quotes presented are representative of the awareness of differences identified by the students.

It was different over there. Like when we went out my billet would dress-up and
so would the family. (student #3)**

It's kind of a surprise as when they come here we kind of expect them to speak English, but over there they don't expect people to speak Japanese. It's different. (student #1)**

Relationships between boys and girls. They don't go out a lot together. Some of them have boyfriends, but they don't act like they have boyfriends. It's different. (student #4)**

The homestay is really the only difference. (student #2)**

**Flexibility:**

Seven of the eight students indicated they were flexible to try something new in an uncertain situation with the main example being food. The three quotes that follow are representative of students' flexibility towards an uncertain situation.

I don't know why I thought it would be. (student # 2)

I never liked seafood, but I tried it and I liked it. (student # 7)*

I tried a lot of new things, I had never done before like the food. (student # 9)*

2. **Worldmindedness**

Willingness to participate:

All students indicated a willingness to participate with the host culture in activities; such as communicating in Japanese and being involved in various activities with the host family.

The place that really hit me was the Thousand and One Buddhas. I just walked into the room and I could see all the statues. I could see myself worshipping these
people. (student #2)*

I lived with a family. In Joestu, I didn't have much time alone as I was always doing something with my family or someone else. (student #7)**

When I first got there they spoke Japanese to me which was fine with me. (student # 3)**

3. Anti-worldmindedness

Judgements:

Six of the eight students made judgements towards Japan or the Japanese culture. Value judgements were made by students when comparing Canada and Japan. The four quotes presented are representative of the students' judgements made towards the host culture.

They're crazy like instead of turning around and looking all ways, they just glance. (student.#2)*

I found that the woman in the house was being dominated by the man. (student #4)**

Kind of makes me glad I live in Canada. (student #3)

I am happy to have my green backyard and space. Things are so crowded and small there. (student #5)

4. Adjustment

Difficulties:

Seven of the eight students indicated they experienced difficulties during their time in Japan. Students #1, #2 and #5 experienced language difficulties. Five of the
eight students indicated they experienced difficulties on the first night with their homestay family. Students #3, #4 and #9 indicated they had difficulties with their billets. The four quotes presented are representative of the students' difficulties in the host culture.

I guess it was a communication problem as my billet and I didn't talk too much. So it was hard to understand what she thinks. (student #4)**

The first night was kind of hard. It was a lot of pointing basically the first night. (student #2)*

Except for the first few days I was there, I think my billet thought I wanted to be alone, but I wanted to be with the family. (student #9)

I really wish I could speak Japanese, especially that first night. (student #5)*

5. Expectations Met or Not Met

Seven of the eight students indicated that the exchange had met their expectations. Five of the eight students indicated that the exchange experience in Japan was beyond their expectations. Student #4 indicated the exchange experience had not met her expectations. Students #2, #3, #4 and #7 indicated that some of things they had expected such as the environment, the people, and the school life were different or did not meet their former expectations. These quotes are representative of students met or unmet expectations.

Fuji didn't seem as good as I thought it would be. (student #2)**

I thought when I walked on the street, I was going to be freaked out. But, no trouble happened. (student #3)**

It wasn't really what I expected, but in some ways it was better than what I
thought it would be. (student #9)**

The young people are definitely not what I expected. I thought they would be shy, but they're not. (student #4)**

It was great, and better than I expected. (student #5)*

6. Perceived Changes

Students #1, #2 and #7 felt they had remained the same, but that had they acquired new knowledge about another culture or improved their language skills. Students #3 and #8 felt that their behavior had changed. Students #1 and #9 indicated that they had gained more self-confidence by participating in the exchange. Students #3 and #4 indicated greater appreciation for Canada and their family. The four quotes selected are representative of students' perceived changes.

Sometimes I don't care about things here, over there I was excited about everything. I came back here and I look around and realize it's good to have these things here. I should be happy to have what I have here. But, I'm going back there. (student #3)**

It has given me more confidence as I know that I can leave my mom. (student #1)*

I feel the same. (student #5)

I have more respect for my parents and try to show them by doing more things at home and for them, and I don't argue so much. (student #8)

7. Feelings Towards the Exchange

The eight students expressed positive feelings toward the exchange experience
and all stated they would recommend it to their friends. Three of the eight students indicated negative feelings toward the exchange experience related to contact with their billets. The quotes presented are representative of the feelings expressed by students towards the exchange.

I'd recommend it. It's fun. It was a good experience. (student #2)*
Maybe it wasn't as great as I thought it was going to be. (student #4)*
It was the best time I had in my entire life. (student #1)*
I wish I could have known more people or my billet better. (student #3)**

8. Peer Group

The eight students expressed feelings towards their peers. Students #1, #2, #5, #7, and #9 indicated they did activities with their Canadian peers. Students #4 and #8 indicated that they had problems with their Canadian peers during the exchange. The four quotes presented are representative of students' comments towards the peer group.

Now I realize that it doesn't matter if my friends are there or not I just want to go. (student #1)
So some of my friends come with me and my hosts shopping. (student #3)*
It makes me realize who my friends really are. The people I thought were my friends are not. (student #4)**
People who I just associated with before I became good friends with. (student #8)*

9. Status

Six of the eight students expressed awareness they had a different position in the
host culture based on physical appearance and ability to speak Japanese. The quotes that follow are representative of students' awareness of status.

The way people looked at me because I was white. Their eyes would open wide and they would stare. (student #1)
One thing was that when I walked down the street I didn't get a lot of people looking at me. I thought a lot of people would look at me. (student #7)
The kids expected me to speak Japanese because I looked Japanese. The mom was surprised that I even spoke a bit of Japanese. (student #3)*

**F. Journals**

The journals provided data about the process of the exchange as perceived by the students. The following ten categories and fourteen sub-categories have been identified; 'cultural empathy' with sub-categories of awareness of cultural norms, recognition of similarities, awareness of differences, and flexibility; 'worldmindedness' with the sub-categories of willingness to participate and open to friendship; 'anti-worldmindedness' with the sub-categories of judgements and cultural values; adjustment with the sub-categories of excitement, concerns, difficulties, level of comfort, good-byes, and returning home; expectations; perceived changes; feelings toward the exchange; feelings towards the special needs group; peer group; and status. In the analysis and conclusion chapters, patterns which have emerged from a culmination of the data will be given greater consideration.

**1. Cultural Empathy**

**Cultural norms:**

In the journals all students indicate awareness of cultural norms especially related to Japanese behavior, school life, and Japanese lifestyle. The three quotes presented are representative of students awareness of cultural norms.
Japanese toilets have their advantages, since you squat it is more sanitary. If you bring your own paper it's better because you don't know who touched it before you. (student #5)

I think the bow is courteous behavior. It's the same as us shaking hands. (student #2)

Transportation is important to the Japanese since there are so many people. (student #8)

I learned about the lives of younger Japanese. Young people believe education is the most important aspect of life. They believe in luck and pray to the gods to help. The future is considered more important nowadays because without an education you are nothing. (student #16)

Recognition of similarities:

The eleven students recognized similarities in the host culture. Some of the common similarities identified were school life, family relationships, youth culture, sports, and leisure activities. The four quotes presented are representative of students' recognition of similarities.

I think Japanese and Canadian teenagers dress the same and have the same leisure time. (student #14)**

There are vending machines all over my neighborhood and it really does resemble a back alley in Vancouver. (student #2)**

The comparison to my family is almost the same. I have an older brother and my father also fishes. (student #13)**
Both my billet and I are alike. Both of us are shy, but we want to help each other. 
(student #16)**

**Awareness of differences:**

All eleven of the students indicated awareness of differences. The common differences identified related to lifestyle, school life, and physical environment. The following quotes are representative of the differences recognized by students.

Everything in Japan is so small; cars, streets, and houses. (student #2)**

Japanese are shy. I have to approach them first and then they might start to talk to you or smile. (student #14)**

I left my camera in my bike basket for 45 minutes, while I went shopping. If it was in Canada, it would have been gone in 2 minutes. (student #13)**

Japanese toilets have a hole in the ground, but Canadians have toilet seats so you don't have to squat. (student #5)**

**Flexibility:**

Ten of the eleven students indicated flexibility in a new or uncertain situation. Students #10 and #11 indicated one example of flexibility and student #13 did not indicate flexibility. The quotes selected are representative of the students flexibility in a new situation.

It's weird the only way to communicate with the Japanese is with my hands and the Japanese phrase book. (student #5)*

(45)
The grandma opened my hand and told me to eat a peanut, then a small dried sardine. The whole family watched. I closed my eyes and it's in my tummy. It tasted fine to me. (student #8)**

I am willing to try new things. (student #16)

2. Worldmindedness

Willingness to participate:

All students indicated their willingness to participate in the host culture by involving themselves in host family and school activities. The selected quotes are representative of students' willingness to participate.

Today was my favorite school day because we got to do traditional activities like shodo and origami. (student #5)**

I love the smell of incense. Sue and I sat at the temples soaking in the atmosphere and watching the smoke follow our breaths softly. (student #8)**

I decided to take up archery which turned out to be pretty hard, but fun. (student #15)*

I get to sleep in the tatami room by myself and like it. (student #17)*
Open to friendship:

All the students except student #15 indicated they were open to friendship. The three quotes presented are representative of the students' openness to friendship.

Although we live on the other side of the world. I feel the world is small, by some magic we met each other and became friends from across the world. We will never forget each other for the rest of our lives. Our feeling goes beyond words. We understand each other and forgive each other. (student #17)*

One day we will have no countries, no boundaries, just one world for people to live happily and peacefully. (student #10)*

I will miss all the friends I made here, I will write them whenever I get the chance and send photos to remind them of our time together. (student #16)*

3. Anti-worldmindedness

Judgements:

All eleven students made judgements towards the host culture. They were judgmental towards Japanese lifestyle and cultural practices. The following quotes are representative of students' judgements.

The problem with homestay foods is they try to make western foods, but they don't quite taste western. (student #15)**

I hated school. There is one bunch of guys about ten of them who follow me around. They wanted to shake my hand at first, but then they started touching my hair and before I know it they had their arms around me and were hugging me. I threw them off and walked away. Thank God my billet is normal. (student
I think that the Japanese really live under a tremendous amount of pressure. In my opinion it would be a good place to work, but certainly not a good place to live. (student #14)**

Wearing shorts is comparable to bathing suit bottoms, I thought it was repulsive. (student #10)**

**Cultural value judgments:**

Six of the eleven students indicated judgements made towards the host culture based on cultural value differences between Canada and Japan. The researcher taught an intercultural communication during the journal analysis and a new sub-category was established based on Hofstede's (1980; 1983) and Hall's (1966; 1976) cultural differential theory which suggests there are different dimensions of cultural values which effect communication. Hofstede (1980) and Hall (1976) identify cultural differences between the United States and Japan. For the purposes of this category, it has been assumed that Canada and the United States hold similar values and they would be both classified in the same way. The cultural differential theory will be explained more fully in the analysis chapter.

*High and Low Power Distance:*

Hofstede's (1980; 1983) differential dimension model suggests that the Japanese value respect and show loyalty towards a superior; high power distance, whereas Americans value more equal relations between individuals; low power distance. The quotes presented are representative of the Canadian students' low power distance
value orientation.

I think in Canada adult and young people have better relationships than Japan. We joke around and when we go home we tell our story and we ask questions till we get into a discussion. (student #16)

There are many gaps between the grade levels. They wear different colors of shoes to identify their level. Lower grades had to pick up balls and do silly stuff to serve upper grades. (student #14)

*Individualism and Collectivism:*

The same model also suggests that the Japanese place value on the group; collectivism, whereas Americans place value more on the individual; individualism. The following quotes are representative of the Canadian students' individualistic value orientation.

Japanese listen to their parents and follow. We take our parents suggestions and think of the decision ourselves. I like the Canadian way better because I don't like to follow the leader. (student #13)

I think wearing whatever we want is better because everyone is individual and show what they wear. (student #14)

*Masculinity and Femininity:*

According to cultural differential theory the Japanese value masculinity where the male has a dominant role; whereas, Americans value femininity where the roles between males and female are less defined. The selected quotes are representative of students' femininity value orientation.

(49)
Most of the time in Canada, women are given equal rights as men, but not so in Japan. (student #11)
Men run everything, women are inferior and cook and cleaned the house. (student #10)*

4. Adjustment

All students indicate different stages of adjustment that they experienced during the two week exchange. Students #2, #5, #8, #10, #11, #12 and #16 expressed excitement upon arrival in Japan from day 1 to 3. Students #2, #5, #10, #11 and #14 expressed concerns about meeting their host family or speaking the language on days 2 to 4. All students indicated feeling uncomfortable and experiencing difficulties on days 4 to 8. Students #8 and #14 called home on day 3 and day 6 respectfully. Nine students indicated feeling comfortable from day 6 to day 9. Nine students expressed sadness on saying good-bye to their hosts on day 11. Students #15 and #17 expressed happiness and excitement on leaving Joestu and going to Tokyo. Upon returning to Canada five students expressed sadness on leaving Japan; while five expressed sadness on leaving Japan, but were happy to be returning home. The selected quotes for each sub-category are representative of the students feelings of adjustment during the two weeks in the host culture.

Excitement:

I feel free as a bird in this foreign country to fly where I want and watch what I please. (student #12)

After two years of organizing and fund-raising, I am here. (student #2)*
If I could be alone, alone in excitement by myself, experience by myself. (student #8)*

Concerns:
I feel confused, shocked, tired, and enlightened. (student #14)
I'm worried about getting lost in the crowd or having troubles understanding Japanese. (student #15)
I don't want to meet my new billet. (student #8)
At first I was very nervous and so was she. (student #12)

Difficulties:
For the most part I'm getting tired of speaking broken English and hearing Japanese. (student #17)*
I called home today. I miss my home with my dog and boyfriend. (student #8)*
Japanese assume I can speak Japanese because I look the same as them. I feel isolated because people turn their head and I feel left out. (student #14)*

Level of comfort:
I don't feel isolated at all because the Japanese are very nice. I feel secure. (student #17)
It took a while, but now I'm part of the family. (student #16)
It's an important day for me because everyone is getting use to the presence of another person. I feel comfortable in the house, but I didn't the first day. (student #12)
Good-byes:

I cannot watch people cry as it makes me want to cry. It kind of hit me we are leaving tomorrow. Most of me wants to go to Tokyo, then home, but a big chunk of me does not want to leave yet. (student #2)

I didn't have to speak Japanese English today. I am kind of tired of Joetsu. Joestus is very nice and my homestay is very special, but I like the freedom we had in Kyoto. (student #10)

I think of laughing rather than crying because of all the great memories. (student #13)

Returning home:

This trip has made me think a lot. Looking at another culture made me realize that we are so different, so far apart. I have a feeling I want to build a bridge across the ocean to open Japan and Canada to make the world smaller and smaller. (student #10)

Before arriving in Japan I had stereotyped the Japanese as very traditional. I imagined mats everywhere and Japanese food everyday. Because of my past experiences, I realize I was wrong. (student #8)

I saw the real side of Japanese culture. (student #14)

I will probably never forget going up the mountain and see your beautiful city resting below Mount Fuji. (student #2)

5. Expectations

All of the eleven students indicated on the first day that they had expectations
about the food, people, language, and lifestyle. The following quotes are representative of students' expectations.

I want to experience Japanese everyday life. (student #14)*

I probably will have trouble with understanding Japanese. (student #15)*

I expect to see houses, houses crammed together, and lots of big buildings. (student # 16)**

I expect to get along with the natives. (student # 11)**

6. Perceived Changes

On day 14, nine of the students' indicated that they had gained new knowledge and understanding from the exchange experience. They indicated that they had learned about Japanese customs, language, and people through the contact with their host families. The selected quotes are representative of students perceived changes.

I realize Japan is a country of contrasts. I learned a lot from you and your family. (student #11)*

I have so many experiences and I am overwhelmed with new knowledge of Japanese language, customs, and people. (student #11)*

The whole time I stayed with you made my trip more educational. (student #12)

My stay in your house is an unforgettable experience. During my stay you brought me into a new culture with new customs and way of life. (student #17)*

7. Feelings Towards the Exchange

All of the eleven students indicated positive feelings towards their exchange experience at the end of the two weeks. The journal question for day 14 requested students to write a thank you letter to their hosts. In the letters, students indicated that
contact with the host family made the experience real. The two quotes presented are representative of the feelings expressed by students toward the exchange.

My favorite times were the times I spent with your family. (student #11)*

I have this feeling inside of me. I can't explain. It is a fullness that this exchange program has given me. I am happy and proud I have been to Japan. I have a kind of love for Joestu and Sakura Junior High. (student #2)**

8. Feelings Towards Special Needs Class

Six of the eleven students indicated their feelings towards a special school event. For the event, the special needs children of Sakura Junior High School presented handmade baskets to the High Peaks students and sang for them. The following two quotes are representative of the students' feelings towards the special needs class.

This probably is the best gift I have received while in Japan. Why? Because I know the special needs children put long hours and much hard work into their baskets and music. They did it all for us. (student #2)*

She and her students touched us in a way that will never be forgotten. It was one of the most joyful and fulfilling times of my life. (student #5)*

I was touched by the song because of the time they have put into it. They tried so hard to learn this song just for us. (student #8)*

9. Peer Group

All students indicated that they were involved in activities with their Canadian peers during the exchange; such as, school, host family, and teen activities. Students #8, #5, #10, #11 and #17 indicated they were happy to see their friends during the activities.
Student 8 indicated she had some problems with certain peers, but she made new friends.
Student #5, #8 and #2 indicated they had made new friends among their Canadian peer
group. The four quotes presented are representative of comments made by students
regarding the peer group.

At the party I had a chance to see many of my friends which I hadn't had a chance
to socialize with since I got to Joetsu. (student #11) *

When I'm with the group, I don't feel isolated because I know we are together.
(student #13)**

The gym night was always good until I walked beside a group that were talking. I
sat there for 10 minutes and listened to them talk about me. Of course, I don't
take it to heart. When they finally did notice me, did they ever feel stupid!
(student #8)**

The thing I have noticed among the High Peaks students, is that we make new
friends among us, because they are our only life line to Canadian life, a trip this
far away from home has brought everyone closer. (student #5)*

10. Status

Eight of the eleven students indicated an awareness that they had a different status
in the host culture. Students #10, #13 and #15 commented on the extra attention they
received from the Japanese. Students #5, #12, #14, #12 and #17 indicated that they were
assumed to be Japanese because they looked similar. These five students indicated they
were treated or perceived differently when they did not speak Japanese. The three quotes
presented are representative of students awareness of status in Japan.

Japanese give me strange looks. It makes me feel insecure. In Canada, people
don't look at each other as much. (student #11)

They treat us like movie stars, they mob around us in the hallway; stare and smile at us in class. It is really nice. (student #10)

They make me feel like I'm staying at a 4 star hotel, rather than be a member of the family. (student #11)

In this chapter, the coding system and established categories have been described. The data from the pre and post-interviews, journals, and measures were coded and categorized based on the main concepts of 'cultural empathy' and 'worldmindedness'. In addition, the foreshadowed questions established other categories, and intercultural theory helped to identify new categories and sub-categories that emerged in the journals such as, cultural value judgements, peer group and status. Following this description, the findings for each data source have been categorized and presented using direct quotes representative of students' comments for each category.
Chapter IV. Analysis & Limitations

The findings from this study support a number of existing cross-cultural theories, models, and one hypothesis. The data builds on our understanding of the effects of short-term exchange programs on Canadian junior high school students and provides insights into cross-cultural learning, cross-cultural contact, and cultural adjustment. This chapter analyzes the patterns that emerge by constant comparison of the data, using multi-theoretical frameworks such as Cui and Van der Berg (1991) and Kim's (1988) 'cultural empathy' dimension of an intercultural effectiveness model; Sampson and Smith's (1957) 'worldmindedness' and 'anti-worldmindedness' value orientation, Hofstede's (1980;1983) and Hall's (1966,1976) cultural differential theory, Amir's (1969) contact hypothesis, adjustment theory (Oberg, 1960; Smalley, 1963; Furnham & Bochner, 1982; Feinstein and Ward, 1990), cultural learning theory (Bochner,1977; Furnham & Bochner,1982; Brislin, 1981), and Barna's (1982) discussion of cultural barriers or stumbling blocks.

The multi-theoretical application will be used to draw conclusions based on the analysis of the findings. In the next chapter limitations of the study will be discussed, with consideration given to areas where further studies would be of beneficial.

A. Cultural Empathy

'Cultural empathy' was one of two main concepts that was investigated in this study. According to Kim (1988), 'cultural empathy' is the "ability to empathize with the host culture's norms and working styles, (and the ability to) acknowledge cultural differences" (p.47). Cui & Van der Berg (1991, p. 231) expanded Kim's model further
and identified certain variables that would measure a person's 'cultural empathy' towards the host culture.

My analysis was based on variables identified by Cui and Van der Berg (1991), but modified to include awareness of cultural norms; recognition of similarities, awareness of cultural differences, and a willingness to be flexible in an uncertain situation. Recognition of similarities and awareness of cultural differences are also related to 'worldmindedness' which will be discussed later in this chapter.

The data shows that students' empathy towards the host culture increased during the exchange period. This conclusion was supported through the consideration of the four pre-determined categories: awareness of cultural norms, recognition of similarities, awareness of cultural differences, and flexibility in an uncertain situation.

**Awareness of cultural norms:**

Prior to the exchange, the students who indicated awareness of cultural norms were able to identify one or two cultural norms, when they returned these same students identified more than two cultural norms. Two students during the pre-interviews did not identify an awareness of cultural norms, however, after the exchange both indicated at least two examples of cultural norms.

In the pre-interviews the most common cultural norms that students identified related to respect for the elderly, school life, and cultural practices. During the exchange students were made more aware of day to day cultural practices and behavior. This was evident in the journals where students' observations and experiences of the cultural
norms related to the behavior exhibited by their host family, their billets, and Japanese society. The journal questions focused on family, school, neighborhood, and sports which encouraged the detailed examples found in the journals (see Appendix H).

The cultural norms identified can be grouped into two main themes. There were the students who were aware of the superficial common knowledge norms that were presented in the pre-training sessions by Mr. Romano such as using the toilet, taking a bath, and giving gifts to hosts. Most students were aware of some of these cultural practices and indicated this prior to the exchange. However, during the exchange students identified cultural norms that went beyond common knowledge and suggested they learned the cultural norms by being in the host culture and having an opportunity to experience the culture in a real and unique way with their host families.

Recognition of similarities:

The data confirms that students became more aware of similarities during the exchange. Prior to the exchange the similarities identified by seven students were related to commonalities the Canadian students shared with their billets such as fashion, interests, music, and sports. The Japanese billets were the Canadian students' reference points and that is why the similarities identified related more specifically to the individual or to the teen group than generally to the host-culture as a whole. Two students were unable to identify similarities only differences. Both these students had a billet previously and one had continued to write to his pen pal. However, in the pre-training sessions there was a heavy emphasis on making students aware of the differences. This may have influenced these two students. Also, these two students may have been more 'anti-worldminded'.

(59)
This will be discussed in more detail later in this chapter.

Upon returning to Canada in the post-interviews, all students were able to identify more similarities including the two students who had been unable to identify similarities during the pre-interviews. Students generalized about similarities between Canada and Japan regarding the family, the physical environment, and lifestyle whereas before they had identified the similarities only in terms of themselves and their billets.

In the journals students identified similarities between specific groups such as the family, teachers, students, teens, and made some generalizations about Canadians and Japanese. The students felt that their families and teen lifestyles were similar. Three students indicated they perceived the Japanese as human beings the same as themselves. The fact that the journal questions asked students to write about similarities influenced the students to focus on the family and school life. The journals provided richer details and more defined examples of similarities and differences. The findings show that having contact with the host culture resulted in recognition of similarities between individuals and groups. However, the recognition of similarities between human beings, cultures, and countries was not extended to the exchange group as whole; only two or three individuals were able see beyond this.

Awareness of cultural differences:

All students prior, during, and after the exchange identified differences. The data shows that for the majority of students, they were able to identify more differences during and after the exchange than prior. As stated earlier, students in pre-orientation sessions were made aware of the differences. According to Mr. Romano, the rationale behind the
pre-orientation session was to make students aware of the differences between Canada and Japan. This was done in order to adjust their behavior appropriately. The differences identified in the pre-interviews were related to the different Japanese behaviors, school life, lifestyle, and language.

This analysis follows both Barna (1982) and Furnham and Bochner (1982) who suggest that assumed similarities can lead to greater misunderstandings and that assumed differences help a person become aware that they need to learn new rules to be able to fit and adjust to the host-culture. Students prior to the exchange in pre-interviews and the first two days of the journals expressed awareness of differences and their concerns about doing the right thing.

A danger in making students aware of only differences can lead to the building of stereotypes. Prior to the exchange, students felt the Japanese school system and the students' role would be very different from the Canadian system. However, in the post-interviews and some of the journals students stated that the school was not as different as they thought. Students, for example, were active in class, the teacher was not all-powerful, students had homework but not as much as the Canadian students had thought, and the school didn't seem as strict as they perceived it would be. The pre-training sessions emphasized the differences and created stereotypes of the school system prior to departure. Canadian students learned that there were not as many differences as they had assumed because they had the opportunity to participate and learn within the Japanese school environment and with the Japanese students. Also, more than half the students both the post-interviews and journals concluded that in Japan education seemed to be valued by the family, students, and Japanese society more than in Canada.
The journal was kept daily and its main purpose throughout was to focus on the differences, contrasts, and comparisons between aspects of Japanese and Canadian culture. This may have resulted in the wider range and detailed examples of differences identified in the journals which in turn related to Japanese lifestyles, cultural practices and behaviors, and the environment. Although most students became more aware of the cultural differences, two students indicated in the journals and post-interviews the same number of similarities as differences and two students in the post-interviews indicated more examples of similarities than differences. Student #8 who indicated more similarities and differences in the post-interview, did not do so in the journal. However, she indicated more differences during the exchange. After returning to Canada, students reflected on the experience and made more generalizations about similarities and difference whereas when they were in the host culture they were looking for the differences more than the similarities.

By analyzing the data and counting the number of examples given by students in the journals and interviews, there are two patterns that emerged in all sources of data. One pattern is that there were four students in the pre-interviews, two students in the post-interviews, and four students in the journals who indicated more differences than similarities and also indicated more examples of 'anti-worldmindedness' than 'worldmindedness'. A second pattern is three students in the pre-interviews, four in the post-interviews, and four in the journals who indicated more differences than similarities, but indicated more examples of 'worldmindedness' than 'anti-worldmindedness'.
These two patterns can connect similarities and differences with the value orientations of a 'worldminded' and 'anti-worldminded' person. This will be explained further in the next section. However, people who recognize similarities and are aware of cultural differences have more empathy towards another culture and they may be more willing to participate in the host culture and be more open to friendships.

**Willingness to be flexible:**

All students except student #13 indicated their willingness to be flexible in an uncertain situation. Trying new food they did not know or did not like was the main example of students' flexibility. Flexibility in other situations was not consistently shared throughout the group. Seven students indicated more examples of flexibility than others.

The findings from this study show students had various levels of cultural empathy towards the host culture. Most students were able to identify cultural norms, recognize similarities, be aware of cultural differences, and be flexible in an uncertain situation. The exchange increased students' awareness of cultural norms, similarities, and differences as indicated in the journals and post-interviews. However, because of the length of the exchange, students may have just reached the first level of 'cultural empathy' where they became more aware of the dynamics of the host culture. The awareness of how another feels is identified as the highest level of cross-cultural awareness according to Hanvey (1976, p. 11), but this may be too premature considering the age of the students and length of the exchange. Many students upon reflection felt they had a unique opportunity that allowed them to participate in another culture in a real way. They felt that by living with their host families, they were able to see the Japanese world
from the inside and not as a tourist. In this way, some students had the "mental capacity to be flexible in dealing with ambiguity and unfamiliarity" (Cui and Van den Berg, 1991, p.48) and to identify with their hosts' feelings. The exchange affected the students in that they were placed in more situations where they had to be flexible, tolerant, and open to the unfamiliar.

B. Worldmindedness Value Orientation

The second main concept investigated was 'worldmindedness'. Sampson and Smith identify the concept of worldmindedness as a "value orientation or reference" (1957, p. 99). The data confirms that students expressed a worldminded orientation towards the host culture by showing; a willingness to participate in the host culture, and being open to friendships with a different culture. In addition, a 'worldminded person' would recognize similarities and appreciate differences. Students recognized similarities and were aware of differences, but some displayed more of a 'worldminded' value orientation while others displayed more of 'anti-worldminded' value orientation towards the host culture.

Willingness to participate in the host culture:

Prior to the exchange all students indicated a willingness to participate in the host culture. This statement was made based on the fact that students gave a two year commitment to participate in the exchange by hosting a Japanese billet, contributing to fund-raising activities, and staying with a family in Japan. However, some students expressed more eagerness to learn and participate in the host culture than other students.

During the exchange and upon returning to Canada all students were willing to
participate in the host culture. On some occasions in Japan students were expected to participate; so this makes it difficult to know if it was their own willingness that motivated them or if it was because they felt obligated. There were many other occasions as suggested in the journals, where students enjoyed the events which allowed them to participate and learn about authentic Japanese things with their hosts, such as making shodo and origami at school; spending time with their host family at a kite festival; and enjoying tea ceremonies demonstrated by their hosts.

Open to friendship:

In the pre-interviews some students referred to their Japanese billets. Two students had maintained contact with their former Japanese billets who had visited Canada one year earlier, in May of 1993. Both of these students hoped to stay with the same billets when they went to Japan. The journals show that all students except one had a 'worldminded' orientation by wishing to make friends with their hosts upon arrival in Japan. After meeting and living with their host families all students except the one student wished to maintain the friendships they had established either by correspondence or by reciprocating the kindness if and when their Japanese friends came to Canada. The final journal question asked students to write a thank you letter to the host family. Therefore, caution is most likely needed in interpreting the examples given by students at the end of the exchange because their openness to friendship at the end may have been written more to please the teacher who would evaluate the journal and in their excitement of saying good-bye and returning home.

The findings indicate that students displayed a 'worldminded' value orientation
towards the host culture. A pattern emerged whereby students indicated more willingness to participate in the host culture than to be open to friendships. The Canadian students were interested in learning more about another culture and they wished to learn about the real culture. They wished to try new things with their host family and with their Canadian friends in a new environment. However, making and developing friendships with someone from another culture takes more time, patience, and energy which may have resulted in less openness to friendship than willingness to participate in the host culture. The journals were the only data source that were examined for the open to friendship category.

C. Anti-worldmindedness Value Orientation

Students prior to, during, and after the exchange made judgements that expressed nationalistic and non-accepting views towards the host culture (Forbes, 1985). Two 'anti-worldminded' groups of students emerged; those who indicated more differences and expressed many judgements towards the Japanese lifestyle and cultural practices and those who expressed less judgements showed greater 'worldminded' views such as having a willingness to participate in the host culture.

Judgements:

All students made judgements when making comparisons between Japan and Canada. However, some students implied that Canada or the way things were done in Canada were superior to the way things were done in Japan. These students demonstrated inflexibility towards the host culture regarding some Japanese cultural practices such as: language, driving, teen culture, sports, parent and child relationships,
and the physical environment. Although students had demonstrated flexibility towards trying new food in
other situations, they were inflexible and would not consider alternate ways of doing things.

As stated earlier in this section, prior to departure, the students identified differences and some similarities, but two were unable to identify similarities. However, upon returning, all were able to identify similarities. An 'anti-worldminded' person would likely be unable to identify similarities but only differences (Forbes, 1985). Upon returning to Canada all the students except for one indicated they had become more aware of both similarities and differences. This view lends itself to the value orientation of a 'worldminded' person rather than an 'anti-worldminded person'. (Forbes, 1985; Sampson and Smith, 1957)

It is difficult to know what students' 'worldminded' and 'anti-worldminded' value orientation was before they left. The measure of 'worldmindedness' indicated no change in students' views. However, in the data from the other sources some students made more judgements towards the host culture than other students. As well, some students indicated more willingness to participate in the host culture and were more open to friendship. The students who participated on this exchange can be divided generally into two main groups those with a more 'anti-worldminded' value orientation and those with a more 'worldminded' orientation. However, the group as a whole expressed more of a 'worldminded' view when they returned from Japan because they were able to identify more similarities and differences than prior to the exchange. According to Forbes (1985) an ethnocentric or an 'anti-worldminded' person would likely be able to identify only differences.
D. Hofstede’s and Hall’s Cultural Differential Theory

The data from the journals also supports Hofstede (1980;1983) and Hall (1969) cultural differential dimensional model. Students made judgements based on their cultural values which differed from the Japanese values. However, students were unaware of the different orientations of cultural values such as high and low power distance, collectivism and individualism, and masculinity and femininity. They were unaware of their own values and biases prior to, during, and after the exchange. The students showed an 'anti-worldminded' view where they made judgements towards the values of another culture based on their own cultural values. Students had little awareness of Japanese values and their own cultural values. This would require a greater level of awareness and 'cultural empathy' according to Hanvey's (1976) four levels of cross-cultural awareness.

E. Amir's Contact Hypothesis

Amir (1969) identifies certain factors that need to be present to contribute to a more favorable cross-cultural experience. This study indicates that a number of these factors such as status, intimate contact, age, and peer support did contribute to making the cross-cultural contact more favorable for most students. For some students these same factors contributed to the difficulties they experienced in the host culture and made the cross-cultural contact less favorable.

Status:

Amir (1969) states that during cross-cultural contact, if the minority have equal or
higher status than the majority, the status differential can usually contribute (p.327) to more favorable contact. The data shows that for some of the non Asian-Canadian born students their status was perceived as being higher by the Japanese because the students felt they were treated as 'movie stars' (student #10) or like they were living at a 'five star hotel' (student #14). On the other hand, the Japanese-Canadian, Asian-Canadian, and Asian non-Canadian students' status was perceived as being lower because the host culture assumed they were Japanese because they looked Japanese. But when the students were unable to speak Japanese the hosts considered them to be part of the minority and therefore foreigners. These students felt they were treated differently when it was discovered they were not Japanese although they looked Japanese and because they could not speak the language of the host culture. They expressed unfavorable feelings towards the host culture in this situation because they felt uncomfortable and self-conscious they were strangers.

**Intimate contact:**

The data supports Amir's (1969) claim that intimate contact rather than casual contact can contribute to more favorable perceptions of the host culture (p.332). It may also help in reducing prejudice. It cannot be said if students' level of prejudice was reduced or not, but it appears that the intimate contact between the two cultures was viewed as highly favorable by the Canadian students. Many students in either the post-interviews or journals indicated that the opportunity to live with a real Japanese family had allowed them to have more contact with the Japanese people and the host culture. They stated that they had learned and touched the real Japan by living with a family rather than staying in a hotel. Many indicated that they wished to continue their
relationship with their hosts, and felt that they had become part of another family. In this way, the homestay component created more intimate contact between the two cultures.

**Age:**

Amir (1969) identifies age as a possible factor which contributes to favorable or less favorable attitudes towards the contact between two cultures (p. 330). In this study, the students were close to the same age. However, three students complained about the age difference or different grade level of their billet. It is evident that these students felt a certain degree of separation between themselves and their billets. Personality could have been a factor, but these students felt age contributed to the difficulties they experienced while communicating with their Japanese billets.

**Institutional Support – Peer Group:**

Amir (1969) states that institutional support and co-operation between the host culture and the sojourners are factors which can contribute to more favorable contact. It shows from the data, that the Canadian students were dependent on the group support of their Canadian peers and this may have contributed to more favorable contact with the host culture. Especially in the journals, students indicated that the support from the mono-group was important and needed throughout the exchange. These findings support Feinstein and Ward (1991) because it is clear that the peer group provided the students with a sense of association and community. The daily meetings allowed them to share their feelings and experiences with each other. As well, the connection and association that was established in small group activities amongst Japanese billets and Canadian students seemed to be appreciated by the Canadians.
New friendships were established amongst the Canadian students because of the contact they had with different members of the exchange. Some of the old friendships were lost or perceived in a new way because of the lack of contact with the friends they had in Canada. Bochner, Lin, and McLeod (1979) state that "the function of the co-national network is to provide a setting in which sojourners can rehearse and express their culture of origin" (p.173). It appears that the Canadian students were interdependent on their co-nationals because they all shared a common experience while in Japan; they were Canadians in another culture. The peer group and teachers provided the students with an opportunity to express themselves in English and to connect to the familiar while being in the unfamiliar.

It is evident in this study that the factors of status, intimacy, age, and institutional support identified by Amir's (1969) contact hypothesis contributed to more favorable contact between the Canadian and Japanese cultures in this exchange program. The factors such as a high degree of intimacy between the two groups and the strong institutional support from the peer group resulted in positive contact for the Canadian students especially with their host families. At the same time, for some of the students, the factors of status and age also contributed to unfavorable contact towards the host culture.

F. Adjustment Theory

There has been much written about adjustment in a new culture and the notion of 'culture shock'. Numerous studies have investigated overseas sojourners who are working or studying abroad for durations of one month to three years. In this study, the exchange
group went overseas for only two weeks. The findings from this study support adjustment theory (Oberg, 1960; Church, 1982; Brien & Ward, 1971; Feinstein and Ward, 1991) because the students experienced various stages of adjustment even in a two week period. The stages are: pre-anxiety, 'honeymoon', difficulties, level of comfort, good-bye, and finally, the returning home stage.

Pre-anxiety Stage:

Students prior to departure and on the flight to Japan had feelings of anxiety and excitement. It is evident that the students who had not travelled overseas before or who did not have any Japanese language background expressed more anxiety, while the students who had been overseas before or who had Japanese language background expressed more excitement. Students also expressed anxiety and excitement at different stages throughout the exchange especially when they entered into an ambiguous situation such as the first night with their host families, going to school on the first day with their billet, and going to Tokyo.

'Honeymoon Stage':

Upon arrival in Japan from Day 1 to 3 the majority of students expressed excitement and elation in being in a new environment which supports Brien and David's (1971) review of the early stages of adjustment literature. Two students felt tired and expressed shock on the first day, but by Day 3 they were excited about going to Joetsu and meeting their host family.

Difficulties Stage:
From Day 3 to 6 students indicated they were adjusting to their new living situation. In this stage, students indicated feelings of frustration and discomfort especially on the first night with their hosts. For the majority of students, it took them two or three days to settle in. During this period there were varying degrees of homesickness, frustration, and difficulties expressed by all students with language being the biggest factor. Throughout the exchange students expressed difficulties that they faced, but the journals showed that the majority of frustration and difficulties were experienced within this time frame. This supports adjustment theory (Church, 1982) whereby people, after the initial high of being intrigued by the differences in a new environment, become frustrated and experience difficulties because of the differences in communication styles and cultural practices.

Level of Comfort Stage:

From Day 6 to 10 the majority of students indicated they felt comfortable and had become familiar with their host families. By this time students may have felt less like strangers than when they first arrived. They also had established a routine pattern with their hosts and they had explored the city with their billets and their support group of Canadian peers. According to Barna (1982), the environment had become less ambiguous and the students felt more confident in communicating with their host families. This stage confirms one of the same stages of adjustment identified in Church's (1982) review of adjustment theory.

Good-bye Stage:

The day before leaving Joestu and on the day of departure the majority of students
expressed sadness upon leaving their host families. A number of the female students cried when they said good-bye. Saying good-bye was an emotional time because the students felt they had made new friends and participated with the host culture through their host families. Two students expressed relief at leaving because although they had enjoyed their host families, they had not formed strong attachments with their hosts as the other students had. The data in this stage confirms students had become attached to their host families, and the short length of the exchange may have intensified the relationships. However, students did not stay long enough to enter into another stage with their hosts.

Returning Home Stage:

All students wrote in their journals on the return flight home with some completing their journal entry after they had arrived home in Canada. All expressed sadness in leaving Japan. Some felt the time period was too short and they wished they could have stayed longer. Others were sad to leave the new friends they had made, but they were looking forward to seeing their families and friends at home. The five students who were happy to be returning home had expressed more frustration and difficulties in adjusting to the host culture. Most of these students did not have a Japanese language background.

This general pattern of adjustment stages that emerged shows that students experienced adjustment stages in the host culture even for a short-term two week exchange program. This supports adjustment theory, but also indicates that for shorter periods in the host culture, people can experience adjustment stages similar to longer periods in the host culture.
G. Cultural Barriers/Cultural Learning Theory

It is evident in these findings that some students experienced cultural stumbling blocks which according to Barna (1982), are based on their expectations and preconceptions towards the host culture which may have contributed to the difficulties they experienced. As well, the pre-orientation sessions may have been based on cultural learning theory in order to develop or expose students to the "necessary cultural skills and knowledge" (Furnham and Bochner, 1982, p. 164) but students still experienced difficulties and anxiety.

In pre and post-interviews students were asked their impressions about the Japanese, Japanese family, and Japanese education system. All students indicated they had preconceptions about the host culture related to these topics and their expectations of what they would experience related to their preconceptions. These preconceptions were based on the stereotypical information gained from the pre-training sessions as well as the from their previous contact with the Japanese exchange students the year before. This information may have been based on stereotypes in order to increase students sense of security of the unknown culture by emphasizing the differences. Barna (1982) states, "stereotypes help reduce the threat of the unknown by making the world predictable" (p.349). However, preconceptions and stereotypes are dangerous because they do not allow the person to be open to any contradictory information that doesn't follow the preconceptions that have been established.

More than three quarters of the students in both the journals and post-interviews indicated what they learned about the family, lifestyle, and education system was not
what they had expected or preconceived. For most this was positive because they felt the exchange was beyond what they had expected, but for others they were disappointed because the preconceptions they had before the exchange were not the reality they had experienced. Therefore some of their expectations were not met. However, most of the students expressed very favorable feelings to the exchange as a whole with the majority indicating the exchange had met or gone beyond what they had expected. During the post-interviews all students recommended the exchange to their friends and the majority felt they had changed because they had gained new knowledge about another culture.

The pre-training sessions focused on assumed differences in order to help the students become aware they needed to learn new rules to be able to fit in and adjust to the host culture. A number of students prior to the exchange experienced anxiety because they did not know how to act appropriately. Throughout the exchange many students indicated difficulties they experienced or anxiety they felt towards an ambiguous situation. Barna (1982) states that "high anxiety can be a communication barrier as it leads to feeling uncomfortable" (p. 350) and this especially true on the first night with the host family. As well, "prolonged anxiety can result in sickness or fatigue" (Barna, 1982 p, 352); there were four students who felt fatigued and sick during the exchange. The two students who were happy to leave their host family on day 11 complained throughout the exchange of language difficulties, stomach sickness, tiredness, and sneezing. These two students may not have learned the appropriate behavioral practices which according to Furnham and Bochner (1982) can help to reduce anxiety. Instead they experienced prolonged anxiety (p. 162).

Barna (1982) suggests that "sensitizing persons" to the host culture is important to
reducing difficulties (p. 348). He states that it is important to focus pre-training efforts so that the sojourners can develop "tolerance for ambiguity" (p. 348). The data shows that some students felt that by going on the exchange, they were flexible and open to the unknown. However, when placed in situations where they were without their support mono-group or unfamiliar with the appropriate cultural skills or knowledge, they experienced difficulties or misunderstandings.

The findings from this study have been analyzed by testing cross-cultural theories: cultural differential theory, adjustment theory, cultural learning theory; contact hypothesis; and intercultural effectiveness and value orientation models. This analysis has shown that the students did develop more cultural empathy and expressed more 'worldminded' views than 'anti-worldminded' views upon returning. But students did express 'anti-world' views towards the host culture based on their lack of awareness of different cultural values. Students did experience different stages of adjustment on the two week exchange and the factors of intimate contact with the host family and institutional support of the peer group helped to make the contact with the host family more favorable. The pre-training sessions contributed to students' preconceptions and expectations which resulted in difficulties and unmet expectations in the host culture. However, overall the exchange experience met or was beyond the students' expectations.

This study was strengthened because it used a multi-method design approach and a multi-theoretical framework for analysis of the data which has provided insights into the students' experience throughout the exchange. However, there are a number of limitations which have weakened this study's reliability. These are the uniqueness of the exchange, the role of the researcher, the methods of the data collection, and the analysis
of the findings and these are described in the following section.
H. Limitations of the Study

1. Uniqueness of the Exchange

One limitation was that this exchange may be considered to be a unique exchange which has been developed and maintained for over 15 years. The relationships that have been developed among the two schools, administration, teachers, parents, and students have taken many years to establish. However, through observations and participation, the researcher came to the conclusion that the continuance of this exchange is highly dependent on one individual, Mr. Romano. It may be difficult to identify and study other exchanges that have the same criteria; time commitment, number of students involved, the cross-cultural contact component, institutional support, and pre-orientation training but do not have the key expertise and influence of an exchange organizer as this exchange program did.

2. Role of the Researcher

A second limitation was that I, as the researcher, was not involved in the process while the students were in Japan. The exchange process was based solely on the data collected from the journals and this has its weakness. The data gathered was dependent on the nature of the journal questions and I was not able to verify or clarify some of the data. The journals may not have provided enough data to determine the effects because journal analysis was done shortly after the students returned from Japan. This was a problem because I was unable to meet with students to clarify the meaning of the data because of the end of the school term. The students' handwriting was difficult to read and
they did not always provide enough for content for appropriate analysis. As well, the students were conscious that the journals were being read by a teacher and would later be evaluated by their English teachers and this may have effected the content.

A third limitation of this study was the reliability of the researcher. If this study was to be replicated, the researcher would need to be familiar with the host-culture. My familiarity helped in understanding the context of the student's experience. However at the same time, I brought my own biases, background, and experiences which may have influenced the interpretation of the students' meanings. My contact with Mr. Romano and our mutual interest and background in Japan helped me gain entry to the school site. This may have helped establish my credibility with the parents, students, and teachers because I had lived and worked in the culture with which they were unfamiliar. These factors would need to be considered by other researchers.

3. Methods of Data Collection

A fourth limitation of this study was the selection and number of journals. Originally, the journals were to be selected by taking names from a hat, but due to time constraints only six journals were selected this way and the remaining five were volunteered by the students. This may have weakened the reliability of the study.

A fifth limitation was the administering of the pre and post-measures. The pre-meaasures were administered at different times. But, the post-measures because of the time limitations were both administered at the same time. This inconsistency may have influenced the results. Also, the measures may not have been explained enough to the students. As well, the 'worldmindedness' measure although simplified to better suit the
age of the group may still have been difficult to understand. The students may have misunderstood the statements. Time limitations and school scheduling should have been considered, so that there could have been more consistency and explanation in administering the measures.

A sixth limitation was the pre and post-interview schedule could have reflected the foreshadowed questions and pre-determined categories more clearly. In addition, the journal analysis was done after the pre and post-interviews. This had its limits because I was unable to ask additional questions based on the journals in the post-interviews.

4. Analysis of the Findings

A seventh limitation was related to the analysis process. Categories were established from the literature before I began examining the data. I coded examples based on pre-determined categories related to 'cultural empathy', 'worldmindedness', 'anti-worldmindedness', foreshadowed questions, and later, the other categories that emerged based on the cross-cultural and intercultural communication literature. The definitions identified in the literature were used to code and categorize the data. This however has its limitations. I coded and categorized the data based on the literature and foreshadowed questions, but the interpretation of the students meanings may have been misinterpreted. Another researcher could interpret the data in a different way. This weakens the internal validity of this study.

A final limitation of this study is that certain factors such as; personality traits, cognitive traits, behavior traits, previous world views, and previous cross-cultural contact experiences that may have influenced the student group were not considered or
investigated in this study. It is difficult to know fully how and why the exchange effected the students without considering these factors.

The eight limitations that challenged this study have been described and they related to the uniqueness of the exchange, the role of the researcher, the methods of data collection, and the analyses of the findings. However, as Tesch (1991) sums up, there is always debate surrounding validity and replication of qualitative research. However the "data reduction process is what leads to a result that others can acknowledge representing the data" (p.305).
Chapter V. Conclusions and Recommendations

A. Conclusions

Hanvey (1979) states, "one of the cherished ideas of our times and earlier times is that contact between societies leads to understanding" (p. 8). This major assumption has been debated and investigated in cross-cultural research for the past fifty years (Selltiz & Cook, 1962; Kelman, 1962; Amir, 1969; Brislin, 1981; Furnham and Bochner, 1982). Yet, today in mission statements and educational objectives of exchange programs there is still the notion that the effects of the exchange will "promote understanding, tolerance, and friendship among nations" (UNESCO, 1991, paragraph 2). The purpose of this study has been to investigate the effects of the High Peaks Junior High School cross-cultural exchange on the 32 Canadian junior high school students who participated in a two week short-term program in Japan.

There has been a lack of "diverse methodologies" (Church, 1982, p. 563) used in previous cross-cultural research, and this study has diverged from this trend by using a multi-method approach. This enabled the researcher to examine the effects of the exchange prior, during, and after by using pre and post-measures, pre and post-interviews, and journal analysis. Through the examination and categorization of students' comments it became clear that this exchange program provided certain factors such as: intimate contact with the homestay family and institutional support such as daily activities with Canadian peers which helped to promote more awareness of cultural norms as well as awareness of similarities and differences. These are two measurable variables of 'cultural empathy' according to the intercultural effectiveness model of Kim (1988) and
Cui and Van den berg (1991). This exchange essentially effected the students by allowing them to have "perceptions toward the host culture that enable(d) the cultural strangers (students) to position themselves in a psychological orientation that (was) favorable (...)with that of the host culture" (Kim, 1988, p. 47). This study also provided insights into the factors of age and status level which contributed to some of the difficulties students experienced in the host culture. This study has built on adjustment theory (Church, 1982; Brien & David, 1971), cultural learning theory (Furnham & Bochner, 1982; Brislin, 1981) and Amir's contact hypothesis (1969). In addition it has supplied valuable information useful to cross-cultural exchange developers and educators.

This exchange program also contributed to the development of friendship and 'worldminded' views towards the host culture. The students wished to participate in the host culture and new friendships were formed as a result of the contact between the two cultures. At the same time, this study also found that students' tolerance varied towards new or unfamiliar things. Students made judgements towards the host culture which indicated a lack of understanding and lack of tolerance and flexibility especially towards different cultural values. The pre-training sessions tried to reduce students' anxiety by exaggerating the differences, but preconceptions and expectations students formed about the host culture contributed to judging the differences without tolerance. This study has tested Sampson and Smith's (1957) 'worldmindedness' and 'anti-worldmindedness' value orientation scale, and Hall (1966) and Hofstede's (1980,1983) cultural differential theory. This has contributed to understanding the positive and negative effects of an exchange.

It is evident that this exchange resulted in overall favorable cross-cultural contact with the host culture. Students on the High Peaks Exchange Program felt the experience
had been favorable because they had gained new knowledge about another culture and participated and made new friends in another culture. Moreover, this study tests and builds on adjustment theory because it confirms that the students experienced different stages of adjustment even in a brief two week period.

Overall this study has contributed to broader learning and understanding about the effects and affects of an exchange on young people. It is concluded that an exchange can provide a positive learning experience for young people because they can learn more about another culture. It can allow them to venture outside their own country with the help and support of others and to interact with people close in age and status from another culture. It can allow them to experience the diversity of actions and thoughts lived by other cultures which are both different and similar to their own culture.

This study has contributed to the intercultural education, multicultural education, and international education fields by allowing us to follow a group of young people as they embarked on a journey to another culture and discover the effects of journey on them. It has opened the door for other researchers to continue to contribute to these necessary and beneficial endeavors so that people can continue to work towards ways of having meaningful and positive contact between cultures and to encourage us as human beings or 'citizens of the world' to look beyond our own borders.

Although, this present study had its limitations, it is clear that the exchange effected the junior high school students. Further research could investigate the variables of age, ethnicity, gender, socioeconomic status, personality traits and cognitive traits and how they influence the students who participate in exchange programs. A typology could
be developed to identify the types of students that participate in exchanges and their perceptions of the host culture. Further comparative study could give consideration to the short and long term effects of exchange programs of different time spans and cross-cultural contact to examine more about the effects the length of stay. Further research of longitudinal studies and the factors that effect the sojourner's experience before, after, and during the exchange would also be of benefit to international educators and exchange programmers. Also, more pre-training material could be developed and tested using value orientation models, adjustment theory, and cultural differential theory for a framework. Finally, further research using a multi-method and multi-theoretical approach such as this one should be continued in the cross-cultural field and other related fields.

There are a number of recommendations which I have made specifically for the High Peaks Junior High School Exchange. However, these recommendations may prove useful to other cross-cultural educators, curriculum developers, and exchange programmers interested in cross-cultural exchanges.

B. Recommendations

1. During the pre-orientation more time could be spent on clarifying the objectives of the exchange. In the documentation, there are no clearly defined exchange goals or objectives. This could better assist in evaluating the program.

2. Material on value orientations could be introduced to provide some cultural background that students could than reflect upon in their journal. Students could be made aware of some of their values and biases prior to departure and their could be a journal
question. This would allow the students focus on different values they are discovering during the process stage. Upon returning home, students could then examine how their own biases affected their views. Example questions might be: what values did they learn about their host culture and how are the host culture's value orientation different and similar to their own value orientations?

3. More historical and traditional cultural information could be introduced prior to departure. This could provide factual information on the temples that students visit in Kyoto and Kamakura. Also, the organizers may decide to focus on two or three temples and have more in-depth study of these temples; so that the effect of the visits is not "its just a temple" (student #13) or "you have seen one temple, you have seen them all" (student #17). It might be interesting to introduce some background regarding the influences of Buddhism and Shintoism. Also, field trips could include a visit to a temple and contrast and compare this to a visit to a shrine.

4. Journal questions could focus more on students in the role of observer and participant-observer. Using ethnographic and survey research techniques that include an interview or survey may allow students to interact with their hosts, their Japanese billets, other Japanese youth, and Canadian students. Having students constantly compare and contrast may promote students to make judgements and generalizations based solely on their observations. This is fine, but there needs to be follow-up or some reflection of why or what they are basing it on. Instead students, could conduct an interview with their hosts and other host families, or survey the billets. From their results they could make tentative conclusions, being made aware of problems of generalizations. In the journals, students could construct or fill in a chart and then make a pie chart or bar graph to map
the results of their survey or interviews.

5. Parents and students put a lot of time into the exchange prior to departure. My impression was that students wanted to talk about and share their experience with me. I recommend that a parent and student night be arranged, where there is more time given to share photos and stories and to give more closure of the experience for the students, parents, and teachers who have committed themselves for two years to the exchange.

6. Based on my observations of this particular exchange I feel that the success of this exchange rests mainly on the shoulders of the teacher at High Peaks Junior High School who had created and developed the exchange program for over fifteen years. If this individual withdrew his support, I am unsure if the exchange program would continue. The relationship between Japanese and Canadians at the exchange school level is a delicate process and my recommendation is there needs to be cultural sensitivity at the individual and institutional levels, so that the relationships and contact can be established and maintained. I suspect that many Japanese/Canadian exchanges within British Columbia have been established because of the interest and commitment of one or two individuals who had prior background or contact with the Japanese.

7. With the study of one unique school exchange, my final recommendation for those interested in establishing and continuing an exchange program in Japan or another country would be that it is a long process which requires commitment, patience, and strong institutional support from the administration, teachers, students, and parents.
BIBLIOGRAPHY


(90)


Appendix A. Letter of Permission from School Board
December 10, 1993

Ms. Heather Barnes
1921 Bayswater Street
Vancouver, B.C.
V6K 4A6

Dear Ms. Barnes:

Thank you for your letter describing your research project, "The Effects of a Cross Cultural Exchange Program on the Students of a Junior High School" with supporting materials.

As this study is consistent with district policy and has the support of the building principal, Mr. G. Bouman, I am pleased to give you permission to proceed with your research. Please coordinate all student and staff contact through the office of the principal. Further, it is my understanding that participation by students in your study is voluntary and will not result in classroom disruptions. Before proceeding with your study be sure to discuss with Mr. Bouman his school's protocol for obtaining parental approval to allow students to participate in activities such as yours.

Once your study is complete, I would appreciate receiving a copy of your conclusions for the information of our district. If I can be of any further assistance in this research project, do not hesitate to contact me. Also, please forward to my office a letter of approval from your Ethics Review Committee.

Cordially,

B.R. Eyjolfson
Coordinating Principal

cc. G. Bouman, Principal, Boyd Jr. Secondary
    D. Macklam, Coordinating Principal

"OUR FOCUS ON THE LEARNER"
Appendix B. Permission Form to Parents
Dear Parents/Guardians:

I am interested in investigating the effects of a cross-cultural exchange program. The results of this investigation will assist in the design of future cross-cultural exchanges. To do this I would like to interview your child and have your child respond to two questionnaires before the exchange and after the exchange. The interviewer will ask your child what are the reasons he or she is participating in the exchange and how they feel before and after the exchange. The interviews will take approximately 1/2 hour. The two questionnaires will provide information about your child's world view and empathy for other cultures. The questionnaires will take approximately 15 minutes to complete. All responses to the interview and questionnaires will be kept confidential by assigning numbers to the subjects. A summary of the findings will be presented to the students, school, and parents. No students will be identified in any reports.

If you have any inquiries regarding this study please phone me at 737-6056 (home) or leave a message at 929-1544 (work). My Faculty Advisor, Dr. Jack Kehoe can be reached at 822-5287.
I understand that my child does not have to participate and I can withdraw my child from the interviews and questionnaires at anytime.

I acknowledge that I have read the consent form.

I (consent, do not consent) to have my child participate in this study.

Parent's signature ______________________
Appendix C. Permission Form to Students
Dear Students:

I am interested in investigating the effects of a cross-cultural exchange program. The results of this investigation will assist in the design of future cross-cultural exchanges. To do this I would like to interview you and have you respond to two questionnaires before the exchange and after the exchange. The interviewer will ask you what are the reasons you are participating in the exchange and how you feel before and after the exchange. The interviews will take approximately 1/2 hour. The two questionnaires will provide information about your world view and empathy for other cultures. The questionnaires will take approximately 15 minutes to complete. All responses to the interview and questionnaires will be kept confidential by assigning numbers to students. A summary of the findings will be presented to you, your parents, and the school. No students will be identified in any reports.

If you have any inquiries regarding this study please phone me at 737-6056 (home) or leave a message at 929-1544 (work). My Faculty Advisor, Dr. Jack Kehoe can be reached at 822-5287.
I understand that I do not have to participate and I can withdraw from the interviews and questionnaires at anytime.

I acknowledge that I have read the consent form.

I (consent, do not consent) to participate in this study.

Student's signature __________________________
Appendix D. Foreshadowed Questions
Foreshadowed Questions

Some of the foreshadowed questions generated by the literature review were:

1. What feelings about entering the host culture might be expressed by students prior to departure?
2. What expectations might students have prior to departure?
3. What preconceptions might the students have towards the host-culture prior to departure?
4. What cultural differences are identified by students prior, during, and after the exchange?
5. What similarities are identified by students prior, during, and after the exchange?
6. What examples of awareness of cultural norms are identified by students?
7. What possible changes might students think will take place in themselves prior to departure?
8. What judgements might students make towards the host-culture prior, during, and after the exchange?
9. What feelings about the exchange program might be identified by students prior to departure?
10. What difficulties in the host-culture might be identified by students?
11. After re-entry, did students feel their previous expectations were met or not met by the exchange?
12. What examples of flexibility towards the host culture might be identified during and after the exchange experience?
13. What examples of willingness to participate in the host-culture might be expressed
by students?

14. What examples of openness towards friendship with host-culture might be expressed by students?

15. What perceived changes might the students feel had occurred upon re-entry?

16. How might students feel about the experience upon re-entry?

17. How might the students reflect on their experience?

18. What stages of adjustment might students identify?

19. What cultural values about their own culture or the host culture might students identify?

20. What examples of feelings towards the peer group might be identified by students?

21. What examples of awareness of different status levels are identified by students?
Appendix E. Pre & Post-interview Questions
Interview Questions

A. *Pre-interview - Prior to exchange: You are going on a journey.*

1. What do you expect to experience in Japan? (concerns, worries)

2. What are your reasons for participating on this exchange?

3. As the day comes closer to leave on your adventure, what are your feelings about going?

4. How do you feel this trip is going to change you?

5. What is your impression about:
   a) the Japanese way of life,
   b) the Japanese family,
   c) the Japanese education system?

6. What similarities do you think there are between Canada and Japan; and you and your billet?

7. What differences do you think there are between Canada and Japan; and you and your billet?

*Other topics:* (billet, age, previous travel, Japanese-Canadian influence, clarification re: orientation and process, family influence, Japanese language)
B. Post-interview - after the exchange: Reflecting back on your experiences in Japan.

1. Were your expectations met? Can you explain. (highs and low points)
   Reference to previously stated expectations notes

2. How do you feel about your experiences in Japan? Generally

3. How have you changed? (reference to previous expectation)

4. What is your impression now of:
   a) the Japanese way of life,
   b) the Japanese family,
   c) the Japanese education system?

5. Before I asked you what similarities and differences there were between Japan and Canada, you and your billet. (reference to previous comment)
   Now, what similarities and differences did you find and experience in Japan?

6. How do you feel about the exchange experience now?

7. Can you give me an example of something you did that was new and you didn't know what would happen?

8. Now that you have gone to Japan, if you could have known something beforehand in the pre-orientation sessions what would it be?

9. Would you recommend this exchange to your friends? Why?

Other topics: (billet, family, feelings, explanation of example, religion, tourist, temples, city, Tokyo, Japanese-Canadian, language, difficulties.)
Appendix F. Empathy Measure
Interpersonal Reactivity Index

The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you choosing the appropriate letter on the answering sheet next to the item number. READ EACH ITEM CAREFULLY BEFORE RESPONDING. Answering as honestly as you can. Thank you!

1. I often have tender, concerned feelings for people less fortunate than me.
2. I sometimes find it difficult to see things from the "other guy's" point of view.
3. Sometimes I don't feel very sorry for other people when they are having problems.
4. I try to look at everybody's side of a disagreement before I make a decision.
5. When I see someone being taken advantage of, I feel kind of protective towards them.
6. I sometimes try to understand my friends better by imagining how things look from their perspective.
7. Other people's misfortune do not usually disturb me a great deal.
8. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments.
9. When I see someone being treated unfairly, I sometimes don't feel very much pity for them.
10. I am often quite touched by things that I see happen.
11. I would describe myself as a pretty soft-hearted person.
12. When I'm upset at someone, I usually try to "put myself in his shoes" for a while.
13. Before criticizing somebody, I try to imagine how I would feel if I were in their place.
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Appendix G. Worldmindedness Measure
Social Attitudes Scale

Carefully read each item and indicate on the answer sheet the degree to which you agree or disagree with the statement.

ITEMS
1. Our country should have the right to prohibit certain racial and religious groups from entering to live.
2. Immigrants should not be permitted to come into our country if they compete with our own workers.
3. It would be dangerous if every person in the world had equal rights.
4. Our country is probably no better than many others.
5. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.
6. We should be willing to fight for our country without questioning whether it is right or wrong.
7. Foreigners are a problem because of their religious beliefs.
8. Immigration should be controlled by the United Nations rather than by each country on its own.
9. Canada should give no foreign aid to poor countries.
10. It would be better to be a citizen of the world than of any particular country.
11. Our country should refuse to cooperate in abolishing the military.
12. Any healthy individual, regardless of race or religion, should be allowed to live wherever he wants to in the world.
13. If necessary, we ought to be willing to be less well off and to cooperate with poorer countries so that they are equally well off.
14. Some races ought to be considered naturally less intelligent than ours.
15. Our schools should teach the history of the whole world rather than of our own country.
16. An international police force ought to be the only group in the world allowed to have arms.
17. Our country should permit the immigration of foreign peoples even if we are less well off.
18. All national governments ought to be abolished and replaced by one central world government.
19. Being loyal to Canada should be a primary aim of education so our children will believe our country is the best in the world.
20. It would be a good idea if all the races were to intermarry until there was only one race in the world.
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Appendix H. High Peaks Journal Questions
High Peaks Journal Questions

Day 1:
Tell about the experiences you expect to have while in Japan. Consider the people, customs, and lifestyles.

Day 2:
1) What differences are there between Japanese and Canadian custom?
2) What are your reactions to these differences?

Day 3:
Identify the feelings that you have as a stranger in a foreign land. Do you feel isolated? Secure? Explain.

Day 4:
1) Create a data bank of information about your host family by brainstorming. Add to this information their address, phone number, and details about family members and their home.
2) After you have compiled this information, what are some similarities and differences between your home and that of your host family?

Day 5:
Describe the neighborhood surrounding your host family's home. Identify business and recreation facilities too. Make comparisons with your neighborhood.

Day 6:
Write an imaginary letter to your parents explaining what Jonai School looks like, both inside and outside. Include comments on the Japanese students' involvement in school life, the classes taken and the teachers' methods.

Day 7:
Using the following three headings (PLUS '+', MINUS '-', INTERESTING '**') classify and describe your reactions to the new types of food you have tried in Japan. Then write a paragraph or poem telling about the best or worst food you have experiences this far in the trip.

Day 8:
1) Using a Venn Diagram, compare and contrast the relationships between Japanese adults and young people.
2) Write a paragraph explaining how these relationships are the same as, and different from those of Canadians. Identify favorite Japanese sports. What attitudes do the Japanese show towards winning? losing? Explain.

Day 9:

Day 10:
You have now had many opportunities to observe the culture surrounding you. Comment on cultural similarities and differences between Japan and Canada. (e.g. the pace of life, entertainment, use of leisure time, etc.)

Day 11:
Comment on the role that transportation plays in the Japanese lifestyle. (e.g. cars, trains, bikes, roadways...)

Day 12:
What similarities and differences do you notice between Japanese and Canadian teenagers with regards to clothing and fashion? Describe traditional Japanese clothing and design a 'traditional' Canadian outfit.

Day 13:
Japan is a country of contrasts. Give some examples (modern/traditional; loud/quiet; busy/slow; old/new...) Which seem to be the most dominant?

Day 14:
Write a letter to your host thanking them and explaining which experience, or incident, impressed you the most while you were in Japan/ Explain why the incident will have a lasting effect on your life. (You are to copy this letter and send it to your host.)
Appendix I. Transcript of an Interview
Interview #1 : 02923

Before going to Japan.

Q: What do you expect to experience when you go to Japan?
A: I'm not sure. I'm expecting something totally different. Something I'm not use to. I'm kind of nervous.

Q: What are you nervous about?
A: In the meetings before they tell us about bowing, about bowing the right way if you bow the wrong way it's disrespectful. About the thongs, sandals. You know if you do all the wrong stuff your not a nice person. Remembering everything at once.

Q: Is your concern with all these things because of what your learning in your orientation? Lunch meetings or is it something you have heard from other people, or something you've read about?
A: I know that Japan is perfect, is everything is good there. When the people came last year to our house they said everything is free here. They said, "you are so free here". It's not so pushed out.

Q: Your nervous about things people will expect of you? Or what they do in Japan?
A: Yes, I heard about people in the past and I don't want to ruin it for those in the future. I don't want them to think "oh Canada".

Q: You want to follow some of the things and also make a good impression?
A: Yes, that's right.

Q: When you said you had someone come and stay with you was it a student from the school you are going to?
A: Yes, we started pretty well last October. We worked almost two years and they came last May. We went this May. Next year they will come.

Q: You had one student. Was she the same age as you?
A: She was nearly the same age as me. She was fourteen, and I am fifteen.
Q: Is Jonai is 7,8, &9?
A: No, 8,9, &10. But, her school is 7, 8, & 9. So, I probably only see her once when I go there to see her family. We became pretty friends.

Q: When you think of this exchange what are your reasons for going?
A: It is the experience.

Q: What kind of experience do you mean?
A: I know this once in a life time opportunity, so it's here and I want to take it well I can. I know that when I'm married I want pack up and go to Japan. It's just so totally different.

Q: As the day gets closer, what are your feelings about going?
A: I'm a momma's little girl. I'm scared of leaving my mom and dad for two weeks and being so far way. I don't any Japanese at all, so I'm worried about finding my way around. I one of those kinds of people who thinks of all the possible things that can happen. I'm playing them in my mind now. Like wearing jeans to school. I don't own any other clothes. I am pretty much a slob. I just went to buy new clothes; shorts, pants, clothes that were cool, but also cool so I wouldn't get too hot.

Q: Your changing your wardrobe a bit?
A: Yes, but I don't know how to sit in them.

Q: Generally, your worried about leaving home, fitting into things, and changing some things. Is this your first time away overseas?
A: I've been to the States.

Q: It's your first time to be away from home for an extended period of time?
A: Yes.

Q: Do you think this trip will change you?
A: Yes. It will probably give me more confidence in myself. I know when I went to Calgary by myself for waterpolo. Last year my mom came, but this year she didn't. It made me think I can stay away from her. It actually gave me a little more confidence, but that was only for four days. But, this is for two weeks. I know if I can do it for two weeks I know I can do it for pretty well for any time. But, I probably will look at things differently. I probably will watch how

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they respect other people there, and I'll probably come back with more respect myself.
Q: So you mean, how they treat others in their own culture rather than seeing it here?
A: Yes.
Q: What is your opinion of Japanese people?
A: I think they are really nice and caring. I think if I do bow the wrong way, I think they probably will understand that she doesn't know what she's doing. I think they will be helpful, caring, and if I need help they'll be willing to give it to me. They'll be trying to speak my language rather than me trying or failing at theirs. I think they'll be really nice.
Q: What is your opinion of Japanese culture, or their way of life in general?
A: They people their mind to something and they won't stop until they get it.
Like Achika, she had three different schools. She had her night school three nights a week, regular day school like me, and then her weekend school. That just blew my mind. I just could not do that. I just don't know how she did it. She didn't have a problem with it. It just shows how determined and hard working they are.
Q: Do you have any other impressions? Any other impressions you may have of Japanese way of life?
A: It is very important to them, there religion and culture.
Q: What are your impressions of the Japanese family?
A: That they spend a lot of time together. Achika lived with her grandparents, and I think they had a bigger house than other people. They spent lots of time together as a family.
Q: What's your impression from what you have heard and learned from Achika about the Japanese education system?
A: I think it will be totally different than ours. Completely. In school here, I doodle or talk with my friends, but I'm not totally listening. I think when I see a class in Japan, the students will be paying attention and wanting to learn.
Q: You have mentioned lots of differences. Anything you think will be similar?
A: Yes. I think Achika and I had a lot in common. We both loved our music and she loved to shop, shopping. She wanted to have fun. The night before she left she was crying and crying. She said how much freedom we had here in Canada. She'd never had that much fun. She was into sports and so am I.

Our ages, would naturally let us have something in common. We took them to Playland. They just had fun, like us. We were similar in what we want out of life.
Appendix J. Coding Scheme
## Coding scheme

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* = indicates number of examples indicated by student
Appendix M. Post-interview Category Chart
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A = Student absent on both post-interview days.

* = indicates number of examples indicated by student
Appendix N.  Written Description of Students
Student Description

The whole exchange group consisted of 35 students. However, only 32 consent forms were received. There were 16 males and 16 females, 17 grade 10 students, and 15 grade 9 students. Ethnicity was a variable of interest to the researcher due to the multicultural make-up of the exchange group. There were 6 Japanese-Canadian, 7 Asian-Canadian, 4 Asian non-Canadian born, and the remaining 15 students were categorized as non-Asian Canadian-born.

Interviews

The nine selected for the interview consisted of 3 males and 6 females, 2 Japanese Canadian, 2 Asian-Canadian, 1 Asian non-Canadian born, and 4 non-Asian Canadian-born. Six students interviewed were in grade 10 and three were in grade 9.

Of the 9 students interviewed, 3 had previously been out of North America. Student #7 had travelled to Japan alone and met his family later, student #8 had been on a school exchange to France, and student #4 was from Singapore and had travelled to Indonesia. None of the students had travelled or been away from their families for more than eight days with her family. 5 students were studying Japanese and 3 of the 5 studying Japanese had been previously overseas. 8 students had been involved in the exchange from the beginning and all 8 had previously hosted a Sakura billet. Student #4 had recently joined the exchange and had not hosted a Japanese billet. This student was born outside of Canada and had lived in Canada for four years. Student #3 Japanese-Canadian student interviewed was billeted with a female Japanese billet. This happened on separate occasions to three male students of the thirty-five exchange students.
Journals

The 11 students whose journals were analyzed consisted of 6 male students and 5 female students. Three of the journal students were also pre and post-interviewed; student #2, #5 and #8. There were 2 Asian-Canadian, 1 Japanese-Canadian, 2 Asian non-Canadian-born, and 6 non-Asian Canadian-born. There were 7 grade 10 students and 4 grade 9 students. 2 of the 11 students were studying Japanese and 3 of the 11 had been out of North America, but with family members.
Appendix O.  Description Chart of Students
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