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

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Abstract

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

要旨

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

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

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

Empathy in Education

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

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

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

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

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

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

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

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

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

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

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

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

The Database of Immigrant Narratives

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

The occupations of interviewees represent a wide range of economic sectors, including manufacturing, agriculture, healthcare, education, business, and the service industry. Completed with funding by the Japan Society for the Promotion of Science (JSPS) Grant-in-Aid for Scientific Research and the Japan Ministry of Education (MEXT), Kakenhi 21K13084 (2021-24), all interviews were conducted between August 2021 and March 2022.
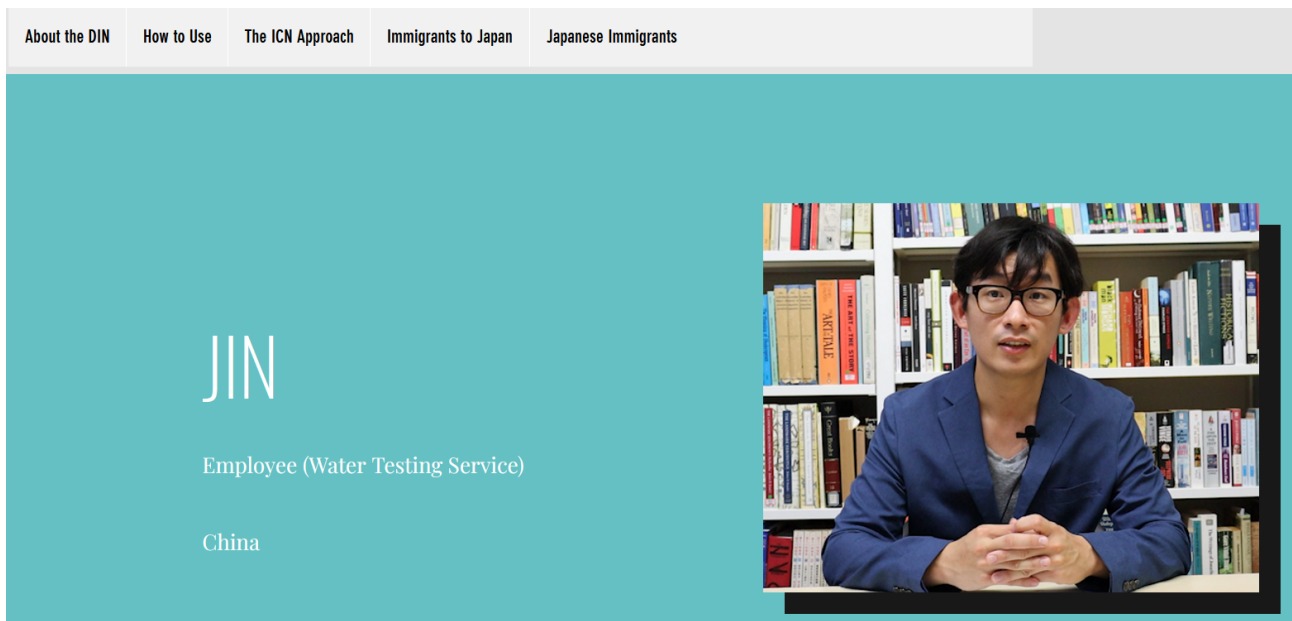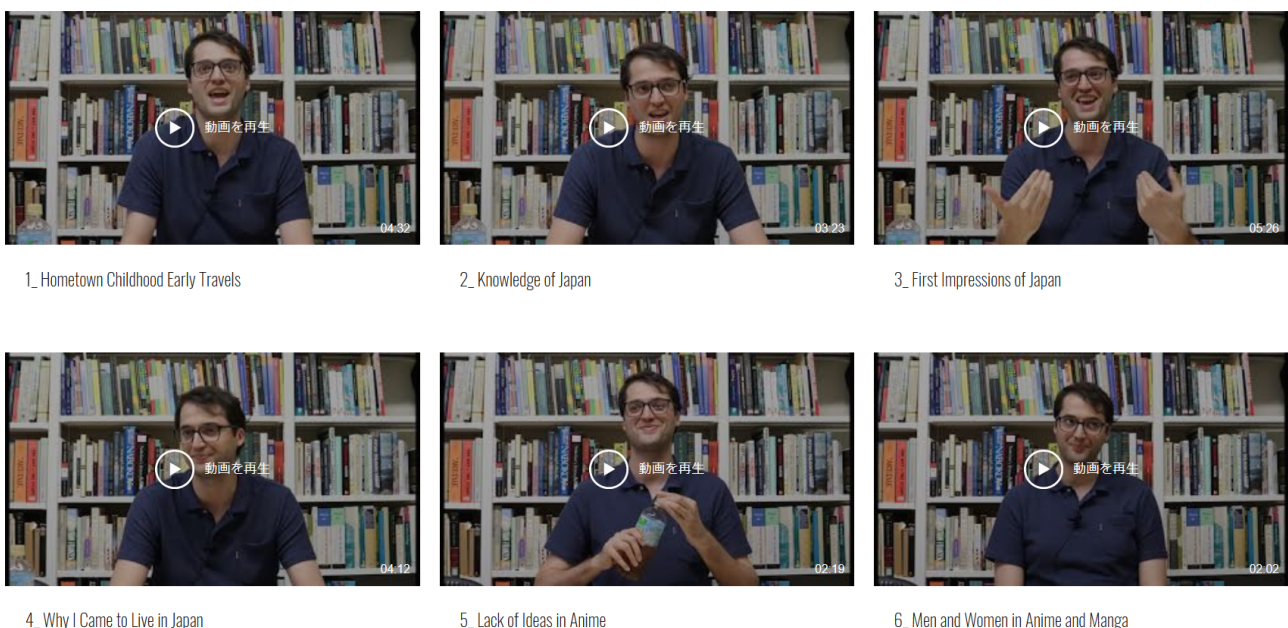
Figure 1:

The DIN interface

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

Figure 2:

Video clips organized by question

1_ Hometown Childhood Early Travels

2_ Knowledge of Japan

3_ First Impressions of Japan

4_ Why I Came to Live in Japan

5_ Lack of Ideas in Anime

6_ Men and Women in Anime and Manga

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

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

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

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

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

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

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

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

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

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

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

Participants and Procedure

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

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

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

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

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

Table 1:

Class themes in the second semester

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

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

Data Collection

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

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

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

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

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

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

Table 2:

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

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

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

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

Student Exit Survey

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

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

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

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

Table 3:

Exit Survey Question Three

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

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

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

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

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

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

Table 4:
Exit Survey Question Eleven

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

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

Discussion

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

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

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

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Appendix A

Interview Questions

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

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

Appendix B

The Scale of Ethnocultural Empathy (SEE)

1.   I feel annoyed when people do not speak standard Japanese.
ヘンな日本語（非標準日本語）を聞くといらいらする。

2.   I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.
私たちとは人種、言語、文化が異なる人たちの社会的・政治的に重要な出来事については あまりよく知らない。

3.   I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
人種、言語、文化が異なる人たちが直面している差別問題に関する映画を見たり、本を 読んだりすると胸が痛む。

4.   I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
集団の中で、自分が他の人とは人種、言語、文化が異なる唯一の人間であるということ はどんな感じなのか理解できる。

5.   I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak Japanese.
人種、言語、文化が異なる人たちが日本語をどんなに上手に話せるとしても、その人た ちと話をしていると違和感がある。

6.   I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
異なる人種、言語、文化が理由で自分たちは正当に扱われていないと思っている人たち の気持ちを私は理解できる。

7.   I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
日本では人種、言語、文化が異なる人たちに対する組織的な差別（地域・学校・職場） があることを私は認識している。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

　人種、言語、文化が異なる人たちに対する差別的発言については気にならない。

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

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

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

　人種、言語、文化が異なることで悩みもがいている人の苦しみを分かち合える。

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

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

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

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

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

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

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

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

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

　私が人種、言語、文化が異なる人たちと同じ立場になることは想像しにくい。

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

　大勢の人種、言語、文化が異なる人たちに囲まれると不安になる。

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

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

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

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

Appendix C

Exit Survey

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

1. インタビュー（インタビュー対象者）の中で、最も興味があった人ベスト3を教えてください。

2. またなぜ彼らに興味が沸きましたか？

3. 反対に面白くなかった、または役に立たなかったインタビューを教えてください。

4. またなぜ、面白くなかった・役に立たなかったのか教えてください。

5. 授業では動画を見て、話し手が言っていることを理解するところから始めましたが、そのうえで問題点など感じましたか？例：動画時間が長かった。　発音、言葉が聞きづらかった。などまた、どのようにすれば理解しやすくなると感じましたか？

6. インタビュー動画は、その内容をテーマごとに分けることで色々な見方が出来るようにしました。あなたは、次のどちらの方を選びますか？
   a) 1人の話し手を選び、最初から最後までを通して見る。
   b) 内容のテーマを選び、複数の話し手の動画を見る。
   c) その他
その他の場合、以下に説明をお願いします。

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

8. 今回、YouTubeの字幕機能を使いました。この字幕は理解するうえで十分でしたか、それとも各動画に正式な字幕を作成すべきだと感じましたか？
   a) YouTubeの字幕機能は十分
   b) 正式な英語字幕を作成するべき
   c) 日本語の字幕を作るべき
   d) えいごの字幕も日本語の字幕も作る必要はない

9. できるだけ英語を取り入れた授業に心がけました。この授業で日本語の教材（説明、質問、ワークシート）が必要だと感じましたか？それとも時々、授業内で日本語のディスカッションを取り入れる方がいいと感じましたか？

10. 動画のオンラインデータベースは使いやすかったですか？もっと、こうした方が使いやすいというご意見あれば教えてください。

11. この授業があなたにとって興味深いものであったならいいと思っています。ただ、もしそうでなければ色々と修正を加え、より良い授業にしていきたいと考えていますので、皆様が考える私に出来る事があれば是非教えてください。

アンケートご協力、ありがとうございました。

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