



Classroom Ideas

Scaffolding the Meta-language of Study Abroad

Tim Newfields (Toyo University)

Culture shock is a frequent experience of many students venturing overseas, yet all too often study abroad pre-departure programs do not prepare participants to deal with the range of different emotions they are likely to encounter while living in a foreign culture for an extended period of time. This activity describes one way of scaffolding some concepts about cross-cultural adjustment that are common among overseas sojourners. From the onset, let me make it clear that the model presented in this activity – which is based on ideas by Lysgaard (1955) and Gullahorn & Gullahorn (1962) – is nothing but a "useful myth" that might explain some aspects of many sojourners' experiences overseas. It should also be noted that competing models, such as those of Lesser and Peter (1957, cited in Li p.71), Bennett (1993), Kim (2001), and Bridges (2009), exist. Personally, I contend that all universalist models of cross-cultural change are problematic if examined closely. The range of experiences that can occur during study abroad are too complex and multi-dimensional to fit neatly into a single model. However, this does not imply that models are not without value. To the contrary, they are an expedient - perhaps even necessary - way of organizing concepts and interpreting outcomes. The crucial caveat to remember is that the theories presented here are merely convenient simplifications.

Target Audience and Time Frame

This activity is designed for Japanese students with CEFR B1 - B2 English proficiency levels who are planning to study abroad in the near future. It can be done in a single session or over several sessions. The activity was designed for participants who are fluent in Japanese. However, it could be adapted for those with mixed linguistic backgrounds by only using English. In such cases, additional time may be needed to cover all of the material adequately. Please note that the activities in Handouts 3 and 4 could be assigned as homework if this material is covered over multiple sessions.

Materials Needed

Four handouts are used in this activity:

- **Handout 1** is a vocabulary sheet designed to cover some core vocabulary pertaining to study abroad. It provides some lexical items that may be useful when describing overseas experiences in English. Many Japanese lack a meta-linguistic framework to describe their overseas experiences in English and Handout A covers a good deal of socio-cultural jargon to fill that gap. Each participant should receive one copy of this handout, which is in Appendix A.
- **Handout 2** is an information gap activity based on a mini-lecture about cross-cultural adjustment. Half of the participants should receive the *Student A Handout* and the other half the *Student B Handout*. Since each version contains different blank spaces, the presenter should have both versions.

Few students in Japan are accustomed to listening to lectures in English. This short lecture describes the cross-cultural adjustments of the author in Japan over the last thirty years within the framework of Lysgaard's (1955) U-Turn Hypothesis. Chances are you will want to revise the material to describe your own overseas sojourner experiences. If you prefer, you could also present those experiences in terms of a different theoretical framework. This handout, which appears in Appendix B, represents but one of many possible ways of describing cross-cultural experiences. No claims are made that it will apply to all long-term foreign residents. Instead, I

prefer to frame the material in terms of probabilities: certain experiences become increasing likely over long periods of time. To keep it relevant, mention how Japanese venturing overseas often go through some similar experiences as foreigners coming to Japan.

- **Handout 3** is an interpretative exercise consisting of sixteen statements made by various visitors to Japan at different points after their arrival. The task is to interpret each statement in light of the theoretical framework that was presented in the mini-lecture. If you wish, you can broaden this task to consider how gender, race, and nationality might impact the likelihood of any given statement being made. Not all of the statements have clear "answers"; some of the statements could be made by people at various stages of cross-cultural adjustment. This underscores how data does not necessarily fit neatly into theoretical models.

What I prefer to do when guiding this activity is to suggest that novice sojourners and long-term residents are *likely* to make different statements. I mention that these statements were selected to generate discussion, not issue edicts. Each participant should receive one copy of this handout, which can be found in Appendix C.

- **Handout 4** consists of some cross-cultural discussion questions utilizing the vocabulary mentioned in Handout 1. The first part of this handout consists of eight opinion statements about Japan vis-à-vis other nations. The task is to agree or disagree with each statement, then offer support for chosen stances. Many Japanese EFL students have difficulty providing convincing rhetorical support for their opinions. For this reason, one goal of this activity is to practice supporting viewpoints.

The second part of this handout consists of twelve open-ended questions about cross-cultural issues. If your audience is primarily non-Japanese, you will surely want to change many of these questions. Each participant should receive one copy of Handout 4, which can be found in Appendix D.

Procedure

The following six steps is one way of doing through this activity:

- First, go over the vocabulary items in Handout 1, matching the eighteen target vocabulary items with approximate English definitions and (if you wish) cognates in the participants' native language. Depending on the class level and size, this can take anywhere from ten to twenty minutes.
- Next, mention how some scholars believe that people living overseas tend to go through stages of cross-cultural adjustment. Introduce one model for classifying sojourner experiences, and mention that it is not without critics. For example, the model I introduced has been criticized by scholars such as Church (1982), Furnham and Bochner (1986), Ward, Okura, Kennedy, and Kojima (1998), as well as Berardo (2007). However, the purpose of this activity is not to critique any model in depth: it is simply to learn some core vocabulary and one way of interpreting study abroad experiences that may be historically interesting.

After distributing one version of Handout 2 to half of the class and the other version to the other half, give a short talk about your own experiences in a foreign culture. The lecture should be under ten minutes long. I prefer to present the information twice – once at natural speed without pauses to allow listeners to focus on global comprehension, then again with pauses to enable them to pick out details. If you want to shift the focus to solely on developing macro-listening skills, Handout 2 could be revised. Handout 2 is in an information gap activity format, so Students A and B can easily corroborate each other's comprehension. After giving the lecture twice, allow time for confirmatory questions and inquiries from participants before moving onto the next phase of this activity.

- The next challenge is to see whether or not listeners can apply the theoretical model in Handout 2 to diverse statements made by foreign residents in Japan, which appears in Handout 3. Belief in the model itself is not essential. In terms of Bloom's Taxonomy of Learning Objectives (1956), the goal now is to ascertain whether the previously discussed theory can be *applied* to some actual experiences.

If working with a class of roughly thirty participants, I prefer to have one pair interpret just one of the sixteen statements on Handout 3 each, then share their views with the class as a whole as a sample response. Please note that it is not essential to cover all of the statements - the general pattern becomes soon evident: novice sojourners appear to be more apt to make ethnocentric statements, while long-term sojourners may be more likely to make ethnorelative ones (Bennett, 1986, 2004). Depending on the class level and size, this phase likely takes 20-35 minutes.

- The next task is to have participants discuss the eight opinion statements on Handout 4 in pairs or small groups. Ideally, they should share their views with the entire class. As an affordance, I modeled two possible ways to responding of the first statement, then had participants discuss the remaining seven statements in groups of 3 or 4 for about ten minutes. Finally, I asked representatives of each small group to present their arguments for or against a given statement to the entire class. To be candid, many of the students had difficulty doing this; it seems effective rhetorical delivery is a long-term goal that cannot be learned in one or two lessons.
- The second part of Handout 4 can be covered in various ways. If 15 to 20 minutes is available, participants can discuss the questions in pairs or small groups, then share their views with the class as a whole. If there is not sufficient time, one option would be to have students choose 3 or 4 questions that look interesting and email their responses to each other.
- Although I did not solicit any systematic feedback about this activity, many teachers may want to do so. Appendix E lists a possible feedback form that could be completed at the end of the session. When I did this activity in 2014, a general feedback form was distributed at the end of the three-day program. Unfortunately, I did not receive detailed feedback about this activity other than it was "highly rated" by the participants.

Limitations

This article has mentioned one way of helping Japanese students who are planning to study abroad to describe and interpret some possible overseas experiences in English. It has also touched upon issues concerning internationalization within Japan. Although the model used in this activity is of questionable validity, it is not necessarily without merit. The model by Lysgaard (1955) and Gullahorn & Gullahorn (1962) does provide some useful meta-language and its concepts can be scaffolded to help those venturing to other countries narrate some of their experiences in a target language. Personally, I prefer to think of this activity as a sort of "folklore lesson" - the framework presented is appealing in its simplicity and it may have some useful vocabulary, but the model itself is inadequate in many ways.

Realistically speaking, I question the value of any single lesson pre-departure activity. As Csordas (1999) and Montrose (2012) point out, living in a foreign culture involves a lot of experiential and embodied learning - not just intellectual realizations. For that reason, I believe that simulations such as Ecotonos (Hofner-Saphiere, 1989), NaZa NaZa (Newfields, 2001), or Barna (Thiagarajan, 2006) should be part of an effective pre-departure training program, in addition to cognitive details about culture and language. Moreover, pre-departure training programs, in my view, need to be at least one semester in length and include a semester-length post-return orientation. Needless to say, economic constraints have shrunk the pre-departure and post-return programs at many institutions. As a consequence, the range of interactions that study abroad participants engage in while overseas is often limited. There is also a tendency to "shoebox" those experiences (La Brack, 2012 cited in Scharbert, 2015, p. 33) upon returning home. Post-return programs should foster ways of incorporating them into an evolving sense of self - or perhaps we

should even be bold enough to use the term "selves." Switching languages does not merely involve changing words; it also involves enacting different culturally-mediated roles and joining wider discourse-streams. In this sense, code-switching can be regarded as a sort of socially-embedded identity performance.

Further Reading

- Bennett, M.J. (1986). A developmental approach to training intercultural sensitivity. *International Journal of Intercultural Relations*, 10 (2) 179-186. doi: 10.1016/0147-1767(86)90005-2
- Bennett, M.J. (1993). Cultural marginality: Identity issues in intercultural training. In R. Paige (Ed.) *Education for the intercultural experience* (pp. 109-136). Yarmouth, ME: Intercultural Press.
- Bennett, M.J. (2004). Becoming interculturally competent. In J.S. Wurzel (Ed.) *Toward multiculturalism: A reader in multicultural education*, 2nd Edition. (pp. 62-77). Newton, MA: Intercultural Resource Corp.
- Berardo, K. (2007). *Evaluating study abroad's past, fashioning its future - caution: 'u' and 'w' curves ahead!* Presentation at CIEE 2007, Toronto, Canada. Downloaded from <http://www.culturocity.com/pdfs/CIEEPresentationBerardoLaBrack.pdf>
- Bloom B. S. (1956). *Taxonomy of educational objectives, Handbook I: The cognitive domain*. New York: David McKay. (republished in 1984 by Pearson Education).
- Bridges, W. (2009). *Managing transitions: Making the most of change* (3rd edition). London / Boston: Nicholas Brealey.
- Church, A, T. (1982). Sojourner Adjustment. *Psychological Bulletin*, 91 (3) 540–572. doi:10.1037/0033-2909.91.3.540
- Csordas, T.J. (1999). Embodiment and cultural phenomenology. In G. Weiss & H. F. Haber (Eds.), *Perspectives on embodiment: The intersections of nature and culture*. New York: Routledge.
- Furnham, A., & Bochner, S. (1986). *Culture shock: Psychological reactions to unfamiliar environments*. London: Methuen.
- Gullahorn, J. R. & Gullahorn, J.E. (1962). An extension of the U-curve hypothesis. *Journal of Social Issues*, 3, 33–47.
- Hofner-Saphiere, D. (1989). *Ecotonos*. Leawood, KS: Nipporica Associates.
- Kim, Y. Y. (2001). Intercultural adaptation: An interdisciplinary overview. In W. Gudykunst & B. Mody (Eds.), *Handbook of international & intercultural communication* (pp. 259-273). Thousand Oaks, CA: Sage.
- Li, D. (2012). Culture Shock and Its Implications for Cross-Cultural Training and Culture Teaching. *Cross-Cultural Communication*, 8 (4) 70-74. doi: <http://dx.doi.org/10.3968%2Fj.ccc.1923670020120804.1433>
- Lysgaard, S. (1955). Adjustment in a foreign society: Norwegian Fulbright grantees visiting the United States. *International Science Bulletin*, 7(1) 45-51.
- Montrose, L. (2002). International study and experiential learning: The academic context. *Frontiers: The Interdisciplinary Journal of Study Abroad*, 8 (2) 1-15. Retrieved from http://www.frontiersjournal.com/issues/vol8/vol8-08_montrose.pdf
- Newfields, T. (2001). NaZa NaZa: A classroom adaptation of a cross-cultural training simulation. *Journal of Nanzan Junior College*, 29, 107-129. Retrieved from <http://www.tnewfields.info/Articles/naza.htm>
- Scharbert, K. (2015) *Reintegration der Mitarbeiter nach Auslandsentsendung: Parallelmodell für die Praxis* [Re-intergration of employees posted overseas: Parallel models of Practice]. Hamburg: Diplomic Verlag.
- Thiagarajan, S. (2006). *Barnha 25th Anniversary Edition: A simulation game on cultural clashes*, 3rd Edition. Boston, MA; Intercultural Press / Nicholas Brealey Pub.
- Ward, C., Okura, Y., Kennedy, A., & Kojima, T. (1998). The U-curve on trial: A longitudinal study of psychological and sociological adjustment during cross-cultural transition. *International Journal of Intercultural Relations*, 22 (3) 277-291. doi: 10.1177/1475240911435867

Appendix A

Handout 1: VOCABULARY PRE-LISTENING EXERCISE

INSTRUCTIONS: Match the words on the left (1-18) with the descriptions in the center (a-r) and the Japanese on the right (ア～ツ). The first two terms are already done.

WORD	APPROXIMATE MEANING	RELATED JAPANESE TERM
(1) adjustment [n]	(a) <i>a fight, battle, or unfriendly encounter</i>	(ア) 印象、感じ、心証
(2) adaptation [n]	(b) <i>after returning, following a return back home</i>	(イ) 適応、順応
(3) bewildered [adj]	(c) <i>become unable to change, become rigid [opposite: become more flexible]</i>	(ウ) 帰った後
(4) bother [v, n]	(d) <i>before going to a destination [opposite: post-return]</i>	(エ) 化石化する
(5) confrontation [n]	(e) <i>communicate or be directly involved in [opposite: be disengaged]</i>	(オ) 調整な、調節、整合
(6) (be) displace(d) [v, adj]	(f) <i>feel confused, uncertain, or unsure of</i>	(カ) 軽薄な、浅い、表面的な
(7) fossilize (-ing) [v]	(g) <i>annoyance, unmet expectation, dissatisfaction</i>	(キ) 軌道、軌跡
(8) frustration [n]	(h) <i>gut feeling, perception, sense, opinion</i>	(ク) 欲求不満
(9) hostility [n]	(i) <i>made simpler or easier, streamlined</i>	(ケ) 交流する
(10) impression(s) [n]	(j) <i>feel out of place or unsettled [opposite: feel at home]</i>	(コ) 出発前
(11) interact [v]	(k) <i>be in the majority, [opposite: be in a minority]</i>	(サ) 対立、対決
(12) post-return [adj]	(l) <i>path, course, route, direction</i>	(シ) 当惑する、五里霧中で
(13) pre-departure [adj]	(m) <i>step, phase, period</i>	(ス) 単純化された
(14) predominate [adj, v]	(n) <i>surface, shallow, sketchy [opposite: deep]</i>	(セ) 敵意、敵対、反目
(15) simplified [adj]	(o) <i>the process of getting used to a new situation</i>	(ソ) 煩わす、乱す
(16) stage [n, v]	(p) <i>the process of becoming better suited to an environment</i>	(タ) (人が)場違いや身の置き所がない
(17) superficial [adj]	(q) <i>annoyance, dissatisfaction, unmet expectation(s)</i>	(チ) 段階
(18) trajectory [n]	(r) <i>unfriendliness, ill feeling [opposite: amity]</i>	(ツ) 優位を占める



Appendix B

Handout 2: LISTENING EXERCISE (Student A)

INSTRUCTIONS: As you listen to the mini-lecture, fill in the blank information.
After that, consult with your partner(s) to complete the details.

Common Stages of Cross-Cultural Adaptation

[Based on a model by Lysgaard, (1955) and by Gullahorn & Gullahorn, (1962)]

Stage	When (for Tim)	Characteristics	Advice
Pre-Departure	Before leaving home	Sets a trajectory for many experiences that follow.	<i>Learn about the _____ of the country you plan to visit, <u>interacting</u> with others from there before departure.</i>
Stage 1: Honeymoon	First ____ months after arriving in the host country	Everything seems new & exciting. Superficial touristic impressions <u>predominate</u> .	<i>Remember - _____ are often not accurate, so it is important to avoid making _____. Seek to go beyond the surface and consider <u>why</u> things are so.</i>
Stage 2: Confrontation	7-36 months in Japan	Frustration & _____ become common. Barriers become <u>clearer</u> & hostility sometimes is felt.	<i>Try to understand why things _____ you. Relax & develop a good <u>sense of humor</u>. Also, make regular efforts to <u>strengthen</u> your foreign language skills.</i>
Stage 3: Adjustment	_____ years in the host country	Frustration lessens as <u>humor</u> grows. _____ gradually increases.	<i>Continue <u>exploring</u> new things and remember your knowledge is still very _____. Avoid <u>fossilizing</u> & hanging out only with others from your own country.</i>
Stage 4: _____	After 9 years in Japan	You are " _____ " more & the target culture no longer seems so " <u>foreign</u> ."	<i>Remember some people will position you as a " _____ " no matter how long you've been overseas. Also, notice how many <u>sub-cultures</u> coexist</i>
Stage 5: Re-Entry	Future?	Reverse culture shock occurs when returning home. Feelings of being _____ & <u>bewildered</u> are apt to happen.	<i>Remember that identity may change as we grow older and <u>nationality</u> and _____ identification cannot fully define who we are.</i>

CAUTION: To some extent, this model is a _____ myth – it may not apply to all persons. Also, the length time at each stage can _____ widely.

Handout 2: LISTENING EXERCISE (Student B)

INSTRUCTIONS: As you listen to the mini-lecture, fill in the blank information.

After that, consult with your partner(s) to complete the details.

Common Stages of Cross-Cultural Adaptation

[Based on a model by Lysgaard, (1955) and by Gullahorn & Gullahorn, (1962)]

Stage	When (for Tim)	Characteristics	Advice
Pre-Departure	Before leaving home	Sets a trajectory for many experiences that follow.	Learn about the language and culture of the country you plan to visit, _____ with others from there before departure.
Stage 1: Honeymoon	First 6 months after arriving in the host country	Everything seems _____. Superficial touristic impressions _____.	Remember - <u>first impressions</u> are often not accurate, so it is important to avoid making <u>quick judgments</u> . Seek to go beyond the surface and consider _____ things are so.
Stage 2: _____	7-36 months in Japan	Frustration & <u>shock</u> become common. Barriers become _____ & hostility sometimes is felt.	Try to understand why things <u>bother</u> you. Relax & develop a good _____. Also, make regular efforts to <u>strengthen your foreign language skills</u> .
Stage 3: Adjustment	<u>3-8</u> years in the host country	Frustration lessens as _____ grows. <u>Comfort</u> gradually increases.	Continue _____ new things and remember your knowledge is still very <u>incomplete</u> . Avoid _____ & hanging out only with others from your own country.
Stage 4: Adaptation	After _____ years in Japan	You are "going native" more & the target culture no longer seems so "_____."	Remember some people will position you as a " <u>new foreigner</u> " no matter how long you've been overseas. Also, notice how many _____ coexist
Stage 5: Re-Entry	Future?	Reverse culture shock occurs when returning home. Feelings of being <u>displaced</u> & _____ are apt to happen.	Remember that identity may change as we grow older and _____ and <u>linguistic identification</u> cannot fully define who we are.

CAUTION: To some extent, this model is a simplified _____ - it may not _____ to all persons. Also, the length time at each stage can vary widely.

Appendix C

Handout 3: INTERPRETATIVE EXERCISE

INSTRUCTIONS: Working in small groups, match the statements below that are often made by non-Japanese in Japan. Which of the five stages of cross-cultural adjustment mentioned earlier does each statement seem to reflect?

When you read each statement, what sort of images come to mind?

Some Common Statements about Japan by Non-Japanese

	SAMPLE STATEMENT	STAGE?
(1)	"At this point I know more about Japan than many Japanese. At times I teach Japanese about their own history."	4
(2)	"I can't really tell the difference between Japanese and Chinese or Koreans - they all seem the same."	
(3)	"Japanese are the kindest people in the world! They are so polite and well-mannered!"	
(4)	"Why don't Japanese people say what they are thinking? I can't understand why they don't express their true feelings."	
(5)	"I feel as if I can't understand my native land anymore. I haven't been there for ages and have little desire to return."	
(6)	"I feel most stereotypes about Japan are merely myths - so many exceptions exist and Japan is not a mono-culture."	
(7)	"Shinto seems 'ecological' and earth-friendly - it has a deep respect for nature and the environment."	
(8)	"Now questions such as 'Can you use chopsticks?' or 'Do you like Japan?' are starting to really bother me. "	
(9)	"Japanese women are wonderful! The men are often dull, but women come straight from heaven!"	
(10)	"I used to make friends with Japanese just to practice the language; now that seems dumb - something deeper is needed for any meaningful friendship."	
(11)	"Recently I'm unsure whether to act Japanese or foreign. I notice some Japanese want to position me as a 'dumb foreigner' because of my skin color."	
(12)	"Most of the time I feel comfortable in Japan, even though this country is strange in many ways."	
(13)	"Most Japanese men are so boring when sober: you've got to get them drunk! If they start drinking and loosening up, they become much, much more interesting!"	
(14)	"When I go to public baths in Japan, I sometimes remind Japanese of proper <i>sentō</i> etiquette. It's ironic!"	
(15)	"Topics such as whaling are difficult to discuss with my Japanese friends. I avoid such topics."	
(16)	"I've given up trying to 'become Japanese'. It is more important to relax and be who I am."	

Appendix D
Handout 4: DISCUSSION ACTIVITIES
Cross Cultural Discussion Topics

PART ONE - Working in pairs or small groups, agree or disagree with the following statements.
(Be sure to mention at least one reason why you agree/disagree.)

1. Japan is unique and very distinct (*different*) from any other country in Asia.
2. Japanese tend to be more “shy” than people from other countries.
3. Friendships between Japanese and foreigners tend to be superficial (*not deep; shallow*).
4. Most Japanese tend to have a simplified view of foreign countries.
5. Most Japanese usually feel out of place (*like they don't fit in*) when surrounded by foreigners.
6. Today there is not much difference between Japan and the West because Japan is very westernized.
7. Japanese are worse at learning foreign languages than people from other nations.
8. To understand another culture deeply, you must have deep friendships with people from that culture.

PART TWO: Discuss the questions below with your partner(s).

1. What are some things that help people who travel abroad adjust to (*adapt to*) life overseas? (Try to think of at least 2-3 behaviors.)
2. What do you think often hinders (*prevents*) people overseas from adjusting to foreign cultures? (Mention at least 2-3 things.)
3. How long does it take most foreigners to adapt to (*get accustomed to*) life in Japan?
4. Have you felt bewildered (*confused, surprised*) by any foreign customs?
5. Are there any aspects of Japanese culture that bother (*irritate, annoy*) you?
6. Can you think of any Japanese cultural norms (standards) have been displaced (*taken over*) by Western cultural norms?
8. Have you sometimes felt frustration (*mild anger*) when talking with foreigners?
If so, why?
9. Why does it seem that Japanese and Chinese and Koreans often tend to feel hostility (*unfriendliness*) towards each other?
10. What is your overall impression (*feeling about*) of foreigners in Japan?
Has that impression changed in any ways recently?
11. Do you find it difficult to interact (*communicate*) in English? If so, why?
12. What topics do you avoid (*not talk about*) when speaking with foreigners?

SUGGESTED ANSWERS FOR HANDOUT 1: (1)-(o) - イ) / (2)-(p) - オ) / (3)-(f) - シ) / (4)-(q) - ソ) / (5)-(a) - サ) / (6)-(j) - タ) / (7)-(c) - コ) / (8)-(g) - ク) / (9)-(r) - セ) / (10)-(h) - ア) / (11)-(e) - ケ) / (12)-(b) - ウ) / (13)-(d) - コ) / (14)-(k) - ツ) / (15)-(i) - ス) / (16)-(m) - チ) / (17)-(n) - カ) / (18)-(l) - キ

SUGGESTED ANSWERS FOR HANDOUT 3: (A) 4,5 / (B) 0,1 / (C) 1 (D) 2 / (E) 2 / (F) 5 / (G) 4,5 / (H) 1 / (I) 5 / (J) 2 / (K) 1 / (L) 3 / (M) 3-5 / (N) 3-5 / (O) 3 / (P) 2 / (Q) 4 / (R) 3-5 / (S) 3-5

Appendix E

BILINGUAL FEEDBACK FORM

Informed Consent Statement: The purpose of this feedback survey is twofold: (1) to ascertain how helpful today's activity seemed, and (2) to make decisions about how to change this activity when it is used next year. Completion is voluntary and you may skip any questions that you prefer not to answer. This survey takes about 5 minutes to complete and can be done in class. All information is confidential and will be used solely for the purposes mentioned above. If you have any questions about this survey, you are welcome to contact me at any time. - Timothy Newfields (Toyo Univ. Fac.of Economics, 5-28-20 Hakusan, Bunkyo-ku, Tokyo 〒112-8606, email: timothy@toyo.jp)

アンケート承諾同意書：このフィードバック調査の目的は2つあります。(1) 本日のアクティビティがどれくらい役立ったかを確認すること、(2) 来年このアクティビティを使用するか、変更すべきかどうかを確認する為です。回答は自由で、答えたくない質問があれば、省略しても良いです。この調査は完了するのに授業時間を約5分頂きます。すべての情報は非公開で、上記の目的にのみ使用されます。このアンケートにご質問があれば、私宛にご連絡ください。

112-8606 東京都文京区白山5-28-20 東洋大学経済学部30研究室 ティモシ・ニューフィールズ (電子メール宛先: timothy@toyo.jp)

1. How **clear** was the **goal** of this activity? (check one)

このアクティビティの目標ははっきりしていましたか。 (一つチェックしてください)

very clear somewhat clear not so clear very unclear

2. How **clear** were the **instructions** for the various activities in class? (check one)

このアクティビティの指示や手順はどれくらい解りやすかったですか。 (一つチェックしてください)

very clear somewhat clear not so clear very unclear

3. How was the **pace** of this class (check one)

この授業の進み具合はどうでしたか? (一つチェックしてください)

too fast just right too slow

4. How **easy** was the teacher's English? (check one)

先生の英語は、どれくらい理解できましたか。 (一つチェックしてください)

very easy just right a bit difficult much too difficult

5. What was the **most useful** part of today's class? (check one)

今日の授業で最も有益な箇所はどこでしたか。 (一つチェックしてください)

- Handout 1 (Vocabulary Sheet) Handout 3 (Interpretative Exercise)
 Handout 2 (Information Gap Activity) Handout 4, Part 1 (Opinion Statements)
 Handout 4, Part 2 (Open-Ended Questions)

6. What was the most **important point** you learned today?

今日、学んだ最も重要な点は何でしたか。 (自由に記入して下さい)

7. Was there anything you wanted to learn that **wasn't covered** today?

今日、理解できず、もう一度、学びたいことは、何ですか。 (自由に記入して下さい)

ご協力ありがとうございました。