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Using a Diary Method as a Unique Way to Improve

Intercultural Communication

Tjipto Susana[1] Sanata Dharma University, Yogyakarta, Indonesia
Akari Kawabata[2] Kyoto University, Kyoto, Japan
Cahya Widiyanto[3] Sanata Dharma University, Yogyakarta, Indonesia
Toshio Sugiman[4] Kyoto University, Kyoto, Japan

Abstract
This study designed to develop a new method named the Diary Method to facilitate mutual understanding between a foreign visitor and people in the host country. The method consists of three stages; (1) a foreign visitor keeps a diary in his/her native language, (2) the diary is translated into the native language of the host country, and (3) the people who host the visitor read the translated version of diary and discuss about it with a facilitator who belongs to the host country and but is familiar with the visitor's country. This method aims at changing analytic narratives, or personal theories, that people in the host country had concerning individuals in the visitor's country by providing opportunities to be faced with conjunctive narratives, or narratives in a narrow sense, written in the diary.
A case study was carried out to examine the effectiveness of the method. Specifically, two Indonesian authors of this paper kept a diary in the Indonesian language for a few months when they stayed at a Japanese university's laboratory while being hosted by four Japanese graduate students who worked in the laboratory. The diary was translated into Japanese and then was read by the four Japanese students. The graduate students discussed the diary with their Japanese colleague who had previously stayed in Indonesia. As a result, the four students changed their personal theory and behaviors. This change made another Indonesian researcher who ever heard the impression of his two colleagues, could not believe he was in the same laboratory when he visited the same laboratory the following year. Both positive and possible negative effects of the Diary Method were discussed from the viewpoints of both narrative and cognitive approaches.
Keywords: diary method, intercultural communication, narrative, personal theory

[1] Faculty of Psychology, Sanata Dharma University.   datus3@yahoo.com
[2] Faculty of Integrated Human Studies, Kyoto University.   kawabata9akari23@gmail.com
[3] Faculty of Psychology, Sanata Dharma University.   cahyaindirasari@gmail.com
[4] Graduate School of Human and Environmental Studies, Kyoto University.
  sugiman.toshio.7a@kyoto-u.ac.jp

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Using a Diary Method as a Unique Way to Improve Intercultural Communication

by Susana Tjipto

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[1] Faculty of Psychology, Sanata Dharma University.   datus3@yahoo.com
[2] Faculty of Integrated Human Studies, Kyoto University.   kawabata9akari23@gmail.com
[3] Faculty of Psychology, Sanata Dharma University.   cahyaindirasari@gmail.com
[4] Graduate School of Human and Environmental Studies, Kyoto University. sugiman.toshio.7a@kyoto-u.ac.jp

1. Introduction

Today we live in a globalized world. Globalization provides great opportunities for encounter and interaction between people in different parts of the world. This interaction allows the change in culture and lifestyle because every interaction is an encounter of cultures, not just an encounter between two different people.

Brein and David (1971) showed that cultural differences make it difficult for foreign travelers to adjust themselves to life in the host country. Hall (in Brein & David, 1971, p.217) refers to this situation as culture shock, the loss or bias of cues commonly found in native cultures and replaced with cues that are not familiar to travelers. The cues include various ways of providing direction or orientation in everyday life, such as how to shake hands, when to give a tip and how much, how to respond to an invitation, how to react to a serious statement, and appropriate social responses or initiations in communication (Oberg in Brein & David, 1971, p.217). Mutual understanding between foreign visitors and people in the host country is required for satisfactory interactions in everyday life.

There are varieties of attitudes to these intercultural encounters. Some people respond with excitement, curiosity, and great interest. Others respond with anxiety, fear, feelings of being endangered, rejection, and hatred. It is usual for such people to feel threatened when facing cultural differences and to try to avoid them. If there is no possibility to avoid these differences, they sometimes force others to change. It is not easy to have a belief that mutual understanding is possible without maintaining one's own language.

However, even for people who are more open to differences, encounters with others who do not share the same cultural background is not easy. We often experience difficulty in adjusting to or rejecting other cultures in intercultural interactions because we cannot be completely objective when we look at reality. What is considered a fact is actually a person's perception. Herbart (in Bellak & Abrams, 1997) calls this perception as apperception which is a process of assimilating and transforming new experiences through our past experiences that make the new experience more complete and thorough. Therefore, the perception is not absolute and accurate. Perception is selective, learned, culturally determined, persistent (sometimes does not change according to reality), and not accurate (Adler, 1991). We see the world as we would like to see it, and we use our culture to understand the world (Kim & Park, 2006).

By looking at many events of misunderstandings between different cultures, Bennett (1998) states that it is not surprising that the topics of understanding, appreciation, and respect for differences becomes a focus of inter-cultural communication practices. Therefore, many theoretical and empirical studies were carried out, to explain potential misunderstandings and how to overcome barriers in intercultural communication. However, such studies have not provided a concrete way to show how to manage misunderstandings and enhance cross-cultural understanding.

2. The Diary Method

2-1. A diary in psychological studies

After doing a literature search, and seeing a description of the topics, it appears that we need more studies which could give practical ways to build mutual understanding. This study will propose a "Diary Method" as a concrete effort to overcome the problems of intercultural

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communication. More specifically, this study will aim at developing a new method to facilitate mutual understanding between newcomers from foreign countries and people in the host countries. This study focuses on newcomers and people from a host country, because the problems of globalization are not limited to nations or industrial companies of different countries but also affect ordinary people in their daily life. We have hosted more and more foreign visitors who live in our communities or who work in our organizations.

In this study, we will use the diaries written by foreign visitors in their native language to facilitate mutual understandings. The diaries consist of narratives written by visitors. By reading the diaries, the person in the host country is confronted with narratives of visitors which provide an opportunity for the host to formulate a personal theory. In turn, the host becomes more aware of his or her personal theory, understands the personal theory of others, and become more open to change.

Evaluation of diary keeping has been used as a qualitative method in psychology. According to Lida, et al. (2012) the Diary Method in psychological research builds upon the tradition of writing on a daily basis and some desire to provide documentation one's daily experiences within a certain time. The study using a diary in psychology, was first performed by Csiksentmihalyi, Larson, and Prescott in 1977 (in Lida, et al., 2012) and examined the quality of interpersonal relationships and interactions among adolescents. Larson and Csiksentmihalyi (in Lida, et al., 2012) refer to it as experience sampling methods or ecological momentary assessment, which is a revolutionary method because it allows researchers to capture the experience of everyday subjects in their natural environments.

Based on a literature review conducted by Lida, et al. (2012), in the three decades since the study using a diary was first conducted, the Diary Method has become more widely used. Diary studies have become increasingly common in a variety of fields in psychology including social (e.g. Lida, Seidman, Shrout, Fujita, & Bolger, 2008), personality (e.g. Mroczek & Almeida, 2004), developmental (e.g. Kiang, Yip, Gonzales-Backen, Witkow, & Fuligni., 2006), organizational (e.g. Butler, Grzywacz, Bass, & Linney, 2005), and health (e.g. Skaff et al., 2009) psychology. According to Lida et al. (2012), in fact, in the past 3 years, more than 250 journal articles per year have reported diary keeping results.

Generally, in psychology, a Diary Method is used to gain an overview of various psychological phenomena. The results of the review conducted by Bolger, et al. (2003) showed that the Diary Method is used to study the process of personal, family and marital interaction, physical symptoms, mental health, and psychopathology.

2-2. Procedures of the Diary Method

In this study, a diary was not used just for description or analysis of psychological phenomena but was used as a method of intervention to change the recognition of a person coming from a different culture and to improve mutual understanding. An outline of procedures of our Diary Method is as follows:

(1) A visitor from a different culture keeps a diary in his/her native language while sharing time and place with persons living in a host country, e.g., working in the same company or studying in the same laboratory together.
(2) The diary is translated into the native language of the host country.
(3) The translated diary is fed back to the people in the host country by a facilitator who lives in

the host country and is, hopefully, aware of the visitor's culture. The facilitator encourages the indigenous hosts to disclose their frank impressions of the diary and whether they accept or reject what was written in the diary. At the end of the feedback session, the hosts are asked to relate some important issues that they should attend to when they host someone from the same country as the visitor.

(4) A summary of the feedback is reported to the visitor after being translated into his or her native language.

You can enter the second step after the visitor goes back to his/her country if the period of stay is short as described in the case study below. Or, you can implement the second through fourth steps while the visitor is still around you if residency period is long.

In the following, we describe a theoretical background of the Diary Method from the two perspectives. One is a narrative perspective in which a diary is used as a way to understand a kind of narrative called a personal theory that you have concerning what people of the visitor's country are like. Another is a cognitive perspective. Possible changes of the personal theory are argued, depending on several concepts in the cognitive framework (or schema, in psychology).

2-3. A diary as narrative
Classification of discursive space

We are living in a world of discourse. Discourses determine our actions, which in turn change discourses or create new discourses. A narrative especially, is a type of discourse that plays an important role in our everyday life.

Our discursive space is classified in terms of three axes (Sugiman, 2013). The first axis is 'perceptual – conceptual.' A perceptual discourse is expression of the concrete event we experience by perception such as 'What a beautiful tulip this is!' in which the experiences you had while looking at the tulip were expressed. On another, a conceptual discourse consists of abstract concepts such as 'A tulip grows from a bulb' in which the concepts of tulip and bulb were used. In this, it is not required for you to have any tulips or bulbs in front of you. Importantly, the axis is not dimidiate but constitutes a continuum ranging from typically perceptual to typically conceptual. This is true for the other two axes mentioned below.

The second axis is 'personal – depersonalized.' In a personal discourse, what the discourse means and whether it is true or not depends on whose discourse it is. For example, the discourse, 'I love you,' disclosed by your lover has quite a different meaning from the same discourse when said by a person who happens to be seated beside you in a train. On the other hand, many discourses in a textbook of natural sciences maintain the same meaning regardless of who wrote them and thus they are typically depersonalized discourses.

In the humanities and social sciences, we need to locate one more type of discourse at an intermediate position between personal and depersonalized discourses. The type is referred to as quasi-depersonalized discourse. The quasi-depersonalized discourse can be taken as depersonalized within a certain culture or within a certain historical period but the meaning and the truth of the discourse are constrained culturally and historically. For example, a discourse that the commodity price goes up when the monetary supply is increased might be taken as a universal law of economics but it is true only for people living in a money economy and is meaningless for people living in a barter economy.

The third axis is 'analytical – conjunctive.' It concerns how one sentence is connected to

the next sentence. In analytical discourse, a sentence is connected to the next sentence with the use of 'if ----then----'structure. An example is 'If my disease is tuberculosis of the lung, then, it is possible to infect someone else'. For this discourse, contagious diseases that are referred to in the second part of the discourse should be divided into pieces and only then 'my disease' is referred to as corresponding to one of the pieces. A term, analytical, is used because analysis means division of a whole into pieces or elements.

In contrast, a conjunctive discourse consists of two sentences connected with the use of 'and.' A discourse, 'He contracted tuberculosis of the lung and had to recuperate at home', is an example. A conjunctive discourse has more freedom in the way in which the first part is followed by the second part than an analytical discourse. Therefore, it is interesting to see how the first part is followed by the second part, which characterizes the entire discourse.

Personal theory

Having a classification of discursive space by the three axes above, we define a concept of narrative in a broad sense as a discourse that is either personal or quasi-depersonalized. Narrative is sometimes perceptual and sometimes conceptual

. Narratives in a broad sense include both analytical and conjunctive discourses but we define a narrative in a narrow sense by restricting it to conjunctive discourse while we use a term, theory, for an analytical discourse that is either personal or quasi-depersonalized. Theory in this sense is called 'personal theory' in this paper to distinguish it from natural scientific theory that is characterized by conceptual, depersonalized, and analytical discourse. It should be noted that the term personal theory includes not only personal but also quasi-personal discourses.

We keep a diary using narratives (in the narrow sense) and personal theories. Nevertheless, when you read a diary written by someone else, the diary is made of narratives because the theory written in the diary is read as a narrative that the author wrote.

In this study, we explore possibilities to change reader's narratives and personal theories of a foreign country and culture by providing opportunities to read the diary written by a foreigner. By doing this, we expect that such a Diary Method will contribute to growing mutual understanding between two different nations and cultures.

2-4. Cognitive processes in the change of personal theory

It is important that you read a diary with the narratives and theories you are familiar with. You can maintain, revise, or create your own narratives and personal theories. Your narratives and theories affect each other. Your theory of a certain country might be changed if you are exposed to a new narrative about the country. In addition, your narrative about your uncomfortable past experiences with a person from a certain foreign country might be re-interpreted in a positive way if your theory of cultural background of the country is enriched.

Confronted with other people from different cultural backgrounds provides an opportunity to increase self-reflection, learn about others, and get a sense of social justice (Martin & Nakayama, 2010). Self-reflection means that by studying other people or other cultures, we will learn a great deal about ourselves. Listening to other people's experiences will broaden our perspective, and increase our sensitivity to our bias of other people that causes social injustice.

Bardi and Goodwin (2013) propose that value change (involves schema and attitude change) may result from both automatic and effortful processing (see also Chaiken, Liberman, & Eagly, 1989; Janoff-Bulman, 1989; Petty & Cacioppo, 1986 in Bardi & Goodwin, 2013). They

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separate between processes that lead to the initial value change and processes that lead to long-term value change. If we borrow this concept, we can divide the personal theory change in two routes: routes to initial and long term personal theory changes

Routes to initial personal theory changes.
Environmental cues either can automatically prime certain personal theory without much awareness to the prime or bring awareness to a challenge to the existing personal theory.

The automatic route to initial personal theory change
Building on the idea of personal theory as schemas and the spreading activation model (Collins & Loftus in Bardi & Goodwin, 2013), certain environmental features may be associated in memory with certain personal theory. For example, the Japanese language may be associated with personal theory about collectivistic culture. An environmental cue (e.g., hearing Japanese) may prime a certain schema, thereby leading to a response to the event using this schema. This primed schema may affect responses to the event due to the activation of personal theory.

The effortful route to initial personal theory change
This route to personal theory change involves awareness and effortful processing. This may lead people to challenge their personal theory, re-evaluate their validity, and as a result possibly change their ideas. Because, in this route, people are aware of the possibility of personal theory change, they may resist this change and therefore prevent it. This may happen if challenging their personal theory poses a great threat to themselves.

Routes to long-term personal theory change.
People do not normally think about their personal theory. Thus, even if a single event replaced the schema with another schema in interpreting an event, later on central schemas (embedding personally important values) are still likely to exert main effects on perception and behavior.
Bardi and Goodwin (2013) proposed an outline of possible ways by which the automatic and the effortful routes to values change may operate in preserving the initial values change and thereby create long-term change. They propose that for a value to change permanently both through automatic and effortful route schema change, primes leading to the same alternative schema need to operate repeatedly, gradually strengthening the links of the schema to other schemas, until the alternative schema becomes central and therefore more dominant in affecting perception and behavior.
On occasion, one event of value challenging may be sufficient to cause permanent change in values. This could be when the initial value-challenging event has led to much thought, including relating the value to different life situations, thereby strengthening the schema, resulting in deep conviction.
Bardi and Goodwin (2013) compare their theory to two well-known models of attitude change, namely the elaboration likelihood model that suggests the central versus peripheral routes to attitude change (Petty & Cacioppo, 1986 in Bardi & Goodwin, 2013) and the heuristic-systematic model of persuasion (e.g., Chaiken et al., 1989 in Bardi & Goodwin, 2013). The systematic (or central) route to attitude change is parallel to the effortful route, because both require conscious effortful processing. The heuristic (or peripheral) route to attitude change is

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similar to the automatic route in that they both involve primarily automatic processing. In practice, both processes might occur concurrently.[6]

Reading the diary written by someone related to the experience of the encounter with our culture is both an automatic and effortful route. The diary can help us be more aware of our personal theory and others. This encounter possibly makes us re-evaluate the validity of our personal theory, and as a result possibly change it.

3. Case Study

3-1.Method

We will show our first attempt to use the Diary Method in the following. The four authors of this paper agreed that they would collaborate to do joint research in 2010 before the first author (S) and third author (W) visited Japan for the first time. S was a 44 year old female associate professor of Faculty of Psychology, Sanata Dharma University, Yogyakarta, Indonesia and W was a 37 year old male associate professor of the same Faculty as W. The last author, a 59 year old male professor of group dynamics, Kyoto University, Japan, proposed the idea of the Diary Method to S and W prior to their visit and asked them to write a diary while staying at his laboratory in October and November 2010. The second author (K), a female undergraduate student, wrote her graduation thesis on the Diary Method under supervision of the last author in 2011. She visited Indonesia for a month in the summer of 2011, hosted by S and W.

K gave the diaries to four graduate students, NK, Y, Z and T, who were working in the same laboratory during the stay of S and W. Y, a female master course student, and Z, a male master course student, were asked by the last author to take care of S and W, respectively, especially during the period when they were settling in after their arrival. T was a female doctoral course student and NK was a male master course student.

One of S and W's colleagues named M visited Japan for the first time and stayed at the laboratory for a month in November 2011. His visit was a good opportunity to see how the feedback changed the students' attitude toward an Indonesian newcomer. In addition, a detailed summary of K's graduation thesis was translated into Indonesian and sent to S and W. Report of this case study will end with some comments S made on her thesis.

3-2. Some narratives of W's diary

W had some discord during the stay and sometimes had negative feelings. In this paragraph, we introduce four examples quoting his diary.

【ⅰ. Journey without any chatting】
"I moved to Kyoto from the airport by train with Z. It was a very quiet journey. He doesn't speak much unless I ask something. I tried to ask some questions about the view from the train. On the other hand, he did not start any conversation all the way. Even when I started, he replied a little. He seemed to be a silent child. It is a little bit hard for me."

W was disappointed because Z was not talking to him as they walked along. In Indonesia, there is an unwritten rule that a good host should chat with guests and build rapport. Building rapport is an expression of respect to guests. Therefore, it is very important for W to be talking with guests. It can also be seen from the K's statement. K is a Japanese student who had interacted

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with W for two months in Japan and two months in Indonesia. K stated,

"W regards it is important to make conversation in his daily life according to my experience. Thinking about it, I guess that W wondered why Z didn't talk to W and found him uncomfortable" (K).

W's Personal theory on how to behave toward guests who had just arrived is very different from the reality that he experienced with Z.

【ⅱ. Bicycle and walking】
"I saw a man riding a bicycle and talking with a girl who was walking along him. This seemed strange for me. He didn't get off the bicycle and the girl walked fast to keep pace with him. Though the girl tried hard to walk fast, they seemed to enjoy talking. This seemed to be usual here, but for me, it is very strange and silly. Riders don't understand how hard and tiring it is for the walker.
So I remember October 4th, when I walked to school for the first time. On that day, Z came to my dormitory to go to school with me and showed the way. I was walking and he was riding his bicycle. The bicycle was faster, so I tried very hard to walk fast. I was very angry about it. ; What is this? Is this good manners in front of a guest?"

W was very angry about Z who was riding a bicycle while W was walking. He still remembered it after more than one month. In Indonesia, when two people walk together, they should go hand in hand. When one of them rides a bicycle, there are two alternatives the rider can do. The rider should give a lift to someone who walks or walk together. Walking or riding together is an expression of respect and empathy for others. W encountered a different experience in Japan. W also was surprised when he saw a man riding a bicycle, while he let his friend (a girl) walk. In Indonesia, more powerful people are usually expected to protect the weak. Therefore, the boy should give a lift to the girl, walk together, or let the girl ride the bike.

【ⅲ. Everyone passes ignoring me】
"My desk is in the place where everyone often passes. Frankly speaking, this was not good. When someone passes, I have to stop my work for a while. However, everyone except T just passes and pays no attention to me. No one looks at me. Due to this, I cannot feel at home here. Though no one talks to me, I prepare for the passes…"
"They don't talk to me when they pass near me. It is usual here. They just pass and don't think about the man who is working there. On the other hand, I always look at the passing member and try to talk to him or her. Do I mind too much? But I sometimes get angry when they look away."

W felt uncomfortable, sad, and sometimes angry when the students did not talk to him in the study room. This is a situation which is not expected by W. In Indonesia, when we pass others, we should say hello or at least smile at others. These manners are a manifestation of respect, caring for others, and politeness in relationships. Following are excerpts in W's diary:

"His reading looks very sophisticated (as I see it on the shelf and their desks), but I guess

most of them do not know good manners, pass by and not give a greeting.

"When I met most of the people here, on campus in the street, most people looked away. They seemed to think I was an object.   As I tried to say hello, their heads bowed, but their face completely cold. Sometimes I feel resentful. "

K (Japanese student) who stayed in Indonesia (Bantul village) could understand W's negative feelings. We can see her statement below:

(K's statement about her experience during her stay in Bantul, Indonesia)
"According to my experience, Indonesian people will say "hello" when they meet others. They also shake hands for greetings. Therefore, W may feel sad when W meets Japanese people and they do not shake hands. This experience makes him lonely."

【ⅳ. Chatting in study rom】

"Today, Z, Y and their friends enjoyed talking in the study room. I couldn't understand what they were saying, but they seemed to talk about something funny. They were laughing in front of me. They enjoyed talking so much that they paid no attention to me, who was in front of them. They regarded me as a STONE or something. This experience was not the first time. I have had the similar experience in Japan for some times. I don't know whether this is their culture or not, but I cannot accept it. It really disturbed me."

W got very angry when the Japanese students enjoyed chatting without W. As I wrote above, he felt loneliness since he came to Japan, which might have increased the uncomfortable feeling during the chatting. Involving people in conversation is an important thing to do in Indonesia, especially in Java. It is etiquette in relationships. We must involve friends, especially guests in conversation to show our respect for them.

If we do not want to involve others, we should move to another place. By moving to another place, we show our respect to others. Consequently, W felt neglected and disturbed by students' conversations in the G laboratory.

【ⅴ.They behaved differently at the welcome party】

".... Totally was different from usual days, they friendly talked to me and got me some food and drink kindly. I tried every kind of food there. I found only a few of them good, but the warm atmosphere worked up my appetite. I wondered how long this "warmness" would continue. Will they be unkind again tomorrow in the study room? When they pass near my desk, they were like cold ice."

We hold a welcome party whenever guests come in the laboratory. This time, Professor G, W, S, some students, and T's two children participated. We enjoyed the special occasion. W also seemed to enjoy the party.

However, W got confused by the Japanese students' behaviors which were totally different from the usual situations. They spoke to him a lot and were kind to him. W regarded the difference strange, and at the same time, he recognized his daily loneliness. Hospitality in Indonesia is expected to happen all the time and in all situations.   Therefore, it was rather strange for W when he found behavior inconsistencies.

3-3. Some narratives of S's diary

In this section, I introduce S's stay. S also felt lonely and some sense of incongruity. We illustrate her experiences with three examples.

【ⅰ.This host doesn't know my schedule.】

"I asked her about my schedule, how I can spend time in the university, and many other things related to my stay, but this student (Y) could not answer my question. It was not because of her language ability. She even didn't know my certain schedule."

S expected Y to know her schedule. In other words, S regarded Y as a host and herself as a guest. In Indonesia, if you have visitors at your home or faculty (department), regardless of their reason, you should treat them as guests. Therefore, everyone who is in charge of welcoming and caring these visitors has the role as a host. The host has some obligations, like making activity schedule, preparing accommodations and transportation, entertaining visitors, and serving them. The host should be concerned about guests' convenience. The good host is a person who knows and understands the guest's needs

Therefore, S wondered why Y did not know about her schedule during her stay in Japan. In this case, S expected Professor G to prepare Y to accompany her and support S during her stay.

【ⅱ.Too quiet study room】

"We concentrated on own work without any conversations. I really felt lonely. In my campus in Indonesia, we usually enjoy chatting for a while. On the other hand, here in Japan, they talk only when it is necessary. They work individually. I haven't heard their chatting. They really worked on their own job. This is totally different from my university…This is strange. I miss the chatting."

She felt lonely in the study room, because each student concentrated on their own work. As she wrote, "The students in G laboratory seldom chat when they study." On the other hand, in Sanata Dharma University, S often chats with her coworkers. It is easy to imagine that S felt lonely in G's laboratory.

S's feeling is similar with W's feeling. Their feeling comes from their personal theory about hospitality and caring for others.

【ⅲ.Japanese people change their behavior】

"Here, I have had some strange experiences. I had frankly discussed a subject with a boy in the class, but when I met him on another day, he didn't talk to me. He just smiled a little. Sometimes, I feel I have many friends when they take care of me, but sometimes, I feel I have no friends and I am lonely."

S was confused that Japanese people changed their behavior depending on the situation. S regarded it as strange. S's confusion is similar to W's. W also was surprised by behavior inconsistencies. W felt that students were friendly and warm only at parties. Whereas S and W expected that students should be friendly in all situations.

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3-4. The interviews with the Japanese students

In this part, we introduce the interviews that K conducted with the three Japanese students, Z, Y and NK. K did them separately.   K asked them to read the diaries before the interview. The form was of a semi-structured interview.

K prepared some questions for before and after the interview. K continued the interview as the occasions demanded. The contents are roughly two kinds: first, what they feel about the diaries. Second, what they think after reading the diaries.

(1) What the Japanese people felt

In this paragraph, we will introduce what the Japanese students, Z, Y, and NK felt and thought while W and S stayed in Japan. They took for granted what the Indonesians found strange. They tried to do good things for the Indonesian researchers but W and S felt bad. Also, please look at what the Japanese students understood after reading the diary about what the Indonesian teachers felt.

【Wⅰ. about "Journey without any chatting"】

[Z]

"W told me that he didn't sleep on the airplane due to the bad weather. He seemed to be very tired. That is why I didn't talk to him so much. I thought it is better for him to take a nap on the train. But he asked me many questions, so I answered. I thought he was interested in Japan."

Z didn't talk to W because he thought it would be better for W. He thought W should take a rest because he was tired. However, W wanted Z to talk with him even though he was tired. In the diary, W complained about Z, who didn't talk to him.

【Wⅱ. about "Bicycle and walking"】

[Z]

"I often ride my bike when I go with a walker. I try to go as fast as the walker. I wondered I went too fast when I was with W. If so, I feel sorry for him."

Z doesn't think it is bad at all to ride a bike when he is with a walker. But reading the diary made him understand W's feeling. In addition, we can see that Z didn't regard W as a guest even though W expected him to do.

【Wⅲ. about "Everyone passes ignoring me"】

[Y]

Y "Should I say hello to everyone when I get up from my seat to go to the toilet? Though W and S didn't write on their diary, I said to them "good morning" every morning and every time I went back home. But I didn't during the daytime. This is because they were working and I didn't think they expected me to do."

[K]

"Did you think that you would disturb them if you talked to them?"

[Y]

"Yeah. And I had no reason to talk to them."

Y unconsciously thought, "I shouldn't talk to others if I have no business with them. I will disturb others if I talk to them." This is the reason why she didn't talk to him. However, after reading W's narrative, "I want everyone who passes near me to talk to me," she became conscious of the theory.

【Kⅳ. about "Chatting in study room"】
[Z]
Z "Maybe, I didn't think deeply. I don't remember well. But when I read this diary, I think this is a usual situation in Japan. Please think of the following situation: There are A, B and C. B and C are chatting and A is working on his own thing. If the topic between B and C is something A doesn't know, B and C would have some trouble to explain a lot to invite A into the conversation. Further, A also would have some trouble that he cannot continue working. I can imagine his loneliness, but..."

Z didn't remember this episode, which tells us that Z did it unconsciously. In other words, he had a theory, "I shouldn't engage someone who is working into conversation." He was not conscious of it, but after reading W's diary he became more aware. The last remark, "I can imagine his loneliness, but..." tells that Z understood W's loneliness from reading the diary.

【Wⅴ. about "They behave differently at welcome party"】
[NK]
NK "I also have felt the gap between our behavior at the welcome party and that in usual study room. But I had never thought this was strange. Reading this opinion made me realize that this is a little bit strange. There is a very big difference. We usually do not communicate so much in our study room, but in the welcome party, we talk to each other a lot."

The remark, "I had never thought this is strange," informs us that NK regarded acting with different behaviors at the welcome party was a natural thing. Reading W's diary made him realize the theory, "we change the behavior depending on situations."

【Sⅰ. about "This host doesn't know my schedule"】
[Y]
Y "Of course I didn't know her schedule. I expected she knew. I even didn't know why she came to Japan. I just knew I had to go to the airport to see her and go through some procedure necessary on the first day. I thought she would do other things by herself. She is a professor. I had no idea I had to help her with everything."

S and Y have different ideas about the relationship between them. S regarded herself as a guest, and expected Y to be a host who should know S's schedule. On the other hand, Y didn't regard S as a guest and 'of course' she didn't know her schedule.

K could understand what S felt, because during her stay in Indonesia, she had an experience and Indonesian people treated has as a guest very kindly. K said, "According to my experience in Indonesia in 2011, Indonesian people treated guests very warmly and kindly. It is

much kinder than Japanese do for guests."

【S ⅱ.about "Too quiet study room"】
[Z]
Z "We do not communicate so much."
[K]
 "Why not?"
[Z]
 "Hmm, because we have different fields..? I also felt strange about this during my first year, but now I already got used to it. Everyone works individually. I shouldn't disturb them and they should not disturb me."

【S ⅲ. about "Japanese people change their behavior"】
[NK]
NK "This is very interesting. Once we get in 'intimate mode' we are talking closely. But after the situation, our relationship at that time also finishes. We don't continue the relationship.
I remember when I talked with S when I showed my name cards to her and enjoyed chatting. I might have confused her because I didn't talk to her after the conversation on the same day.'

 NK took this "change" for granted, but reading S's diary it made him realize this personal theory.

(2) Japanese students' ideas
 In this part, we will show you what the Japanese students felt and thought about the diaries. They understood the discomfort of the two Indonesian researchers and at the same time realized their own responses as consistent with their culture and customs.

[Z]
Z "I prepared for his visit for more than one month before he came. Thinking of the hard work, this diary made me a little bit disappointed, frankly speaking. During the stay, I sometimes could not do anything for myself because I had to do something for him. Due to that, I sometimes was irritated. I am sorry and sad that W noticed it. About this point, I had regretted it before I read his diary. I found it difficult how much I should pay attention to him. If I had taken care of him too much, it would have disturbed him. In addition, another difficulty was that I could not anticipate his desires. What I did is what he didn't want and what I did not do. I expected he would be able to do himself. I also did not know what he could not do and wanted me to do. Since he is more than 10 years older than me, I wondered how to communicate with him. He was not my friend, but not my teacher either…. and he is a father in Indonesia. I had no idea what kind of relationship I would make with him. But he might want me to pay attention to him more. It might have made him comfortable. I didn't know how much he expected to me."

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[K]

"What would you like to do if another teacher from Indonesia would come?"

[Z]

"I should learn the culture difference, especially the difference of communication between Indonesia and Japan. For example, W and S felt it strange that we, Japanese people change the behaviors depending on the situation. I recognized this about Japanese culture through their diaries. In order to decrease such kind of misunderstandings, it seems to be better to know their culture."

[K]

"Now you know more about Indonesian culture through the diaries. What will you do?

[Z]

"First of all, I will exchange greetings more. I also will do other possible things which might decrease their dissatisfaction."

Z realized that Indonesians talk more than Japanese people and W wanted to talk more. Z also recognized that W was in a culture in which they do not talk so much. As the result, he stated that he would talk more frequently to Indonesian researchers who would come to Japan in the future..

[Y]

"I thought S doesn't like talking so much. She asked me a lot on the first day, but after that in the study room, she didn't talk to me so much. After reading her diary, now I realized she loved talking and I should have talked with her more. I was thinking that I shouldn't talk to her and I didn't know she had some problems."
Another thing I found is, I didn't know that she regards me as a bad student. When I started reading this diary, I got shocked. I read because you asked me, but it was hard for me to read."

[K]

"In Indonesia, they treat guests very kindly. So S might expect you to do as an Indonesian and therefore, she got surprised that you did not.
By the way, what would you do when another Indonesian researcher came to this laboratory?"

[Y]

"I want to help them more. I expected J and S could do more by themselves. But I had to tell them how to do this, how to use that and how to spend time in the study room."

[K]

"For example?"

[Y]

"Such as how to use the copy machine and the computer, toilet and school cafeteria. I want to tell before they ask."

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Y realized that S wanted to talk more in the study room and felt lonely. She also noticed that Indonesian researchers had trouble using some machines. There were certain things they couldnot do although she expected they could. So, she remarked that she would explain more often and be kinder to make their lives comfortable in the future.

[NK]

"I tried to do what I could do at that time and I thought I did enough to satisfy them. It might be not 100% but at least enough, I expected. So I got really surprised and shocked when I read their diaries. Usually, I do not help other people 100%, but I will help him or her as much as possible if he or she asks me to help. I do not offer help as long as I don't find someone needs my help. This is my style in Japan. But the point is that I did the same thing for W and S that I would for anyone from a foreign country. I am sorry that they experienced culture shock because of me. I gave them some culture shocks. I didn't talk to them because I didn't want to disturb their work. But that was why they felt uncomfortable.

[K]

"You said "I am sorry that..." but I think you had no idea how to help them or talk to them. Didn't you?

[NK]

"It might be true, but the fact is that my behavior gave them some troubles. I made little of our cultural differences. I realize now that it is important to know a foreigners' cultural background and their way of communication. I will not change all of my communication style, but I will change to some extent depending on the culture of the person who I communicate with."

[K]

"What would you do when another Indonesian teacher comes to our study room in the future?"

[NK]

"I will try to do what may make him or her happy. Then if he or she seems to feel uncomfortable at it, I will stop what I am doing. I want to adjust as long as I do not feel uncomfortable."

[K]

"What is 'what may make him or her happy', for example?"
[NK]

"First, greetings with smile. Not only in the morning and at night, I want to say hello every time I see him or her. I want to tell him or her 'I am thinking of you.' Of course I don't want to disturb myself, but I will be happy when others are happy."

NK realized that W and S felt lonely and stressful because the Japanese students didn't talk

to them so much. He also noticed his habit of not talking to others because he did not want to disturb them.

3-5. The stay of another Indonesian teacher
In this part, we will write about Mr. M, an Indonesian, who stayed in Japan for a month in the winter of 2011. He is a researcher who belongs to the same university as W and S. He visited Japan on the same program as S. After the interview (which K wrote in the last paragraph), the Japanese students changed their behavior.

We will describe an impressive episode in the first section、 the interview with M in the second section, and the interview with Japanese students in the third section.

First section:　Episode
In this section, we will write about M's first day in Japan. He came to Japan on November 1st, 2011 and stayed until November 30th. On the first day, K went to the airport to see him and took him to the G laboratory.

【K, Active introduction of Japanese students】
"On November 1st, M arrived at Japan and went to G laboratory for the first time. When G introduced him to the study room, NK and Z hurried to come from each of their desks and introduced themselves, "Hello, nice to meet you. My name is NK!" And they started chatting with M. M had been worried about the communication with the members in G laboratory, so he was surprised and the chatting made him relieved. "

Second section:　The interview of the new Indonesian researcher
In this section, we tell you what M said in the interview. K asked him what he expected in Japan before he came and what he felt in Japan, especially in G's laboratory. The interview was conducted in English.

[K]
"How was the stay in Japan, especially in G's laboratory?"
[M]
"Before I came to Japan, W told me that the students of G laboratory are unfriendly, and individualists and taciturn, which made me worried.
But it was the contrary. They welcomed and were friendly; and helped me so kindly that I thought they were different people from the ones who welcomed W. It is true that there was more quiet time than in my laboratory in Indonesia and I felt loneliness to some extent, but they talked to me when they passed near my desk. It decreased my loneliness. I am sad that I will go back to Indonesia in two days. Of course I am happy to go back to Indonesia, but I want to come to Japan again!!"

This interview points out that the Japanese students talked to him when they passed near M's desk. What is friendly differs from person to person, but the remark "I want to come to Japan" is proof that M had a good time in Japan.

Third section:　The interview of Japanese students

In this section, we introduce the interviews of Z, Y, and NK after the stay of M (T graduated university in March 2011). In this interview, K asked them what they felt and thought during M's stay.

[Z]
K "How was the M's stay?"

Z "I often exchanged greetings and chatted with questions like 'How was yesterday?' It was very easy to talk with him. Maybe it is because his English ability and mine are similar!"

K "How do you think about the other members of G laboratory?"

Z "I sometimes got surprised that the other members passed near M's desk without making a greeting. They should exchange greetings, at least the first time they see him in the day."

The remark, "I sometimes got surprised that the other members passed near M's desk without making a greeting," means that the Japanese researcher created a theory i.e. "You should offer a greeting to Indonesian researchers." In the first interview which I wrote in the last part, Z said that "I will exchange greetings more often." He not only carried it out but also completely understood the idea.

[Y]
K "How was this month, when M came to Japan and stayed in this study room? Did you do something with him?"

Y "I consciously tried to communicate with him as much as I could. In addition, his first impression was very good. On the first day he came to this laboratory, I found him friendly. I expected him to like chatting. Further, he said "Arigatou (thank you in Japanese)," which made me think he was interested in our Japanese language. He was affable and easy to talk to."

Y tried to communicate with M a lot. In the last interview, she didn't say she would like to talk to another Indonesian teacher, but she changed her attitude and behavior.

[NK]
K "How was M's stay in the laboratory?"

NK "I communicated with him well. This is partly because he was friendly."

K "For example?"

NK "I talked with him when I passed near M's desk. Sometimes, it was more often than 30 minutes or 1 hour!!"

K "Did you intend to talk so much?"

NK "Well, there are two reasons why I talked with him so much. One is that I made friends with him on the first day. The other is that I learned from the diaries of S and W. I consciously tried to talk to him more often in order to make M comfortable."

As NK said in the first interview, he tried to communicate more actively.

3-6. Analysis based on narrative and cognitive perspective
Personal theory of Indonesian visitors and Japanese students

Diaries and interview results show the differences of personal theories between Indonesian visitors and Japanese students. Table 1 shows the differences of these personal theories.

The change of Japanese students' theory

Diaries of Indonesian visitors have a role as effortful priming for Japanese students' theory. Indonesians' diaries challenged Japanese students' personal theory and made them re-evaluate and change it.

The Indonesian narratives confronted their theories and made them evaluated their theories. As a consequence, Japanese students changed their theories. We will show you the 3 big theories they changed.

a. The theory about daily communication

Before reading the diaries, the Japanese students had the theory, "We should not talk to someone who is working on something." We can see it in the following remarks.

Z "Everyone works individually. I shouldn't disturb them and so do they."
Y "This is because they were working and I didn't think they expected me to interrupt them."
NK "I didn't talk to them because I didn't want to disturb their work."

The Indonesian narrative, "I feel lonely without chatting in the study room," against the Japanese students' theory and told a theory that we should invite others into our conversations.

Narrative in a diary form, made Japanese students more aware of their personal theories. Z recognized he was in a culture in which they do not talk so much. He said, "I recognized this Japanese culture through their diaries". NK noticed his habit of not to disturb others by talking with them. The diary is an external cue to prime Japanese students to reevaluate their personal theory.

Table 1. Personal theory of Indonesian visitors and Japanese students

Personal Theories	Japanese	Indonesian
a. Theory about Daily Communication	We should not talk to others who are working on something or interrupt them.	We should greet others when passing
	Do not invite people to talk when it is time to break	It is okay to talk or greet others in any situation
	It is better not to speak to others if they are busy and they do not expect us to talk to them	We should not discuss or chat near someone if we do not want to engage the person in our discussion or chat
	We should not invite others into our discussion if their interests are not relevant to our business or they are not interested in our topic	We should invite others into our discussion even though their interests are not relevant to our business or they are not interested in our topic
	It is not bad to discuss or to chat near others who are not involved in our discussion or chatting	It is impolite to discus or chat near others who are not involved in our discussion or chat.
b. Theory about going together	It is not bad to ride a bike alongside of one who is walking	We should not let others walk while we ride a bike.
c. Theory about the relationships depending on situations	We change our behaviors depending on the situations	We should show a consistency of attitudes and behaviors in various situations.
d. Theory about the treatment of	The Japanese students regarded foreign researchers who came to	Every visitor is a guest, even if they are researchers and consequently every student

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Personal Theories	Japanese	Indonesian
foreign researchers	their laboratory as coworkers, not as guests and they think that people who are more senior than them should/can do anything by themselves	should serve the foreign vistor as a guest.
	We do not offer help as long as we do not think someone needs our help, so we will help someone but not 100 %.	A good host should take care of guests 100 % and know their needs well. For instance, preparing the activity schedule, giving information, chatting with the visitor, and making certain they understand how to use and work the technology.

In the process of self-reflection, sometimes one feels very surprised by the different narratives of personal theories, like that of Y and NK. This shock can be seen from the following statement of Y and NK,

Y "I didn't know that she regarded me as a bad student. When I started reading this diary, I got shocked. I read because you asked me, but it was hard for me to read."

NK "So I got really surprised and shocked when I read their diaries"

Bardi and Goodwin (2011) stated the negative evaluation from others, in this case from Indonesian visitors, makes an inconsistency in Japanese students' self-concepts. This condition motivates them to maintain consistency or resolves the inconsistency, partly through changing their personal theory.   This process is similar to self-persuasion, which relies on cognitive dissonance (Bardi & Goodwin, 2011).

In this case, the critical point is how to overcome the negative feelings of Japanese students.   If their negative feelings, dismay and shock are not managed properly, then their resistance will sharpen prejudice, stereotype, and ethnocentrism.

NK managed his shock by self-reflection and openness to the personal theories of others. His openness to others' narrative made him more understanding of others. His attitudes are reflected in the following statement,

"I do not offer help as long as I don't find someone needs my help. This is my style in Japan. But the point is that I did the same thing for W and S from a foreign country. I am sorry that I gave them some culture shocks. I didn't talk to them because I didn't want to disturb their works. But that was what made feel uncomfortable".

NK's statement, "This is my style in Japan," shows his awareness of Japanese culture and his interpersonal style. Meanwhile, his statement, "I am sorry that I gave them some culture shocks and made them feel uncomfortable," shows his awareness of personal theory differences. This awareness also makes NK more understanding of others.

Different from NK, Y's management of culture shocks was helped by K. K shared her living experience in Indonesia for five weeks. Her comment, "In Indonesia, they treat guests very kindly. So S might expect you to do as Indonesian and therefore, she got surprised that you did not," helps Y to manage her negative feelings while reading S's diary.

Reading a diary increased the mutual understanding of different cultures and points of view. Z realized that Indonesians talk more than Japanese. The process of self-reflection and understanding of other cultures motivated Japanese students to re-evaluate their personal theory. Z and NK felt, it is important to learn other cultures to reduce misunderstanding. We can observe that in the following statements:

Z "I should learn the culture difference, especially the difference of communication between Indonesia and Japan".

Z "In order to decrease such kind of misunderstandings, it seems to be better to know their culture."

NK "I realized that it is important to know foreigners' cultural background and their way of communication"

As a result of self-reflection and effortful priming from K, they changed their personal theory and actions. K's question, "What will you do if another Indonesian teacher comes to our laboratory?" not only primed and persuaded Japanese students to change their personal theory, but also changed their actions. Please read the following remarks.

Z "I will exchange greetings more."

NK "Not only in the morning and at night, I want to say hello every time I see him or her. I want to tell him or her 'I am thinking of you."

These were carried out during M's stay in Japan according to the interview after M's stay.

M "they talked to me when they pass near my desk"

Z "I often exchanged greetings and chatted like "How was yesterday?'"

NK "I talked with him when I passed near M's desk."

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b. The theory about the relationship depending on situations

      Before reading the diaries, Japanese students had a subconscious theory, "We change our behaviors depending on the situations" as we can see in the following remarks.

      NK "Once we get in 'intimate mode' we talk closely. But after the situation, our relationship at that time also finishes. We don't continue the relationship."

      Personal theory is also considered a natural thing. Japanese students did not realize it until they read the diaries of W and S. Here are NK's statements,

      NK "I also have felt the gap between our behavior in welcome party and that in usual study room. But I had never thought this is strange."

      Without contact with other cultures, we did not realize that we were born and raised in a particular culture. The remark, "I had never thought this is strange," tells that NK regarded using different behaviors in welcome party as a natural thing. Kim and Park (2006) said, "We think through our culture, so it is difficult to recognize our own culture. We perceive culture as something that is naturally already within us."

      Contact with other cultures made Japanese students realize that they were born and raised in a particular culture. The Indonesian narratives, especially W's, "They Behave Differently at Welcome Party" and S's, "Japanese People Change their Behavior," brings awareness to cultural differences and their personal theories. We can see in the following statements:

      Z "Maybe, I didn't think deeply. I don't remember well. But when I read this diary, I think this is a usual situation in Japan".

      NK "Reading this opinion made me realize that this is a little bit strange. There is a very big difference. We usually do not communicate so much in our study room, but in the welcome party, we talk each other a lot".

      Z didn't remember this episode, which tells us that Z did it unconsciously. In other words, he was unconscious regarding his theory, "I shouldn't invite someone working into conversation." Similarly, NK did not realize that the differences in attitudes and behavior depending on situation are not universally valid. By reading W's and S's diaries, they realized that Indonesians felt strange about Japanese students' inconsistency.

      This awareness leads them to interpret a situation according to new values. Therefore, Z and NK changed their idea. Below is Z's remark,

      Z "J and S felt it strange that we change our behavior consciously or unconsciously. And I found this culture through reading their diaries. In order to decrease their uncomfortable and loneliness, I want to know their background, the culture of communication. Now I know the Indonesian culture, I want to exchange greetings more.

Changes in personal theory are also seen in their behavior when they interact with M. This is evident from M's statements when he was interviewed by K:

M "It is true that there was more quiet than in my laboratory in Indonesia and I felt loneliness to some extent, but they talked to me when they pass near my desk. It decreased my loneliness."

M's comments suggest that the Japanese students in the laboratory tried to say hello to M and showed hospitality in their daily lives. They became friendlier in many different situations.

c. The theory about the treatment for foreign researchers

The Japanese students regarded foreign researchers who came to their laboratory as coworkers, not as guests   and they think that people who are more senior than them should and can do anything by themselves.

Y "I just knew I had to go to the airport to see her and some procedures were necessary on the first day. I thought she would do other things by herself. She is a professor. I had no idea that I supposed to help with everything for her."

Z "What I did is what he didn't want and what I did not do I expected he would be able to do but what he could not do, he wanted me to do. Since he is more than 10 years older than me, I wondered how to communicate with him."

NK "I tried to do what I can do at that time and I thought I did enough to satisfy them. It might be not 100% but at least enough, I expected. So I got really surprised and shocked when I read their diaries. Usually, I do not help other people 100%, but I will help him or her as much as possible if he or she asks me to help".

On the other hand, W and S expected Japanese students would treat them as guests.   We can see their expectations in the following sentences in their diaries.

W "What is this? Is this the manner in front of a guest?"

S "I asked her about my schedule, how I can spend time in the university, and many other things related to my stay, but this student (Y) could not answer my question. It was not because of her language ability. She even didn't know my certain schedule."

According to W and S, a good host should know well what visitors need, for instance: preparing an activity schedule, giving information, chatting with the visitor. We can see from S's narrative about her expectations of Y (that I wrote before) and following W's narrative:

W "Here, I have had some strange experiences. I had frankly discussed a subject with a boy in the class, but when I met him on another day, he didn't talk to me. He just smiled a little. Sometimes, I feel I have many friends when they take care of me, but sometimes, I feel I have no friends and I am lonely."

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W "Today, Z, Y and their friends enjoyed talking in the study room. I couldn't understand what they were talking about, but they seemed to talk about something funny. They were laughing in front of me. They enjoyed talking so much that they paid no attention to me, who was in front of them. They regarded me as STONE or something. This experience was not the first time. I have had the similar experience in Japan some times. I don't know whether this is culture or not, but I cannot accept it. It really disturbed me."

The second narrative says that greeting and inviting others into a conversation are important for Indonesian people, especially for the Javanese.

W "So I remember October 4th, when I walked to school for the first time. On that day, Z came to my dormitory to go to school with me and showed the way. I was walking and he was riding his bicycle. Bicycle was faster, so I tried very hard to walk fast. I was very angry about it. What is this? Is this good manners in front of a guest?"

A narrative about the behavior of Z in the quotation above indicates W could not understand Z's behavior. In Indonesia, especially in Java, respect for guests or a senior is indicated by walking together, giving a lift or even letting others ride a bike. Therefore, W felt that Z's behavior was strange. The Japanese students learned about this idea through the diaries. Below is Z's remark,

Z "I often ride my bike when I go with a walker. I try to go as fast as the walker. I wondered if I went too fast when I was with W. If so, I am sorry I did that for him."

Z did not think it was bad at all to ride a bike when he is with a walker. Nevertheless, reading the diary made him realize that his behavior was strange for W and the diary made Z understand W's feeling.

Z also realized that not inviting others into a conversation is a natural thing for Japanese people, but not for Indonesians. He stated,

Z "Maybe, I didn't think deeply. I don't remember well. But when I read this diary, I think this is a usual situation in Japan. Please think of the following situation: there are A, B and C. B and C are chatting and A is working on his own thing. If the topic between B and C is something A doesn't know, B and C would have some trouble to explain a lot to invite A to the conversation. Further, A also would have some trouble that he cannot continue working. I can imagine his loneliness, but..."

He had a theory, "I shouldn't invite someone working into a conversation." He was unconscious of it, but reading W's diary made him conscious. He also understood W's loneliness after reading the diary.

Similar to Z, Y and NK also realized their behavior is unusual for W and S. We can see the example in the following quotation,

Y "But now I realized she loved talking and I should have talked with her, after reading her

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diary. I was thinking that I shouldn't talk to her and I didn't know she had some problems."
NK "I do not offer help as long as I don't find someone needs my help. This is my style in Japan. But the point is that I did the same thing for W and S from a foreign country. I am sorry that I gave them some culture shocks."

In addition, Japanese students could understand others, even though they didn't change their basic idea. They want to change their behavior if other Indonesians come to their laboratory.

Y"I want to help them more. I expected W and S could do by themselves. But I have to tell how to do this, how to use that and how to spend time in the study room."

NK" I will not change all of my communication style, but I will change to some extent depending on the culture of the person who I communicate with."

NK "I will try to do what may make him or her happy. Then if he or she seems to feel uncomfortable at it, I will stop it. I want to adjust as long as I do not feel uncomfortable."

NK "First, greetings with smile. Not only in the morning and at night, I want to say hello every time I see him or her. I want to tell him or her 'I am thinking of you.'   Of course I don't want to disturb myself, but I will be happy when others get happy."

Z "I also will do other possible things which might decrease their dissatisfaction."

Their intentions motivated them to behave differently when M came to their laboratory. When M first came to the laboratory, N K and Z tried welcoming him more friendly. They also introduced themselves to M. Following is K's statement about the event at laboratory when M arrived

K "On November 1st, M arrived at Japan and went to G laboratory for the first time. When G introduced him to the study room, NK and Z hurried to come from their each desk and introduced themselves, "Hello, nice to meet you. My name is NK!" And they started chatting with M. M had been worried about the communication with the members in G laboratory, so he got surprised at it and the chatting made him relieved him."

Z's statements, "I sometimes got surprised that the other members passed near M's desk without making greetings" and "they should exchange greetings, at least the first time to see him in the day, " show that he has a theory, "You should make a greeting to Indonesian researchers. He not only carried it out completely, but also got the idea that in Indonesia, greeting guests at the first encounter is expected.
This behavior change is also felt by M. The following are his comments about his interaction with students in the laboratory:

M "Before I came to Japan W told me that the students of G laboratory are unfriendly, and individualists and taciturn, which made me worried".

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M" But it was the contrary. They welcomed me so friendly and helped me so kindly that I thought they are different people from the ones who welcomed W.

M "Of course I am happy to go back to Indonesia, but I want to come to Japan again!"

This interview tells that the Japanese students talked to him when they passed near M's desk and gave some help to M. M's statements, "But it was the contrary" and "they welcomed me so friendly and helped me so kindly that I thought they are different people from ones who welcomed W", indicates behavior change of Japanese students. M's remark, "I want to come to Japan" is an evident that M had more a good time in Japan compared with W and S.

3-7. S's reflection
After interviewing Japanese students, K sent the interview to W and S. From the statement of the Japanese students, S became aware of the personal theory differences. S now understood why the Japanese students did not greet her or invite her into their conversations. She learned about their personal theory, "Everyone has their own business, and we should respect the privacy of every person." After reading the interview, S could accept the Japanese students' behavior.
Below is S's statement after reading the Japanese students' responses,

S "After I read their response, I know they tried to respect me when they did not talk to me. They wanted to let me did our business."

S also could see Japanese students' personal theory, "Seniors or adults should be independent and know what they should do." S recognized that they tried to respect her when they did not make a schedule for her or give her much information. Below is S's comment:

S "From the comments of Z and Y, I realized that Japanese students viewed a senior as an independent person and more competent than a junior. They tried to respect me when they did not give me detailed information. They did not want to treat me like a child."

S realized that not offering help is not a manifestation of ignoring behavior. Offering help which is not needed is viewed as intrusive behavior. In addition, S knew that Japanese students have different theories regarding the guest and host. They did not consider Indonesian visitors as guests, but as colleagues. After reading Japanese students' responses, S felt sorry for misinterpreting their attitudes. Her feelings can be seen from the following statement:

S "I am sorry to have caused them to be made them in shocked from with my statements in the diary. I really understand their negative feelings when reading my diary. I viewed their good intentions as a bad thing. They have tried to be a good host for me. "

In this case, Japanese students' responses challenged S's personal theory. This effortful priming not only made S re-evaluate her personal theory but also made her understand another's theory.   In addition, her negative appraisal and feelings became more positive. She also had a better understanding of Japanese students' attitudes and behavior.

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3-8. Process of personal theory change

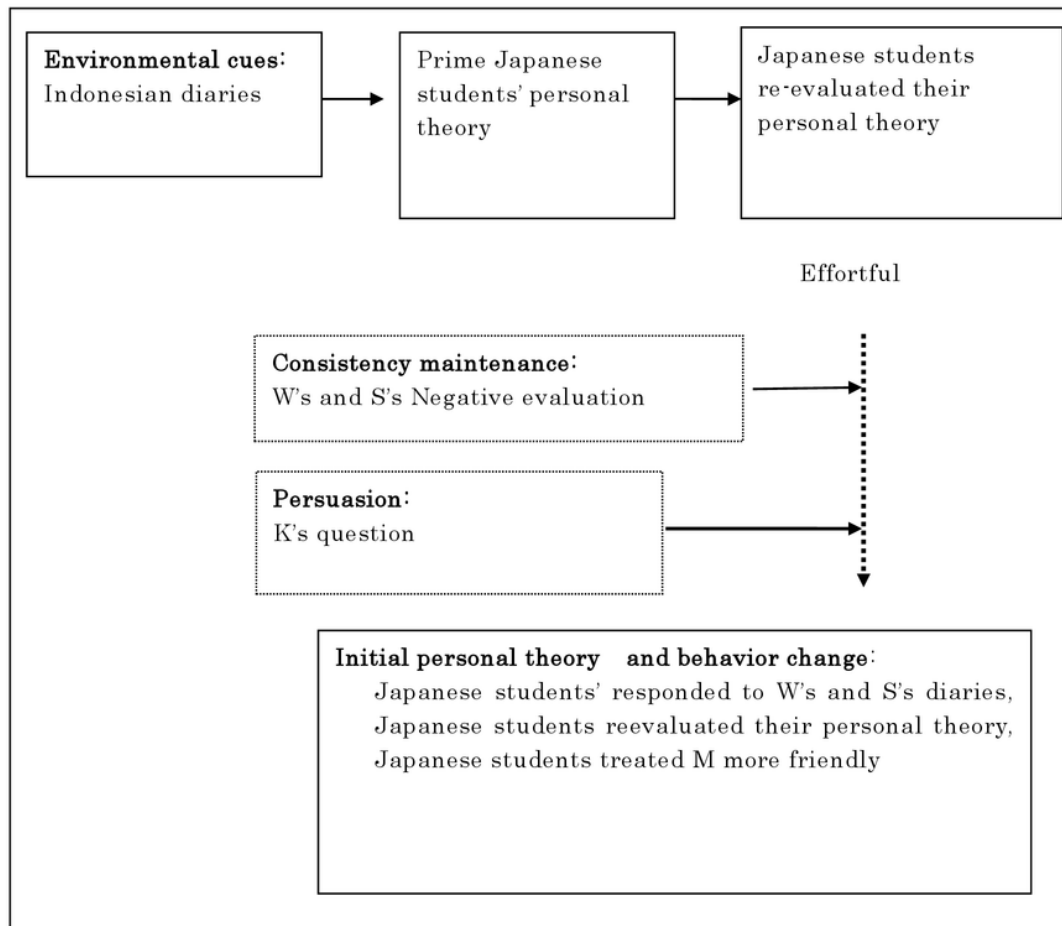From this case study, we can conclude the process of personal theory change as Figures 1 and 2.

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┌─────────────────────────────────────────────────────────────────────────────┐
│                                                                               │
│  ┌──────────────────┐      ┌──────────────────┐      ┌──────────────────┐    │
│  │ Environmental     │      │ Prime Japanese   │      │ Japanese students │    │
│  │ cues:            │ ───▶ │ students' personal│ ───▶ │ re-evaluated their│    │
│  │ Indonesian diaries│      │ theory           │      │ personal theory   │    │
│  └──────────────────┘      └──────────────────┘      └──────────────────┘    │
│                                                                               │
│                                                        Effortful              │
│                                                                               │
│     ┌ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ┐                                       │
│       Consistency maintenance:                                                │
│     │ W's and S's Negative evaluation  │ ─────────▶ :                         │
│      ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─                                       │
│                                                                               │
│     ┌ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ┐                                      │
│       Persuasion:                                                             │
│     │ K's question                     │ ─────────▶ :                         │
│      ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─ ─                                      │
│                                                                               │
│          ┌────────────────────────────────────────────────────────┐          │
│          │ Initial personal theory   and behavior change:          │          │
│          │    Japanese students' responded to W's and S's diaries, │          │
│          │    Japanese students reevaluated their personal theory,  │          │
│          │    Japanese students treated M more friendly             │          │
│          │                                                          │          │
│          └────────────────────────────────────────────────────────┘          │
│                                                                               │
└─────────────────────────────────────────────────────────────────────────────┘
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Figure 1. Japanese students' personal theory change

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┌─────────────────────────────────────────────────────────────────────────────┐
│  ┌──────────────────────────┐      ┌───────────────┐      ┌────────────────┐  │
│  │ Environmental cues: Japanese │   │ Prime S's     │      │ S reevaluated her │ │
│  │ students' response of      │ ─► │ personal theory │ ─► │ personal theory  │  │
│  │ Indonesian diaries         │    │               │      │                │  │
│  └──────────────────────────┘      └───────────────┘      └────────────────┘  │
│                                                                  Effortful     │
│                                                                     ┊          │
│                                                                     ▼          │
│      ┌──────────────────────────────────────────────────────────────┐         │
│      │ Initial personal theory  change:                             │         │
│      │ -  S had new interpretations of Japanese students' behavior   │         │
│      │ -  S felt sorry  for misinterpreting Japanese students'       │         │
│      │    attitudes                                                  │         │
│      │                                                               │         │
│      └──────────────────────────────────────────────────────────────┘         │
└─────────────────────────────────────────────────────────────────────────────┘
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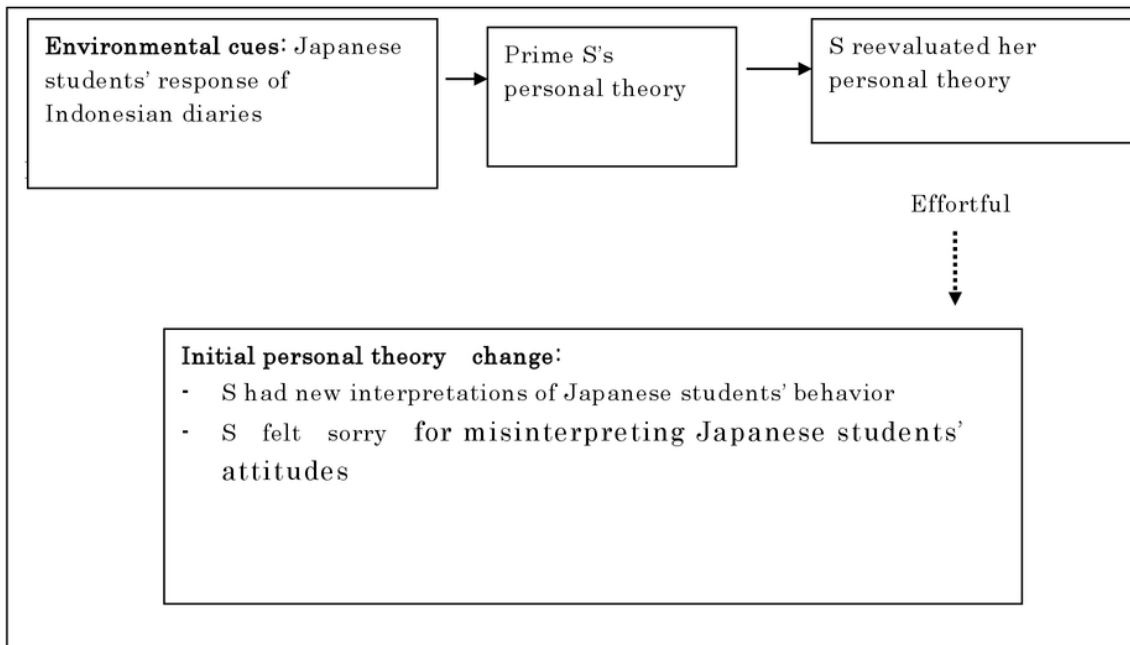
Figure 2. S's personal theory change

4. Discussion and Conclusion

This case study shows that the Diary Method can be used to improve mutual understanding of two cultures. When Japanese students read about Indonesians' culture shock experience in a diary, Japanese students who were in contact with the writers were confronted with different personal theories. In the beginning, they really felt shocked.   We concluded that if Japanese students can overcome their shock through self-reflection, than they will be more open to cultural differences.

In this case study, there are three things that facilitate Japanese students' understanding of the Indonesians' personal theory. First, the students are open to the differences that facilitate the emergence of an awareness of their personal theories and understanding of other people's personal theories. Second, K's question (K is a Japanese student who stayed in Indonesia for two months): "What would you like to do if another teacher from Indonesia would come?" is a reflective question that leads them to accept different personal theory. In consequence, they understood the Indonesians' point of view better and this made them change their behavior. Third, K, a facilitator, who has had a positive experience with Indonesians during her stay in Indonesia for two months, really facilitated the understanding process of Japanese students. She shared her positive experiences to the Japanese students so that they were more open to value and culture differences.

Meanwhile, the Indonesian people's understanding of the Japanese students' personal theory occurred because the students were given the opportunity to read Japanese students' response. Responses that contained shock, guilt, and intention to change, gave insight to the

Indonesians. They became more able to see the personal theory behind Japanese students' behavior. After reading this response, Indonesian visitors experienced a change in feeling and in their way of thinking. They felt guilty of having been prejudiced against the Japanese students. Consequently, they were able to see that Japanese students' behaviors were as not bad as they accused them initially.

4-1. Some risks of Diary Method

Even though this case study shows that the Diary Method can improve the mutual understanding between Indonesian visitors and Japanese students, this method also has some risks. The risks are that the Diary method can increase stereotyping, ethnocentrism, and resistance if someone who reads the diary is not an open minded person. Someone who has less openness to experience tends to interpret the culture shock experience that is written in the diary as a series of bad accusations against him. He will likely receive a negative message more than try to understand why the writers have negative feelings and thoughts.

Therefore, we need to be careful in using this method, especially for people who are conservative. Conservative people tend to be more resistant when reading a diary containing a culture shock experience.

Resistance can also happen when the host does not have the opportunity to communicate with a facilitator. In this case, Japanese students did not have the opportunity to share information with a Japanese facilitator, who had positive experiences with Indonesians. Without sharing positive experiences, the Japanese students have no opportunity to validate their personal theory. Consequently, the Diary Method will sharpen their prejudice.

For people (the writers) who are less assertive, afraid of rejection, have a high level of a need for acceptance, or who come from cultures that are less expressive and more concerned with relationships (such as Indonesia), the Diary Method might have a traumatic effect on them (the writers). Even though the response of the Japanese students could change the writer's negative thinking (Indonesian people), this response could also cause uncomfortable feelings in them. This uncomfortable feeling arises because the writers think that their negative attitudes will be discovered by the reader. They will not only feel guilty but also embarrassed, afraid to be evaluated negatively, and fearful of conflict. For people who are less assertive, do not show their feelings and/or negative attitudes, the best thing is to avoid conflict and to maintain relationships. Therefore, if there are no reconciliation efforts, it is likely that the writers will be traumatized and reluctant to meet the reader again.

The other negative effect is a possible conflict between the first and the next visitors. In this case study, fortunately there was no conflict between W and M. M's statement, "Before I came to Japan, W told me that the students of G laboratory are unfriendly and individualist and taciturn; this made me worried," could make W feel betrayed. W could accuse M of trying to break his relationship with the Japanese students. The relationship between W and M could be bad because W felt that M could not maintain confidentiality.

This Diary Method also could have negative effects when it is used to evaluate others. For example, if supervisors want to evaluate their subordinates performance/behavior by asking visitors to write in a diary containing their interaction experiences with subordinates (who will be evaluated). Culture shock experiences that are documented in the diary will be interpreted by the supervisor as the bad behavior of his subordinates. Consequently, the supervisor will blame his subordinates for their inadequate behavior for the visitor. In this case, the subordinate will most

likely be traumatized and will not want to meet the visitor again.

4-2. Suggestions

Here are some suggestions to reduce the negative risk and increase the success of the Diary Method as a way to improve mutual understanding:

1. Before implementing the program, the writer and reader should be informed of the purpose of Diary Method. This information is intended to improve self-reflection and change of personal theory if necessary.

2. To reduce shock, resistance and increase understanding of visitor's personal theories, we can give the host (reader) the opportunity to stay in the visitor's (diary writer's) country to interact with the people and culture in this country. Through direct interaction with this people, the hosts will be more reflective when reading the diary and to better understand visitor experiences that are written in diary. Like using the facilitator, this method may also be quite effective to improve self-awareness and understanding of other cultures.

3. Debriefing and reconciliation between the writer and the reader needs to be conducted to reduce the negative effects, such as trauma, resistance, prejudice, and conflict.

4. Not only giving reader's response to the writer as a feedback, but also giving writer's reflection to the reader as a constructive feedback will be helpful. Giving reciprocal feedback is intended to improve mutual understanding.

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