An Alternative Approach to Second Language Education
― through Multi-Lingual Video Production ―

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0. Introduction

The number of students learning Japanese as a second language (JSL) in Japan and in other countries has now surpassed 3 million, the highest number ever. One of the strengths of Japanese language education has been its concentration on reading comprehension. There is a growing interest among JSL teachers in language teaching methods and materials which emphasize the development of reading skills. However, there is a lack of suitable textbooks that satisfy this need. This paper reports on an initiative at Kyoto University of Foreign Studies (KUFS) which is currently developing and producing innovative JSL teaching resources. This article reports on the development of new JSL teaching materials which will be of practical use to two groups of people: JSL teachers and students; and other people who are interested in learning about Japanese culture. Japanese language learning opportunities are embedded in imaginative presentations of information about fundamental aspects of Japanese culture which are intended to capture the hearts of those who use the teaching materials.

It is important to clarify why "culture" is embedded in the language teaching materials. It is not simply because language and culture are interwoven. Culture has been embedded in the teaching materials because learning a second language is an internal process through which a learner gradually becomes conscious of his or her own particular culture and that of the target language, an understanding which eventually leads the learner to be more aware of universal features common to human cultures. Makino (2003) explains that although it has long been accepted that language has universal properties it seems more difficult to imagine universal features in other spheres of human culture.

The concept of universality in human culture was the fundamental

principle which guided the development of the JSL teaching materials described in this paper. Universality in culture means that no one culture has features exclusive to itself in the most *primitive* and universal sense. Bialystok & Hakuta (1994:108) state "Basic concepts and types exist because of universal primitive notions of meaning, but categories are formed because of linguistically diverse systems of labeling."   Thus, learning a second language can be explained as a process, generated by a universal set of primitives, of deepening the understanding of, revising and restructuring the learner's own language and culture.

This article outlines the principles and practices of the JSL teaching materials project which is called KUFS: BUNKA WO ARUKU – "Walk Within & Beyond Cultures (WWBC)."   The concept of walking *beyond* cultures is an expression of the principle of universality in human culture that does not necessitate a denial of features of learners' home cultures.

Teachers, students and staff at Kyoto University of Foreign Studies, and colleagues elsewhere, collaborated to produce multi-lingual DVDs on Japanese culture. KUFS, which has Japanese studies and Japanese language programs for Japanese and foreign students in addition to courses in 20 foreign languages, has the human resources for a multi-lingual project. Although the project's cultural resources came from nation-wide sources, the university's location in the cultural heart of Japan, Kyoto, was an advantage.

The KUFS mission is expressed in its motto, *PAX MUNDI PER LINGUAS* - World Peace Through Languages. A great number of projects have been conducted to put the school motto into action throughout the university's history. The WWBC Project was founded in 2012 to provide a series of multilingual DVDs in order to encourage JSL students' educational engagement in second language learning. WWBC will serve as a resource for the exploration of cross-cultural human relations, the development of a sense of global moral values, and an awareness of humanism which may lead to an understanding of self that enables harmonious interaction among people who hold different world views.

The Third Forum of the Euro-Japan Academic Networking for Humanities Project, arranged by Professor Saburo Aoki of the University of Tsukuba with the support of Kyoto University of Foreign Studies on February 17 and 18, 2013 in Kyoto, described in its statement of objectives, the urgent

need for the academic community to contribute to the development of better understandings of how the people of diverse cultures may communicate in mutually-supportive ways in today's globalizing society:

> Since the beginning of the twenty-first century globalization and digitalization has grown rapidly leading to an unprecedented rate of peoples, goods and valuables moving around the world. Such conditions influence not just our sensitivity and our physical beings but also fundamentally change our environment, greatly affecting our nations, societies and cultures. How must the humanities respond to these changes? What, in fact, are the possibilities for the humanities? This issue is common to all researchers of the humanities and needs to be addressed by the scientific community as a whole. Thus, the present project was set up with the objective of repositioning the role of the humanities as new Human Studies in the context of mankind's changing relationships, both with regards to the individual and with regards to the social group, confronted with the present global, digital society (Tsukuba University, 2013: 1).

Bickmore (2008:432) comments on drastic shifts in communication patterns created by the recent developments in globalization and digitalization:

> Instant mass communication and homogenized popular culture, wide use of personal computers, and the increasingly pre-specified curricula of public schools have all tended to reduce the time most young people spend interacting with one another, face to face, in unprogrammed and unmonitored ways. Many social learning and engagement opportunities that, in the past, might have occurred implicitly in the lives of young people are now absent in the social fabric.

In order to respond to this paradigm shift in communication, and in particular, to its impact on second language learning and teaching, the WWBC project has explored feasible ways to create a 'post-method' approach (Richards & Dodgers, 2001; Kumaravadivelu, 2006) to second language learning and teaching in order to provide teaching materials which encourage teachers to be flexible in finding local culturally sensitive ways to suit the learning needs of their own particular groups of students and most importantly, to find ways of motivating students which are appropriate for local conditions and are effective in recreation of the learner's own culture.

Traditional method-based language teaching methodologies have

neglected the nurturing of learners' capabilities in areas considered crucial for the successful negotiation of meaning in intercultural interactive communication situations. Rubin & Thompson (1982) claim that the acquisition of important interactive communication skills require that the good language learner's traits include such communication skills as coping with chaos, tolerating ambiguity, and selecting different communication styles for specific situations. In addition, another important skill is the capacity to take charge of one's own learning to suit one's own culturally-based needs and one's own communicative targets.

The WWBC project's post-method principles aimed to connect a framework of philosophical and ideological concepts with individual teacher selected methods to nurture the development of JSL students' communicative competences (Canale, 1983) and communication strategies (Oxford, 2000) in order to facilitate communication among peoples of different cultures.

The WWBC teaching materials are intended for learners whose Japanese language proficiency is at the intermediate level, a level at which they may be eager to become engaged with intellectually-stimulating content. Furthermore, after learners have made progress from the beginning levels they may be ready and willing to take charge of their own learning processes, and engage in autonomous learning. The WWBC materials provide learners with ample opportunities to experience foreign language learning at subconscious levels of understanding through personal, active and meaningful engagement in their own learning.

1. Language and Culture

To clarify the relationships between language and culture, language and communication, and other language-related issues in today's world, the following three classical statements from prominent scholars in the field of social science may provide some thought-provoking insights:

> Language is a guide to social reality. Though language is not ordinarily thought of as of essential interest to students of social science, it powerfully conditions all our thinking about social problems and processes (E. Sapir, 1929: 162).

> The message of this book is that no matter how hard man tries, it is impossible for him to divest himself of his own culture, for it has penetrated to the roots of his nervous system and determines how he perceives the world (E. T. Hall, 1966:188).

There is *no necessary connection between the symbol and that which is symbolized* . . . . . Symbols and things symbolized are independent of each other; nevertheless, all of us have a way of feeling as if, and sometimes acting as if, there were necessary connections (S. I. Hayakawa,1963:25).

Studies in the field of intercultural communication explain the ways culture and language influence communication. The views of E.T. Hall, often referred to as the founder of the discipline of intercultural communication can be best summed in the title of a chapter in his seminal publication (Hall, 1963) 'Culture is communication, and communication is culture.'

Upon hearing the word *culture*, many people think of what may be called 'high culture,' or 'culture with a big *C*'; in other words, objective culture. This form of culture includes history, philosophy, architecture, traditional arts and crafts, music, and dance. The study of intercultural communication focuses, however, on 'low culture,' or 'culture with a small *c*'; in other words, subjective culture (M. Bennett & J. Bennett, 1996). Intercultural communication may involve cultural differences in cognitive, perceptive and affective styles, communication styles and strategies, and nonverbal messaging.

Culture has been defined by leading intercultural communication scholars in the following ways: According to M. Bennett (personal communication, 2005), culture is an observational strategy that organizes our perception of human behavior.

[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another. Culture is the software of the mind (Hofstede & Hofstede, 2005:4).

The essence of culture is not what is visible on the surface; it is the shared ways groups of people understand and interpret the world. … Culture is the way in which a group of people solve problems and reconcile dilemmas (Trompenaars & Hampden-Turner, 1998:3, 6).

Culture is … the enduring influence of the social world on one's behavior, including interpersonal communication behavior (Andersen, 2008:86).

Furthermore, the study of intercultural communication explores culture on different levels. Human culture includes biologically-based characteristics that are common to nearly all human beings. Large-area culture includes norms and values that because of factors of geographical proximity and shared histories have developed in similar ways across wide regions of the world, e.g. Asian culture. Regional large-area culture includes national components such as the Japanese culture (Bennett & Bennett, 2006).

The first WWBC video teaching material's theme, cherry blossoms and plum blossoms, illustrates the relationships that connect human, regional and national levels of culture. At the level of human culture, all human beings share an appreciation of the beauty of tree blossoms which is likely related to the biological need for food. Fruit usually contains high levels of glucose, necessary for the maintenance of cell life, and blossoms on certain trees usually mark them as possible sources of such fruit. People who live in the Asian culture may share an appreciation of such blossoms as a seasonal harbinger of spring which is the time to start the hard work of rice cultivation. At the level of Japanese culture, cherry and plum blossoms are featured in poetry, folktales, and even modern weather reporting. These blossoms have a symbolic significance comparable to that of Mt. Fuji.

Languages and cultures serve one similar function: they make extremely complex things simple. In intercultural communication, nonverbal communication bridges verbal language and culture. Although it may be impossible to measure exactly what proportion of communication is nonverbal, estimates range from 65% (Birdwhistle, 1955) to 93% (Mehrabian & Ferris, 1967). The human learning process is said to start with inquiry, the systematic study of experience that leads to understanding, knowledge, and theory (Littlejohn & Foss, 2008), and much of human experience is that of receiving and processing nonverbal messages. The nonverbal aspect of the materials produced in the WWBC group project, e.g. the photographs and the music, encourage the kind of inquiry into the development of useful JSL teaching materials that is not limited to the communication elements of language and rhetoric. One of the underlying philosophies of the WWBC project is based on "the belief that the purpose of rhetoric is not only to persuade but to generate knowledge"(Golden, J. et al. 1978:604).

2. Second Language Teaching

Several important influences on second language teaching in the past several decades are relevant to the WWBC project: Learner-centered communicative approaches to L2 instruction which aim to develop learners' communicative competence (Canale,1983), Krashen's (1985) Input Hypothesis, and Swain's (1995) Comprehensible Output Hypothesis. Learner-centered approaches recognize learners' language learning aims, identify their current capabilities, and engage them in skill-development tasks that they will need to become competent second-language communicators. Krashen's Input Hypothesis claims that learners acquire the morphological features of language in a natural order as a result of comprehending input addressed to them.

Long (1983) has argued that input which is made comprehensible by means of the conversational adjustments that occur when there is a comprehension problem is especially important for successful language learning. Swain's (1995) comprehensible output hypothesis claims that learners need opportunities for pushed output in order to develop control of the use of certain grammatical features that do not appear to be acquired purely on the basis of comprehending input. Indeed, Saito (2013) states that since input does not ensure intake by the learner, intake procedures in L2 learning tasks are essential. For example, research has been conducted which shows how the process of constructing discourse collaboratively may help with intake and help learners to develop ability to use new syntactic structures.

Doughty & Long (2003) have investigated the effect of task design on interaction. Tasks that involve a two-way exchange of information in which learners each hold separate parts of the information, which they need to use to solve a problem jointly, have been shown to promote extensive negotiation of meaning.

The previously mentioned second-language research and the well-documented practice in task-based learning offer insights for the use of WWBC materials. WWBC learning tasks should be designed to promote intellectual and emotional engagement with the materials and in addition, to develop constructive interaction among students.

Typically, attention has been focused on specifying the content to be

taught by means of a series of activities to be performed by the students, either led by the teacher or in small-group work. However, as Selinger (1979) has pointed out the actual application of conscious learning that occurs as a result of instruction is often anomalous, and the inconsistency is difficult to explain. Experienced teachers know that instruction does not guarantee that learners will fully acquire what is taught, when it is taught through teacher-oriented instruction.

Selinger (1979) believes that task-oriented approaches can provide learners with tools that will help them to recognize features in their interlanguage which are in need of modification. Similarly, task-based learning of culturally-oriented materials may raise awareness of challenges that can be overcome related to respect for other cultures and communication with people of other cultures.

Therefore, the question arises as to whether JSL learners are capable of learning language rules while learning cultural information through task-based learning. Skehan (1996) pointed out some of the major problems of TBI whereas Ellis (2003) discussed the importance of balancing task-based instruction with form-focused language instruction. Hashinishi (2013) questioned whether task-based instruction is effective for learners at the beginners' level. How can learning tasks be structured so that opportunities to internalize learning targets are maximized?

The principles of second language learning that are suggested for the use of WWBC materials have been adapted from the processing-based approaches to input, proposed by VanPatten (1996) and rephrased by Skehan (1998:47) in his comment on processing-based approaches to language teaching: "It suggests the usefulness of training language learners in effective processing, to make them more able to notice relevant cues in the input so that form-meaning links are more likely to be attended to."

Furthermore, principles for the use of WWBC materials have also been taken from Ramsden (2013:56), a proponent of autonomous learning and learner-centered second language teaching methodology. Ramsden is convinced that teachers can best support learning by making constructive links between language learning and culture through good second-language learning task design:

> Certainly, with classrooms becoming more diverse in terms of students cultural
>
> backgrounds, gender identity, and even psychology, increased opportunities for social

interaction through structured student-centered activities can only be a positive step. Occasionally, learners will also bring some baggage with them into the classroom in the shape of a negative attitude or a certain prejudice, but it is possible to dissipate or even eliminate this negativity with well-structured interactions. Cooperative learning techniques can be very effective in developing the constructive and supportive peer relationships needed to achieve this, and this is an area where the teacher plays a vital role.

The increasing exposure to cultural diversity that students experience in their own classrooms and through growing opportunities to learn about other cultures in today's global digital society will facilitate the use of the WWBC learning materials through learning tasks that draw students towards better understandings of the potential of unity in diversity in their own classrooms with their own classmates. The use of cooperative task-based learning tasks with WWBC materials is a solid step towards learning how to appreciate cultures in other parts of the world, and towards learning how to tell other people about the core values of one's own culture.

Resnick (1987) believes that exposure to a learning environment in which teachers and materials empower students to study topics related to actual work challenges and important social issues, and at the same time allow students to engage in student-led learning tasks can create productive turning points in students' lives by giving students invaluable opportunities to develop social skills and leadership capabilities. The WWBC materials have the potential to make this type of educational contribution in second language learning and teaching and thus, make an important contribution to better intercultural communication.

3. The WWBC Vision

Issues concerning 'world peace', 'culture and identity' and moreover, the 'relationship between language and culture' are certainly central concerns among people in today's global society where people of different cultures have no choice but to meet together and communicate with each other in order to discover better ways to understand what other people have in mind.

Contrastive analysis techniques in intercultural communication situations are more often used to reveal differences rather than similarities among cultures. International Relations studies which discuss intercultural

communication in terms of the concept of 'inter' rather than that of 'contra' tend to find grounds for meeting in-between cultures rather than in one culture or the other. However, today, people have begun to become aware that we are all expected, to a greater degree than ever before, to recognize that we truly do live in a global society, and that we need to see the world around us from the multiple perspectives of global citizens.

As global citizens, therefore, we need to continuously seek better ways to communicate beyond linguistic, cultural, and national boundaries so that we can observe and understand the world around us, not as we would like it to be but as it actually is.   In order to do this, we believe it is essential to compare and contrast the fundamental elements of our global society.   More importantly, we are hopeful that our aim in learning about the world's cultures is most constructive when we simply wish to find cultural characteristics that we can share in common, rather than to find differences that justify self-assertiveness to the point of insisting that our own values and behavior are superior to that of other peoples.   Based upon this awareness, our exploration of the world's cultures may lead us to appreciate the true value of diversity on this earth.

We need to train ourselves to see our world in balance, not through our conflicts. As Aung San Suu Kyi, the Myanmar Noble Peace Prize laureate, nicely put it during her visit to Japan in April 2013: "Democracy will build unity out of diversity."

Let us consider a very simple example of the need to build global unity out of our natural diversity: the original Japanese words "Sushi", and "Tsunami" are expressions that have become part of the global lingua franca. We can easily imagine that people in different cultures interpret these two words quite differently.   Is it rational for Japanese people to claim that only the original features of these words are valid, denying or remaining ignorant of the fact that there may exist other interpretations which have been formed according to the experiences of the adopting cultures?   The basic stance of the Walk Within & Beyond Cultures Project is that we can find unity within diversity, only if we are able and willing to think beyond our own personal cultural constraints.

To implement the WWBC vision of encouraging better communication among the world's peoples, WWBC has begun its multi-lingual DVD project with themes connected to Mother Nature to help raise awareness that

universal phenomenon exist that are common to all people and fundamental to living in peace.

4. How to Use the WWBC DVDs

Some of the original Japanese texts were written by Tetsuo Kubo for his high-intermediate class of JSL students at Kyoto University of Foreign Studies. The language was selected for language-learning purposes, and used in ways to enable learners at an intermediate level of Japanese language proficiency to challenge the task of comprehending the texts without a heavy reliance on a dictionary. These texts have been used since 2004. Additional related readings and English translations of some of the texts make up the current set of teaching materials.

In the year 2012, the WWBC-Project was begun with a voluntary team of people who teach and learn different languages at KUFS and a group of citizens who were interested in supporting the project.

The DVDs present certain fundamental aspects of the Japanese culture in the hope that viewers can enjoy seeing photographs of Japan while listening to the text narration in their native language, and in Japanese as well. By touching upon different key cultural scenes and themes, we hope viewers will have a chance to see and enjoy Japanese culture in terms of its complex diversity rather than in simple stereotypes.

It is important to notice that the language used in the Japanese version of the texts is quite different from the texts in other languages. The Japanese language on the DVD is carefully selected for an intermediate language-proficiency level with the hope that those who learn Japanese as a foreign language can enjoy trying to comprehend the narrative in Japanese, and also at another time can enjoy the scenes on the DVD while they are listening to the narration in their first language at a level intended for native speakers.

The first DVD of the WWBC series, "Ume to Sakura: Plum and Cherry Blossoms" was used in December of 2012 in a project that linked the KUFS Department of Brazilian and Portuguese Studies with a high school in the Viana do Castelo Municipality in the northern part of Portugal. The DVD was shown to the high school students in Portugal, and then, there was a discussion of some of the topics in the section of the teaching materials

entitled, "For further discussion," between the Portuguese students and the KUFS Portuguese as Foreign Language students via Skype. This project was conceived to make use of the potential of Information and Communication Technology (ICT) facilities, such as Skype software, in the process of L2 learning and building intercultural communication skills (Kishi, 2012). A survey of the reactions of the students of both schools to the communication opportunity indicated high levels of satisfaction. This type of learning event will be repeated with other WWBC videos.

5. The Use of the Japanese Texts which Accompany the DVD

Included with the teaching materials there are several Japanese-language versions of the DVD foreign language texts which were translated by several bilingual Japanese native speakers from the foreign language text in a more literal way without looking at the original Japanese text that the foreign language version was created from. It is our assumption that by reading several different Japanese-language versions of the text they listened to in their own native languages, JSL learners may be able to appreciate that there are a variety of ways of expressing what is in one's mind about a certain subject. Although differences may be seen in the expressions used in different Japanese versions of the text, they are all authentic translations in the sense that they all carry authentic meanings.

Through working with a variety of translations of the same text on the same subject, we hope JSL learners will become confident enough to take up the challenge of constructing their own Japanese translations of the WWBC foreign language texts. JSL teachers who use theme-based, task-based or project-based approaches to teaching may adapt or revise the translations to make the learning processes more subconscious and meaning-focused or more form-focused, as they wish.

It is our assumption that a language learner at the intermediate level may receive a greater benefit from the internal thinking process of his/her own focusing on form through consciousness-raising activities rather than trying to learn language from a prescribed list of discrete segments of sentences, grammar rules, and lexical items. Without depending too much upon direct explanations given by the teacher or a grammar book, a learner at this level may get more opportunities to internalize the learning processes according to

Skehan (1996:18):

> The contemporary view of language development is that learning is constrained by internal processes. Learners do not simply acquire the language to which they are exposed, however carefully that exposure may be orchestrated by the teacher. It is not simply a matter of converting input into output. . . . . we can be sure that learners will make use of the language they experience, but we cannot be sure *how* they will make use of it. These processes are hidden. They are not amenable to teacher control. But the teacher cannot ignore the impact of such processes or of the learner's contribution to learning,

The reading of a variety of Japanese translations of a single text which is also in the learner's first language and attempts by the learner to translate the text into Japanese is a learning practice in keeping with the belief that the two most fundamental elements in second language learning are 'meaningful' input and the 'necessity of' output (Shirai, 2008). By studying a variety of Japanese versions of the same text, learners will encounter an abundance of idiomatic and conventional grammatical expressions that native speakers of Japanese are likely to link together in a variety of collocations that express what different individuals are thinking about when they read the same text.

The section "For further discussion" in the reading materials has been prepared to help raise cultural awareness by contrasting aspects of Japanese culture with those of the viewer's native culture in order to reach a point where an appreciation of diversified views is based upon a stable notion of similarities among the varieties of human cultures.

6. Suggestions for Learning Tasks with WWBC Materials

The DVDs contain photographs and multi-lingual narrations licensed for use during the DVD production. In addition, multi-lingual scripts and a variety of translations in Japanese which were completed by the WWBC team members are components of the learning materials. We recommend that JSL learners make use of all of the material as creatively and constructively as they can; for example, by note-taking while listening, reconstruction of the texts after listening, translating the texts, making text summaries, paraphrasing the text expressions, writing original compositions on the themes, discussing cultural similarities, and making written and oral

presentations on the themes.　These learning tasks can be conducted in the learner's native language or in their second language.

It is our sincere hope that both learners and teachers will try to develop their own materials, based upon the WWBC materials, to suit their own particular circumstances.　Please note that if you want to adapt the content of this product, be sure to give credit to the authors of the original materials by stating our project name, "*KUFS: Walk Within & Beyond Cultures Project,* Kyoto University of Foreign Studies, Japan."

7. Concluding Remarks: Future Directions for Research

Most of the arguments concerning second language instruction and learning have been made within the pendulum of rule-based versus exemplar-based systems. We hope our research will led to understandings beyond the this conventional dichotomy. Through extensive use of the DVDs and teaching materials in JSL classes, we would like to explore the extent to which the learner is able to notice that relevant linguistic cues can be an important factor in successful learning at the intermediate level.　In other words, we would like to examine feasible ways of instruction which satisfy 'quality of input' targets for teaching materials (Shirai 2008:156).

In other words, we hope to discover whether truth lies in Skehan's conviction: "Instruction can work in a more complex way by making salient the less obvious aspects of the input, so that it is the learner who does the extraction and focusing, but as a function of how he or she has been prepared. In a sense, learning is still input-driven (since the input is not being transformed) but it is the learner who chooses what to prioritize in the input" (1998:49). Thus, the WWBC Project aims to provide valuable learning experiences for the producers of the materials as well as for JSL teachers and learners.

important production tasks. It was in keeping with the pedagogical aims of the WWBC project itself that people from a variety of cultural backgrounds, native speakers of many different languages, collaborated successfully on this large-scale and important project.

[DVD 1] "Ume to Sakura：Plum and Cherry Blossoms"

[DVD 2] "Inochi-no Mizu：Water － A Primary Source of Energy"

[DVD3] "Kyodai-na Hashira: Pillars and Crossbeams That Support Mega-construction in Japan" (in progress)

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Appendix 1
Questionnaire

This survey is being conducted by researchers at Kyoto University of Foreign Studies and Kyoto Junior College of Foreign Languages.　The study will help researchers understand how the Japanese language teaching material works for those who want to study the Japanese language and culture.　The purpose of this questionnaire is to improve the quality of the Japanese teaching materials in our project and to consider how to improve our project. Your response to this survey is completely voluntary.　You will not be individually identified and your response will be used for educational purposes only.　Your comments are always welcome.

Nationality: _____

Age: _____

Gender:　_____

Occupation: _____

I. Please give your opinions/suggestions regarding the following questions.
1.　What's your impression of this material?

2. Does this material serve as a means of obtaining knowledge and/or expertise regarding Japanese culture?　If possible, would you be specific in your response to this question?

II. Please select one of the five responses which follow each of the next two questions.
3. Considering your own Japanese language level, this material is
　⑤ Too difficult　　④ Difficult　　③ Just right　　② Easy　　① Too easy

3. How satisfied are you with this material?

⑤ Very satisfied ④ Satisfied ③ Neither satisfied nor dissatisfied

② Dissatisfied ① Very dissatisfied

III. Please write any comments you would like to make about this multi-lingual teaching material.

Appendix 3
Results of the Questionnaire

Nineteen foreign Graduate School students who had studied Japanese as a second language were asked to listen to the DVD version in Japanese. The students were from 8 different countries: Bangladesh, China, Germany, Indonesia, Italy, Malaysia, The Philippines, and The USA. They were between 22 and 45 years of age.

They were asked to answer the following questions:

(1) How well do you understand this material?

(2) How satisfied are you with this material?

Question 1	
Too difficult	0
Difficult	3
Just right	6
Easy	4
Too easy	0
No answer	6

Question 2	
Very Satisfied	1
Satisfied	14
Neither satisfied nor dissatisfied	4
Dissatisfied	0
Very dissatisfied	0

According to the survey, in Question 1, almost one-third of the students answered that the language level of the material was "just right" while three students answered that it was difficult and 4 students answered that it was easy. Six students gave no answer because they heard only the English version of the narration, not the Japanese version. The results of Question 2 showed that 15 students were satisfied with the material. We can conclude

that the important cultural information on the DVD was successfully conveyed.