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Intercultural Simulation Games for Management Education in Japan*

Don W. HINKELMAN

Managers in Japan are isolated both geographically and psychologically from encountering people from other cultures. This presents a difficulty in acquiring competency in intercultural communication, an increasingly needed skill for corporate internationalization. Undergraduate education in the economics, commerce, and management departments of major universities can play a role in addressing this need. Simulation games, in particular, allow students to both experience meeting another culture in a short time and discover new dimensions of self-awareness, cultural sensitivity and communication skills.

This paper justifies the use of simulation in relation to traditional classroom methods, compares five different intercultural simulation games developed for management training in North America and documents a case study of adapting one of these simulation games with a group of international business students in Japan. This simulation, called Bafa Bafa, was tested with fifteen students, aged 19-22, who experienced three hours of learning a simulated culture, visiting another unknown culture, discussing their problems and reflections, and summarizing these through concept mapping. Written participant comments were analyzed by coding sentences according to criteria of the Bennett model of developmental stages of intercultural sensitivity. This content analysis indicated students were able to identify new ways to communicate when rules and language are not explicit and they were forced to learn by trial and error. The process of culture shock was reproduced in the game, revealing the affective aspects of cross-cultural learning.

In addition, tape recordings of discussions were analyzed for other aspects of group learning. Observation by the facilitators found the group learning process as a whole followed the same stages of intercultural sensitivity as did individuals. This paper summarizes the instructional design, adaptation process, and participant results of a simulation game as it

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applied to teaching intercultural communication to young adults in management training courses.

1. Introduction

Simulations are a growing tool for the teaching of management (Keys and Wolfe, 1990). Surveys in North America show that simulations have been used for instruction in over 80% of the undergraduate management and economics school courses (Robinson, 1985; Faria, 1987) and within 55% of the training programs of large corporations (Faria, 1987). Some management educators claim that simulations can achieve deeper understanding and more creative application of key concepts than through traditional lecture or case study methods. Yet, until recently, simulations have rarely been applied to the business school curriculum in Japan. This may be due to the unsuitability of Western-developed methods applied in Japan (Dillon, 1993) or radically different philosophies of education (Stapleton, 1995). Whatever the reason, this paper will explore the question of how simulation and gaming can be applied appropriately for intercultural management education in Japan at the university level. Although simulations have been applied all aspects of management education: accounting, entrepreneurship, personnel management, and others, one specific application, the theme of intercultural communication, has been particularly difficult to teach using traditional lecture or case study methods. In the first section, this problem will be examined by reviewing past research on the following issues:

a. What is culture and what parts of culture are important for a manager to be sensitive to?
b. How does culture affect interpersonal communication?
c. What is the process of learning another culture?
d. How do different classroom methodologies, such as simulations, lectures or case studies, compare?
e. What is the most appropriate intercultural simulation for undergraduate business majors in Japan?
f. How have these simulations been previously evaluated?

This investigation will help identify areas for further adaptation of intercultural simulations to Japanese university students in management courses. Then in the second section will report on the redesign, testing, and evaluation of one simulation applied to a single class of undergraduate international business students.

2. Past Research

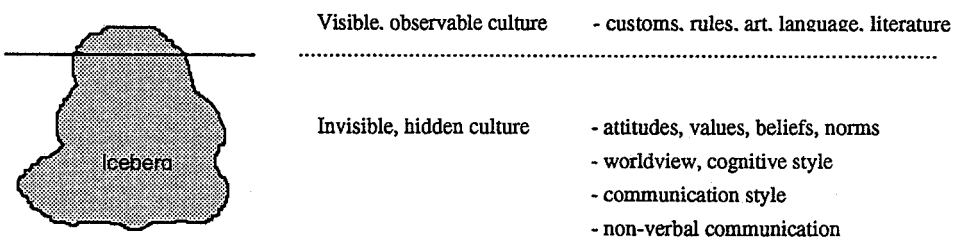
In order to design or adapt teaching methods for intercultural communication, we will first review models of culture and communication, the process of culture learning, optimum learning techniques, and past experiments with these techniques.

2.1. The Hidden Culture Model

The first question, "what is culture?", means defining a model of culture. This then determines much of how one must teach intercultural communication in the context of management. Typically, an international businessman will prepare for a visit to a foreign culture by reading a guidebook or quizzing colleagues who have been there before. Similarly, in the college classroom, an international business communication course may outline common traits or behavior of a culture and how they translate into business practices peculiar to that country. The assumption is that culture is observable and can be learned by imitating the forms and customs.

However, from an anthropological perspective this model of culture is inadequate. First, culture should not be confused with highly refined, outwardly visible elements of classical culture such as art, music, or tea ceremony. Classical culture is, of course, part of culture, but this does not indicate the total body of social, behavioral, and cognitive processes which influence daily life. The most important parts of culture are often unseen, intangible qualities; what Hall (1966) calls the "hidden dimension". One helpful analogy used by Weaver (1993) and others is that of an iceberg. Just as ten percent of the volume of the frozen ice is visible above water, only a small percent of a culture is visible through artifacts such as writing, art, mass media, religion, social taboos, and living customs. These are tangible objects or activities we can see, write about, and study in museums and libraries. However, the vast bulk of a culture is hidden, much like the 90% of an iceberg that remains out of view underwater (see Figure 1).

Fig 1. The Iceberg Model of Hidden Culture



Hoopes and Pusch (1979) describe this larger conception of culture as follows:

> "Culture is the sum total of ways of living, including values, beliefs, esthetic standards, linguistic expression, patterns of thinking, behavioral norms and styles of communication which a group of people has developed to assure its survival in a particular physical and human environment. Culture and the people who are part of it interact so that culture is not static." (p. 3)

From this view, culture both molds its participants and is molded by them. This conception includes many unconscious components such as values, communication patterns, or world view that are quite second nature to the members of a culture. They comprise the intangible dimension that forms the "common sense" of a culture. Hall suggests that this implicit culture is so important that it outweighs explicit culture by a factor of a thousand to one (1976: 166). The size of this factor, however, is not so important as recognizing the primary role that unconscious culture plays.

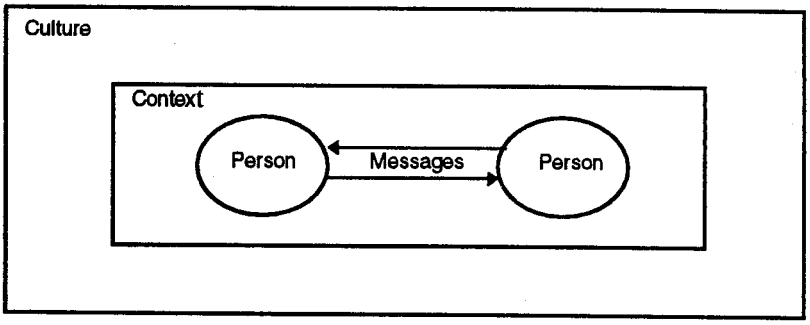
Which aspects of implicit culture are critical for a business student to learn? According to Damen (1987), there are several basic facets of learning a culture that are important to communication: cognitive styles, values, rhetorical patterns and communication rules. An international management course which only teaches observable policies, customs and institutions of individual countries would then miss the most important aspects for becoming culturally sensitive. Cross-cultural educators contend that no one culture should be taught. Rather, culture should not be viewed solely as content, but rather as a process skill. This is called 'culture learning' which is a culture-general approach as compared to learning the specifics of each culture one-by-one.

2. 2. A Culture-Centered Communication Model

The second question then is, "How do managers communicate with people of other cultures?" Language is the obvious answer. This underlies the enormous popularity of language schools and the assumption that when one has learned a language, one has learned the culture. However, communicating with people from another culture is not just a linguistic task. Research by Birdwhistell (1970) suggests that as much as 70% of communication depends on cultural patterns. In addition, another 20% of the communication process usually occurs through para-linguistic utterances (ums, ahs, rising and falling intonation), leaving only 10% of communication dependent upon linguistic vocalization (words, sentences). Even if only half of the communication process actively utilized these non-linguistic factors, the present emphasis on teaching foreign language, linguistics and literature would need dramatic change to focus on the cultural side of communication.

Communication theory has created a simple, yet highly dynamic model of the general process of interpersonal communication (Damen, 1987; Lulofs, 1991), as shown in Figure 2. In this model, there are four elements: 1) people, 2) messages, 3) context, and 4) culture. The people who are communicating act as senders and receivers who give messages and feedback to each other using a variety of possible channels—written or spoken. With spoken messages, both linguistic (words, sentences) and para-linguistic (intonation, stress, utterances, facial expression, etc.) carry significant meaning. Furthermore, kinesics (body language), proxemics (distance), and temporal attitudes (time) are just a few examples of non-verbal types of communicative behavior. Each element cannot be isolated from the others without changing the nature of the whole system.

Fig. 2 The Role of Culture in Interpersonal Communication



In this model, culture and context surround the people who are conveying a message (sender and receiver). They provide rules for when, where, and with whom communication should initiate. Context concerns the relationship (sex, family, age) of the speakers and the conditions appropriate for communication. Culture, in turn, surrounds the context. It gives the values and patterns which influence how people interact in the context of a particular setting. Culture, context, people and message are not locked in cause-and-effect relationships, but rather effect each other in a back-and-forth, reinforcing environment. These relationships form a system of communication rules which govern acceptable and unacceptable behavior. Hymes, as cited by Neustupny (1987), lists eight major classes of rules: 1) Switch-on rules: in what situations is communication initiated, 2) Variety rules: preferred functions, 3) Setting rules: appropriate locations, 4) Participant rules: who and who not to communicate with, 5) Content rules: what message should or should not be said, 6) Message Form rules: polite or informal, 7) Channel rules: written, spoken or non-verbal, and 8) Management rules: who controls the communication and when is it completed. These rules, of course, operate unconsciously and vary considerably between one culture and

another.

One example is in Japan where people place a high value on the contextual side of communication. This culture is called a "high context" culture as opposed to the "low context" culture of North America where verbal expression is more valued (Hall, 1977). These rules or patterns of context and culture have been far less researched than the verbal messages of language itself. Yet many researchers argue that strategic competence in these patterns are far more significant in the communication process than linguistic competence (Damen, 1987; Neustupny, 1987; and Lulofs, 1991).

Interestingly, in the communication model, language is not specifically noted as one of the elements. Sender, receiver, message, context and culture interact in a non-linear relationship. Language is considered only one of the many channels by which the message is transmitted. Besides language, non-verbal channels such as pictures, gestures, and symbols are also effective means of communication. By removing the focus on language as the key element, non-linguistic aspects are emphasized. Of these, Lulof (1991) claims culture is the least understood and least researched of the four elements of communication.

2.3. Culture Learning

The third question of this research review is, "what is the process of learning another culture?" Given a priority of understanding the hidden dimensions of culture and the non-linguistic dimensions of communication, how then do we design a process for management students to learn intercultural communication. Knowing that hundreds of cultures in the world that need to be learned, most management education programs would find it impossible to devote multiple courses to thoroughly cover each area and continent. A solution to this dilemma is to take a culture-general approach that would take into consideration both the stage of cultural sensitivity of the students and the experiential nature of culture learning.

2.3.1. A Culture-General Approach

One approach to learning culture is learning the particular content of rules, values, and customs of a culture: the culture-specific approach. An example of this is to study cultures nation by nation: first China, then Indonesia, India, Saudi Arabia, Kenya, Germany, Mexico, etc. The first weakness in this approach is that large countries such as China or India are not a single monolithic culture, but include hundreds of language groups and sub-cultures. In addition, many cultures, such as Arab or Jewish cultures, overlap political boundaries. The nation-state, therefore, is not a useful framework for categorizing cultures. A second weakness is that by focusing on observable differences, the

culture-specific approach tends to overwhelm students with vast amounts of detail, and thus implies that one can prepare for communicating with other cultures by memorizing these specifics. Third, this reliance on expert knowledge fosters a dependence upon the teacher. Students expect that they must learn the content of a culture as much as possible rather than acquiring skills for operating self-reliantly within any foreign culture. Fourth, a training program beginning with culture-specific information focuses the learning on observable differences of 'those people' rather than examining unconscious differences of both 'my culture' and 'other cultures'. Weaver (1993) states:

> "Training which begins with the study of 'those people' also implies we need not examine or understand our own culture. How can sojourners understand the impact of culture on the behavior, perceptions, values and thought patterns of 'those people' if they do not understand the impact of their own culture on their personality? An admonition that might be taken to heart by all trainers is 'know thy own culture first'." (p. 161)

A different approach to studying individual cultures is to learn the overall processes and structure which are inherent in all cultures: the culture-general approach. This approach gives skills and knowledge to observe, reflect on, and communicate with any culture. It teaches how to recognize values, communication styles, and non-verbal behavior.

Culture learning is not a content study of the specific habits of a country but a process of discovering how deeply rooted values are implied by both what is spoken and not spoken. Knowing when to speak, who to speak to, and how a conversation proceeds is a product of a cultural conversation style.

2. 3. 2. A Developmental Model

Even with a culture-general approach, Bennett (1993) reminds us that culture learners start at different stages of understanding and sensitivity. In his developmental model of intercultural sensitivity, Bennett describes the journey from ethnocentric to ethnorelative behavior in six major stages. The first three ethnocentric stages are based on an attitude that 'my culture is superior'. In the second three stages, a person operates from the attitude that 'all cultures are different, neither good nor bad'. While most people can agree with the ethnorelative stance in the abstract, it is in concrete situations where most people find themselves unconsciously reacting ethnocentrically. Therefore, using this model to chart a typical path of attitudinal change is useful for both instructors and students themselves. Figure 3 illustrates the six stages of Bennett's model of intercultural sensitivity.

Fig. 3 Developmental Stages of Intercultural Sensitivity

ETHNOCENTRISM ——————→ ETHNORELATIVISM

1. DENIAL	2. DEFENSE	3. MINIMIZATION	4. ACCEPTANCE	5. ADAPTATION	6. INTEGRATION
a. Isolation b. Separation	a. Denigration b. Superiority c. Reversal	a. Physical & Transcendental Universalism	a. Behavioral Respect b. Values Respect Respect	a. Empathy b. Pluralism	a. Contextual Evaluation b. Constructive Marginality

In brief, the initial three stages are ethnocentric, believing one's own culture is the center of the universe. The first stage is a state of being unaware of cultural difference through sheer isolation from another culture (small town America, tribes in New Guinea) or intentional separation from other types of people (ghettos, island nations). The second stage, defense, is being aware of differences but judging them one-sidedly. Negative judgment on the other culture is denigration (prejudice). Very positive judgment on one's own culture is superiority (chauvinism) and very positive judgment toward the foreign culture is called reversal (going native). Japanese students, in particular, show this kind of behavior when going abroad. Due to an inferiority complex toward American and European culture, many university-age youth over-identify with foreign cultures, romanticizing the superiority or freedom of the lifestyle. Moving then to the third stage, minimization, is accompanied by a positive attitude toward cultural differences. However, people in this stage often minimize culture differences by insisting that universal principles (religion, humanism, Marxism) are more important. International managers are particularly prone to minimization by believing that economic principles such as free markets, entreprenuership, etc. are universal and therefore transcend cultural boundaries. This view, however, is naive as it ignores tremendous differences in current systems of "capitalism" as practiced by Japan, America, and Germany.

Passing over into the realm where cultural difference is perceived as useful and important, are the ethnorelative stages. The fourth stage is acceptance of behavior (foreign language, gestures, customs) and values (styles, patterns, worldview). The fifth stage is active attempts to adapt to a different culture by temporarily shifting to a different perspective (empathizing) and developing multiple frames of reference (pluralism). Finally, the sixth stage deals with the question of identity. Here a person has multiple identities, choosing one or another according the needs of the situation (contextual reevaluation) or rebuilding an identity based upon conscious choice of various attributes of different cultures (constructive marginality). Though this seems like a neat progression to a highly sophisticated "multi-cultural human", in reality these stages are highly

dynamic. A person is constantly switching from one stage to another, though one may be dominant. In designing a training program to move individuals to higher levels of ethnorelativism, we first need to know which stage is the students' dominant stage. But how do we find their dominant stage? And how does one move to the higher levels of ethnorelativism? Traveling to foreign countries is not the cure all. Despite exposure to a foreign culture, some students will return more convinced of the superiority of their own culture. They visited but never saw the differences (separation). This ethnocentrism will remain unless more self-conscious facilitation is given to the experience. Experience is not necessarily the best teacher. Structured or facilitated experience is often more useful (Bennett, 1993).

This stage model is useful in prescribing how to become more sensitive. However, maturist models are dangerous if we consider them the only way to construct reality. In contrast to developmental approaches, which assume a sequential growth in a path to "more developed" stages of learning, awareness or behavior, a cognitive styles model does not presume stages but rather recognizes differing but equally valuable approaches to learning. This comes from a learning styles paradigm where typologies such as personality types or mental processing types are contrasted but not rated as superior or inferior. Although developmental models do not directly state that higher stages are superior to lower ones, their structure inherently implies that more mature stages are preferable. Where they are useful is in answering the question, "How do attitudes change?" or "How does one's awareness grow?"

2. 3. 3. Affective Change

After studying the developmental stage model, one might be tempted to believe that by understanding this growth process logically, one could then move to higher stages of intercultural sensitivity. Yet, a rational, logical passage has never been the case. Instead culture shock has been the norm. Culture shock is the emotional or "affective" side of intercultural communication. Paige (1993, vii) states that "intercultural experiences are emotionally intense and profoundly challenging for the participants". This aspect of coping and adjusting attitudes cannot be bridged through cognitive understanding. Frustration, confusion, humiliation and inadequacy are common experiences associated with communicating with foreign people or living in a foreign country. This culture shock is not a disease, a weakness or even something to be avoided. Rather, it is a symptom that an individual is truly encountering another culture at a deep level. Tourists rarely engage in intercultural encounters and thus do not usually experience culture shock. A manager or sojourner dealing on a day-to-day basis with foreign cultures thus should welcome these uncomfortable feelings and seek to discover

why they are happening.

For example, this emotional learning process is far more than mastery of a foreign language. According to Brown (1992), along with learning a language, we must literally take on a new self-identity. This second "self" may run counter to one's native-language identity. Recognizing and becoming comfortable with it is a long process. Unfortunately, classroom learning is almost entirely devoted to cognitive or logical thinking. Therefore, it is necessary to move away from the lecture method and deal with this affective side of intercultural communication. Until recently, classroom training has rarely replicated this kind of painful but necessary learning experience.

2. 4. Classroom Methodology

If it is true that "education for intercultural experiences requires content and pedagogy radically different from traditional instructional practices" (Paige 1993, vii), then we might look at the aims and methodologies coming from alternate forms of education, such as experiential education. This is the fourth question of this study, "how do different classroom methodologies, such as simulations, lectures or case studies, compare?

McCaffery (1993) states that the aim of cross-cultural training must be toward the development of skills and independence in the learner rather than information dissemination. Consistent with this aim he lists six assumptions that any methodology must include (adapted from p. 230):

1. Participants play an active role in learning, not passive recipient of information.
2. All participants bring some intercultural experience to the learning process
3. The curriculum must accommodate different learning styles.
4. Learning is most effective when aligned with participants' goals.
5. Skill development is more important than knowledge acquisition.
6. Learners and trainer share the responsibility for program results.

Assuming that most management education is classroom-based, the next step is selecting an appropriate methodology for teaching intercultural communication. This means comparing lecture, case study, simulation and other tools. Anderson and Lawton (1991) compared student perceptions and attitudes toward learning from case studies and management simulations. They found that students perceive the simulation exercise to be superior to case study discussions. Although both methods use self-discovery rather than lecture to explore key concepts, the simulation was an immediate, personal experience.

Thorton & Cleveland (1990) evaluated the complexity of various simulations. Although they did not examine an intercultural simulation in their examples, they concluded that simulations in general are highly appropriate for management development programs. In addition, they are useful as research tools and assessment devices.

However, simulations and other intercultural training methods must be carefully facilitated in order to be effective. In some cases, intercultural contact or simulation can even discourage sensitivity. Bennett (1993) states, "unfacilitated intercultural contact tends to be more entertaining (or destructive) than developmental" (p. 34). Therefore, although simulations are promising tools, it is not possible to conclude one method as superior to another without considering the quality of implementation. Debriefing discussions and reports are especially critical for this methodology to be effective.

2. 5. Selection of Simulation Games

The fifth question to ask of past research is which kind of intercultural simulation is most appropriate for undergraduate business majors in Japan. Thorton & Cleveland (1990) categorize simulations for management development on a continuum of complexity: a) one-to-one interview simulations, b) leaderless group discussion, c) in-basket techniques, d) complex decision-making simulations, e) large scale behavioral simulations, and f) assessment centers. Of these, they suggest a large scale behavioral simulation is most suitable for intercultural communication training because it offers a high degree of complexity and its content and face validity lends itself to acceptability among the participants. It is also suitable for training large groups of students, an important factor for university application.

At least six of these large group behavioral simulation games have been used in training intercultural communication for management trainees in universities and corporate situations: Heelotia, Barnga, Kampei/Norte, Mr. Khan, Ecotonos, and Bafa Bafa. This section describes each of these simulations and evaluates them according to the criteria of a culture learning objective that is culture-general and encourages development of attitudes both cognitively and affectively. In addition, applicability and practicality for university settings in Japan are discussed.

2. 5. 1. Heelotia

Heelotia was a 75-120 minute experience developed by Boston and Wildenthal (1991) where students divide up into two cultures and interact according to rules known only to the respective cultures. Visitors observed and interacted with the foreign culture and reported back to their home culture. A discussion

guide laid out questions for follow-up debriefing. This allowed participants to recall their feelings, analyze the process of learning another culture, and understanding the barriers to communication.

2. 5. 2. Barnga

Barnga (Sivasailam & Steinwachs, 1990) had a slightly different purpose. Here students in groups of four were given similar rule sheets to a card game with a few different rules in each one. Forbidden to talk, the participants began playing the game and had to deal with the inevitable conflicts that came about without having a common language to communicate with. This simulated the experience of having to communicate non-verbally and the accompanying frustration. This game is inherently impossible to succeed in as a game and requires students to make some kind of compromise. The objectives are to dramatize the importance of both verbal and non-verbal communication and reconciling differences between cultures.

2. 5. 3. Kampei/Norte

The Kampei/Norte game (Moffitt, 1985), on the other hand, is similar to Heelotia but its focus was more on Western cultures interacting with traditional, rural cultures--useful for many situations but a condition that did not satisfy the content requirement to have a generic mix of cultural aspects. Kampei/Norte is a two hour simulation of two cultures where members visit the other culture in groups and then return to home to discuss their experience. It was designed to give individuals a sense of culture shock and allow a group to slowly learn the rules of the other culture. It is especially suitable for teaching the effects of having a developed, wealthy culture come into contact with a less materialistic culture in a developing country.

2. 5. 4. Mr. Khan

This contrast-culture simulation (Stewart, Danielian, & Foster, 1969) uses a "visiting manager" who interacts with participants using different communication patterns. Mr. Khan, the fictitious visitor, is trained to react in a non-western style and communicate from a vastly different value base and worldview. This encounter with an educated foreigner leads into a discussion on points of miscommunication and the participants' discovery of their own cultural assumptions and biases. This role play involves open-ended scenarios that are ambiguous and culture-general. Khan does not represent a single culture but a combination of various features that are contrast-American. This type of simulation would need to be adapted to Japanese students by designing a character who was contrast -Japanese in both non-verbal and verbal communication. The character would

need to use a mix of African, South American, Arab, or Western behavior so as not to appear from a single country and thus invoke stereotypes of that country. The difficulty in this simulation is training an assistant who can embody the role completely in a variety of open-ended conversations.

2. 5. 5. Ecotonos

Ecotonos is a problem-solving and decision-making simulation for groups of up to fifty participants of professionals from business, education, or counseling fields. Participants experience and compare the process of making a decision from both mono-cultural and multi-cultural views. Apparently it is most useful for examining diversity issues within an organization or between organizations. Cultural assumptions, expectations, power issues, and communication styles are themes of discussion in the course of the simulation. This tool was developed and conducted in Japan and the United States by Hofner (1993). One of its advantages is its ability to be used multiple times with the same group. It can be used as a pre and post research instrument or to assess the learning of intercultural skills over time.

2. 5. 6. Bafa Bafa

This is a culture-general simulation game developed by Shirts (1977) where a class of students is divided into two cultures (Alpha and Beta). After a period of time learning the appropriate language, gestures, etiquette, and values, individuals from the two cultures "travel" to the other culture, then return and report back what they observed and experienced. As each person takes a turn visiting the other, unknown culture, the travelers gradually discover the other's rules and motivation. Since not knowing the rules of the culture is a key part of the game, this simulation can only be played once. For groups to play again, additional cultures would need to be designed. However, as an initial training tool for university undergraduates studying intercultural communication, Bafa Bafa meets many of the criteria and educational goals outlined earlier. The next section will evaluate this simulation in detail.

2. 6. Evaluations of the Simulation called Bafa Bafa

Finally, if Bafa Bafa fulfills the aims of this study, how has it been previously evaluated? A number of researchers have evaluated the Bafa Bafa simulation as it has been applied in North America. Weaver (1993) supports the use of simulations such as Bafa Bafa for developing both cognitive and affective communication skills. "Because of their ambiguity, [Bafa Bafa and other contrast -culture simulation exercises] produce stress and force participants to apply conceptual frameworks which help them interpret and analyze their own reac-

tions and the behavior of others. Furthermore, they encourage the development of communication and coping skills" (p. 162). LaBrack (1993) calls Bafa Bafa "a vehicle for stimulating discussions of culture learning, culture and personality, relative values, and emotional reactions to difference and stress" (p. 276). Juffer (1993, 213) notes that Bafa Bafa is useful as a preparation tool for traveling abroad because it shows how to learn by trial and error and allows practice with culture learning strategies. Seelye (1994, 83) comments that participants in Bafa Bafa experience "culture shock/fatigue" and usually misinterpret the other society's ground rules. Participants respond enthusiastically to the exercise and in debriefing, "the lights go on" as insights are shared in discussion. Kohls and Knight (1994) offer a similar view, " [In Bafa Bafa] visitors frequently feel ill at ease, disoriented, and confused, just as one does in cross-cultural interaction". This is because "people bring misconceptions to the intercultural experience simply because they cannot observe others from any other viewpoint than their own cultural conditioning" (p. 127).

In Japan, similar results have been found when conducted for high school students (Tajima, 1991), junior college students (Matsuo, 1991 ; Hinkelman, Ishikawa, & Wilson, 1994), and university students (Imon, 1992 ; Hinkelman *et al*, 1994 ; Otsu, 1995). In addition, Ishikawa (1995) reports that adults from business or government organizations who participated in Bafa Bafa were generally favorable to the simulation and made similar comments. A few older participants, however, were not prepared for the game-like atmosphere and did not actively participate.

In addition to these supportive comments, some disadvantages have been noted, usually centering on the complicated gaming rules of the original version. Pusch (1979) states that although Bafa Bafa is good at drawing people emotionally into the game, the "long opening explanations may drag and/or make participants take the game too seriously. It must be made clear that the focus is on the intercultural relations process, not the content of the cultures" (p. 176). The original simulation guide also warns facilitators to watch for participants getting lost or overconcerned with learning all of the rules. For this reason, in adapting the simulation to Japanese audiences, Hinkelman, Ishikawa and Wilson (1994) simplified the rules to make them easy to remember, require fewer special materials, and balance fun and risk in the performance. For example, in the original version, the Alpha culture has an elaborate "Match the Leader" game with specially printed cards. The tape script alone appears to go on for over fifteen minutes while the instructions in the Japan-adapted version generally took less than five minutes. Despite a simpler format, Hinkelman *et al* reported participants experienced the same feelings of confusion, uncertainty, risk, and mistakes (and perhaps a greater sense of accomplishment) that the original one intended.

Furthermore, the culture practice time emphasizes not only rules but socializing the participants in the perspectives, values and feelings of the cultures. The rules for each culture are justified with reasons, so participants can personally identify with that culture and even spontaneously act out of those values. Another valuable feature is that the Alpha and Beta cultures were adjusted so Japanese participants would not recognize some of their own cultural patterns within one of the cultures. The two cultures are designed generically so that few people in Japan would have an automatic preference for one or the other. The following, Table 1, lists the characteristics of both cultures.

Table 1 : Basic Values and Features of Simulated Cultures

Alpha	Beta
patriarchal society (non-equal)	no sex dominates (equal)
elaborate use of language	many non-verbal signals, few words
smiling, expressive face	expressionless face
close talking distance	distant talking distance
non-competitive	competitive
relationship oriented	achievement oriented
low numbers are good	high numbers are good
dependent	individualistic
family importance	family ignored
outwardly friendly	businesslike
authoritarian	democratic
spiral communication	straight communication

2.7. Summary and Research Questions

Past research supports the use of simulations as tools for learning intercultural communication in managerial education. Bafa Bafa has been demonstrated as an effective simulation for young student participants in Japan. Yet the adaptation of this simulation is still undergoing continual change. Some questions to be investigated might be :

-What adaptations are needed to deepen the experience for management students in Japan ?
-How to make sense of participant comments ? Is the Bennett model applicable, useful, revealing ?
-What levels of intercultural sensitivity will they attain through this process ?

The next section will document a case study of conducting a redesign the Bafa Bafa simulation using extended debriefing with adaptations for a specific

audience: university students studying intercultural communication.

3. Case Study of Bafa Bafa Conducted with Concept Mapping

3.1. Method

This study uses a qualitative analysis of written reflections by a small sample of university students, in this case a group of 15 international business students from four year universities in Sapporo, Japan. All students participated in this simulation voluntarily and approached the activity enthusiastically, perhaps due to experience abroad or expectation of going abroad. Eleven participants were male and four female. Of these, seven had already traveled abroad at least once. In addition, all had an intermediate or higher level of spoken English than most students in Japan. These factors indicate that the group participating in the simulation was already highly motivated towards any topic or method related to intercultural communication. For these reasons, the sample was not representative of the average university population in Japan. We can therefore expect a more favorable response from the sample. However, this study will still be useful in analyzing the process of intercultural learning and necessary adaptations for student participants from Japan.

Facilitation of the simulation was conducted in Japanese by a bilingual instructor with extensive experience leading Bafa Bafa in a wide range of audiences. One assistant was used to train and supervise the second culture (Beta) while the main facilitator supervised the first culture (Alpha). Two rooms were used to separate the cultures. Total time for the simulation was 3 hours including all debriefing and discussion.

Procedures were similar to those described by Hinkelman, Ishikawa, & Wilson (1994, p. 102-5) with the exception of the following:

-culture rules were slightly modified to include some speaking in the Beta culture (greeting with names).
-cultural values were emphasized on rule sheets printed in Japanese and handed out to the students after they had separated into cultures.
-reflection journal homework was replaced by immediately writing reflections after the discussion and forming small groups to combine individual comments into concept maps.

Previously, in Hinkelman *et al* (1994), participants took one week to write a short journal. These were read by a facilitator and sentences were selected where the participant had interpreted or reflected upon the simulation experience. The present procedure introduces small group work instead of individual journal writing and forces this reflection on the same day rather than over a week.

The debriefing consisted of a 30 minute discussion in Japanese led by the main facilitator using the questions listed in Hinkelman et al (1994, 102). After a twenty minute break, the participants gathered back into three small groups, and began a summarizing process based on principles of Kawakita as described by Inoue & Hatakeyama (1971). Each student wrote three to four comments on small cards with an adhesive backing over a ten minute period. Then during the next 30 minutes, the members of the small group discussed these comments, made groups of similar cards, and attached these cards to a large piece of paper to summarize and connect the ideas. Markers and colored pens were distributed so participants could make metaphorical illustrations, directional arrows, and geometric shapes to show the relationships between the groups of cards. This was called a "concept map". After completing that, one person from each group was selected to stand up and explain to the larger group what the small group had learned through the simulation. The large illustrations and titles of the concept map were noted during the presentation, individual cards were not read.

Comments used on the concept maps were then translated from Japanese into English. For analysis, one facilitator familiar with Bennett's (1993) paper on ethnorelativism then coded each comment according to the thirteen major and minor categories of the developmental model of intercultural sensitivity. Interpretation of the participants' writing and explanation of the coding criteria were written for some comments as examples. Tape recordings of discussions were also used as the basis of analyzing the group process of development along the pattern of the same model. The following section reports these results.

3. 2. Results

Participants recorded 54 individual comments on cards. Fifty-three comments were categorized in stages of intercultural sensitivity with one comment discarded that did not pertain directly to intercultural communication. Two or three examples of each category are quoted below for illustrative purposes along with this author's interpretive analysis and some application to management situations.

3. 2. 1. Individual Comments and Analysis

a) Denial-isolation : one comment

"We are shocked when we find what we thought to be a matter of course turns out to be not".

This is a person who has been isolated from cultural differences, believing that his culture was the natural way of life for everyone. Actually, this is statement of someone awakening from isolation, he is moving on to other stages of awareness. It is likely everyone in the simulation experienced the same reaction

at some point when they traveled to the foreign culture.

b) Denial-separation : two comments

"If we are equipped with a premise that it is natural to have different value systems, we can keep an appropriate distance between the other cultures and ours. It makes international exchange easier."

This comment assumes that differences are OK, but must be kept separate in order to avoid conflict. Similarly, one could argue that management staff must be monocultural in order to maintain harmony. This kind of thinking would lead to well-meaning segregation of cultures within companies or organization.

"I have never left Japan nor gone through these kinds of cultural difference. I enjoyed this game, but if I went through the cultural difference like this in a foreign country, I would feel uneasy, in a mental frame of foreigners vs. myself."

Although this person is positive, there is a wall of fear or anxiety separating "me" and the foreigner. Self-consciousness of this wall shows the writer is ready to move on to the next stage, yet we have no evidence that he or she has taken that step. This also shows a person dealing with foreigners as a stereotyped group, rather than as individuals. That is a typical attitude of people in a state of separation, using wide categories to interpret culture. Organizations with this kind of attitude are likely to make broad generalizations about out -groups that are different.

c) Defense-Denigration : one comment

"I realized the reason for my negative attitude to a different culture. It was that I couldn't help thinking in an ethnocentric way."

Again, this comment shows a realization of negativity but does not go beyond it. Probably, all participants would say the same thing, that they were surprised to find themselves so negative during the game. This reveals that the Bennett model has dynamic rather than static developmental stages. Even within the three hour simulation/debriefing, each person finds themselves going across multiple states. Most managers would say they are open-minded or non-racist, yet surprisingly, they may act the opposite unconsciously.

d) Defense-Superiority : seven comments

"In order to get over culture shock, we have to have a fixed and firm identity".

In a sense, this is a very ethnorelative observation, that one must know oneself to understand others. Yet, understanding others is not the focus here.

Rather, it is a strong belief in my own culture in order to prevent an uncomfortable feeling. This is an implicit statement of superiority and does allow the possibility that by learning another culture, one might have a richer identity.

"It is important to adjust ourselves to a different culture, however it is also important to keep our own identity."

Similar to the preceding comment, this writer is somewhat insecure about "losing" his or her identity. For cultures that have been oppressed, this kind of statement is a necessity of survival. Perhaps, for young Japanese bombarded by media that imply Western culture is better or more interesting, this kind of statement is very useful. This illustrates that every stage is a crucial building block in developing intercultural sensitivity.

"Even if we get over culture shock and successfully adjust ourselves to a different country, I still think the culture we will finally go back is our own."

This comment also admits the possibility of crossing to another culture, but does not suggest any value to bringing back the other culture.

"When we are very familiar with our own culture, we think our own is right and the other's is wrong or strange."

It is interesting that within as little time as 30 minutes, participants can be so familiar and comfortable (socialized) with a fictitious culture that they believe strongly that theirs is the best culture. This is an unavoidable feeling for intercultural contact and one that hopefully people can pass through quickly by this kind of simulation and reflection.

e) Defense-Reversal : no comments

f) Minimization-Physical Universalism : no comments

g) Minimization-Transcendent Universalism : seven comments

"The different culture we experienced this time in the game was truly "different". But I don't think different cultures are totally different. I think it is also important to try to find something similar with ours".

While this comment appreciates difference, an ethnorelative attitude, it seems the writer longs for the comfort of some similarity. Thus he is minimizing the wide gulf between himself and the other culture's people. Perhaps the writer also thinks that differences are not as positive as similarities, which is a slightly ethnocentric view. A universalistic manager might state this by saying,

"capitalist economics is the common denominator across the world, business is not culture bound." Yet while capitalism is almost universally accepted over socialism, its multitude of forms suggests considerable cultural adaptation. Motivational factors of workers in China, Kenya, and Germany are far different.

"We should not be too much occupied with the difference between other people and ourselves."

This person is even more extreme in seeking similarities. Perhaps he might even say we are all the same as human beings, a physical universalistic statement. Bennett (p. 44) warns that people in this stage are easily disappointed when confronted with more differences that confound the assumption of similarity. It is easy to regress into superiority or denigration.

h) Acceptance-Respect for Behavior Differences : twelve comments

"It is the very first condition that we should know the taboos of the countries with which we communicate."

Avoiding taboos is the simplest form of respect to another culture. Taboos are the most obvious form of behavior, and the easiest to recognize, if one is willing to take the trouble to learn them. Handbooks covering personal and business etiquette for travelers are plentiful. The only trouble with these is that they imply learning a few behavior rules is enough. It is just the first step.

"No matter how much we may learn other cultures through TV programs or books, we would never know what they are unless we go there and touch and feel them."

This participant probably thought he or she was a sophisticated, open-minded communicator. Yet actual encounter with a foreign culture is another world. This sentence, not only shows this surprise but implies that learning is beyond books into using gestures, physical contact, and other non-verbal behavior.

"If we can accept other cultures despite the differences, the humiliation that the different culture brings us will be relieved."

Culture shock is relieved not by avoiding differences but by accepting them; this seems to be the message of this participant. The first reaction to discomfort is to complain or run away, a response that would reinforce an ethnocentric perspective of other cultures. Simple respect of different behavior is the first step in ethnorelativism.

i) Acceptance-Respect for Value Differences : fifteen comments

"It is necessary to seek reasons why they do so, we have to find out the truth behind the surface.

If we assume that "truth" means "the real reason" rather than some ultimate, universal principle, then this is a statement of acceptance. This person is eager to understand deeper principles behind obvious behavior patterns.

"Knowing other cultures makes it possible for us to have wider perspectives."

The key phrase here is "wider perspectives". It suggests that the writer appreciates the broader knowledge and experience he or she has attained.

"I think it is important to understand our own culture as well as to understand other cultures."

Wanting to understand one's own culture can be ethnorelative rather than ethnocentric if both are given equal respect. This person realizes that. It is usually only possible to understand one's own culture when in contrast with another culture.

j) Adaptation-Empathy : six comments

"We'll have no gain if we don't take actions with a positive attitude. We should be serious, positive, and persistent.

"Without strong desire to try to understand them, to try to be friends with them, intercultural exchange programs cannot possibly succeed."

Empathy goes beyond acceptance into actively seeking skills for better communication and understanding. People who feel that an attitude of persistence or strong desire would create better relations are less likely to give up during times of misunderstanding and keep trying.

"If we don't take action in another culture, no one will consider or take us into account (In Japan, we can expect others to consider and adjust to us, because we are of the same culture).

This comment also stresses the importance of positive action. Unfortunately, none of these three comments described how to adapt to another culture and what way they empathized with the other culture. These comments indicate the writers are only entering the adaptation stage, and as yet do not represent a high level of sensitivity.

k) Adaptation-Pluralism : no comments

j) Integration-Contextual Evaluation : one comment

"Knowing other cultures means re-evaluating our own. We hope that we

will construct a better country (or culture) by getting good points from each side together".

On the participants' drawing of the concept map, this comment was surrounded by a star, with arrows from other cards pointing to it. Apparently, the participants in this small group recognized that this represented one of the greater goals of intercultural communication. In other words, becoming ethnorelative, one can judge the context of the situation and choose the best way to respond self-consciously from multiple cultural viewpoints. Of course, to operate this way day-to-day is difficult, and the writer may be naively stating this point. However, at this moment this participant is standing in the stage of integrating the two cultures into his or her identity.

m) Integration-Constructive Marginality : no comment

n) Unrelated to Intercultural Sensitivity : one comment

"This game is an international educational material which is suitable for all kinds of people".

This comment did not fit into a category of intercultural sensitivity. It is more a reflection on the simulation method itself and its general applicability.

The following table summarizes the number of comments according to stages of intercultural sensitivity.

Post-simulation Participant Comments
Categorized by Developmental Stage

Denial	2
Defense	8
Minimization	7
Acceptance	28
Adaptation	6
Integration	1
Not Related	1
Total	54

The majority of comments written by the participants showed a developmental stage at the acceptance level. Students demonstrated respect for the behavior and values of the other culture. However, this level was not consistent throughout the simulation. At the beginning of exchange visits, students in general showed strong defensive reactions. They disliked the other culture and felt relieved when they returned "home". It was only after extensive debriefing that participants were ready to accept the values or customs of the other culture. The next section analyzes these kind of changes that the group as a whole went

through during the course of the whole simulation.

3. 2. 2. Group Discussion Comments and Analysis

In facilitating the Bafa Bafa sessions, we discovered that not only individuals moved from ethnocentric states to ethnorelative states, but that the group process designed into the simulation followed the same developmental stages as well. The stages described in the developmental model of intercultural sensitivity (Bennett, 1993) seemed to apply to group development as well as individual development.

The first stage of the simulation demonstrated *Denial of Difference*. In the beginning of the game participants are separated into two groups, and are told that they are either Alphans or Betans. They become quickly involved in the game and form a self-identity based on their culture. Then the participants learn values and rules of a culture until they feel comfortable. At this stage, the students have no contact with the other group and do not know that the other culture has different rules from theirs. Some assume that the other culture has the same rules as their own. Many enjoy living in their new culture-world so much that they forget there is even another culture. This is the state of isolation and separation.

Defense against Difference, the next state of the model, is seen when the students start visiting the other culture. While visiting, the students experience confusion, loneliness, and other tendencies of culture shock, and some are punished by the members of the other culture. When the students come back to their own culture, they often report negative impressions of the other culture and its people. They feel that their own culture is more comfortable when they return and often superior than the other culture. Also the bonding or feeling of togetherness within the culture strengthens.

At this stage, Bafa Bafa game ends, and each group has a short discussion on the rules they discovered and their impressions of the other culture. By sharing their observations within the in-group, this stage allows the students to confirm some of their feelings they had during the game. This prepares the students for meeting and discussing with the other culture in the debriefing.

During the debriefing, the students are surprised by the obvious misconceptions of the people in the other culture. They begin to approach the third state, *Minimization of Difference*. When the students report their negative impressions of one another, they become defensive and often talk back, criticizing the other culture's rules. Also, at this stage the students are surprised that people from the other culture have wrong impressions and misunderstandings. Sharing their experiences and feelings they had during the game, the students realized that others had very similar experiences and emotions. Students may even begin to

laugh at themselves--the absurdity of judging another person by some arbitrary rules--and realize that everyone is commonly formed and bound by culture. By seeing how foolishly each person was consumed by our "own" culture, they see how human beings are essentially the same--all products of culture. This experience of universality and commonness is in effect minimizing the differences but begins to push students beyond the superficial differences.

This takes students to the fourth state, *Acceptance of Difference*. This occurs when they begin to project possible reasons for the other culture's behavior (values). After the discussion, students write statements of what they learned from the whole experience. These show that some students learned that their interpretation of their experiences is heavily influenced by their own culture. Perhaps because they accept themselves as culturally conditioned beings, they can also accept others as the same. At this point, some begin to express empathy for non-Japanese coming to Japan and willingness to understand and to be understood by them.

This realization helps many students to enter to the next state, *Adaptation to Difference*, where they notice the process of intercultural communication. In the debriefing discussion, students express feelings not only about the other culture but about the process of communication. This leads to other questions of how each person reacted to visitors or as travelers. Later, in the reflection statements, students write about what they learned about themselves and about intercultural communication. Invariably, they list important attitudes, qualities, and skills of empathetic interaction. By noting their own passivity or prejudice, they begin to chart a path of self-observation in interpersonal skills.

At this point, we found that although our audience of younger Japanese reached a little into the fifth stage, they did not have a significant overseas experience to move fully through this phase and into *Integration of Differences*. Discussions or written reflections on experiences of marginality, multiple identity, or conscious choice of alternate cultural behavior were not found.

As we operate the game, we have discovered that individuals or groups go through this same process of development. The differences between the students with and without such experiences are that the students who have had intercultural experiences tend to use skills to adapt to the other culture such as asking questions about the numbers on the cards Alphans use. Also they tend to deal with their culture shock more quickly than the students who have never went abroad. Even though the students bring different experiential backgrounds to the game, we find that they learn something about intercultural communication and sensitivity. Bafa Bafa game sessions can cause the students to gain knowledge and skills at their individual level, and thus move them toward the state of being culturally competent from where they were before of the game. Not every

student moves in the same path as described above; some stopping at one level while others eagerly move ahead. Yet the group moves somewhat as a whole depending on the homogeneity of the participants.

3. 3. Discussion

The results raise a number of issues for discussion, such as: 1) What changes happened to the participants, 2) How well did the revisions, such as concept mapping, work?, 3) What further revisions are needed to adapt this simulation for management education, and 4) What shortcomings or future research directions were discovered in the course of this study?

Analysis of participant comments shows that students moved from ethnocentric to ethnorelative attitudes. This conclusion is not drawn from observed behavior but rather from student written and spoken perceptions of their own change, a phenomenological approach to personal transformation. A behavioral approach would need carefully measured variables and a set of pre and post tests to test the participants in a valid and reliable way. According to Bennett (p. 66), people in cross-cultural situations will behave differently within the same situation "depending on their construing of events". Therefore, it is more critical to know how participants construe the events of the Bafa Bafa simulation in order to predict how they will behave in the future. The combination of large group discussion followed by individual writing, small group concept mapping, and finally presentations to the whole group were an intensive exercise that gives the researcher a deep view into the participants reconstruction of their own reality.

Perhaps, the most interesting result of the simulation was entirely unintended. In the course of leading the discussion of this simulation and many others, frequently participants comment that Bafa Bafa helps deal with communication problems inside their organization (not just with foreign cultures). What seems to be going on here is that the Bafa Bafa experience deals with human relations where there are fundamental differences in values, yet no one is initially aware of those differences. Thus, this tool is highly relevant to assisting internal business situations where values are clashing (i. e. old and new generation) or when two departments or corporations are merging and differing team cultures must be integrated. Salespersons and negotiators also must be able to make sense of the cultural customs and values that customers or potential partners may hold in order to make effective deals. These kind of applied insights could be brought out into the open by extending the debriefing discussion. Additional questions could be discussed such as: What have you learned today that might be useful back in your company? (to an adult audience) or What have you learned today that might be useful in your future career? (to a university student audience).

Questions like these would help participants focus the experience and practically apply it to their lives.

Despite the strong support for using simulations such as Bafa Bafa, there are a number of difficulties which preclude general adoption. First, special training is needed to facilitate the simulation, especially the debriefing. Most university instructors are accustomed to information dissemination methods such as lecture or logical analysis methods such as case study. An instructional tool which addresses affective rather than cognitive change would be entirely new for the average professor. There might even be overt resistance to this approach. Second, the Bafa Bafa simulation needs an assistant and an extended time period. This runs in counter to the traditional ninety minute class led by a single professor. Third, to make the simulation realistic, special props such as costumes, badges, and awards needed to be used. These, however, may appear to be "unacademic" or "unsophisticated" in a traditional view. Until ivory tower images of education are eradicated, there will likely be denigrating prejudice toward simulation as an appropriate learning experience for university. Therefore, simulations may need to be introduced slowly or initially in special intensive training courses.

Another question is how to integrate intercultural communication into the curriculum of a business school. Should the management department require a separate "international course" or "intercultural communication course" in its curriculum or should this intercultural content be spread across all courses? Victor (1988) compares two approaches for teaching international business communication. One is through an upper-level undergraduate course specializing in global management while the other is integrating intercultural communication into a standard introductory undergraduate course in business communication. He does not recommend one or the other but describes how either can be done. This author's opinion is to do both. Start with a separate course in intercultural communication but gradually seek to internationalize all courses.

One other issue is the sequence of methodologies in teaching intercultural communication. When is the best point to use a simulation such as Bafa Bafa within a whole course design? What is the best sequence of methods to promote student learning? Thorton & Cleveland's (1990) suggestion that "relatively simple simulations be used in training during early stages of managerial skill acquisition and more complex simulations at more advanced stages of development" (p. 190), was not supported by the results of this research. Citing Craig's (1983) concept of readiness to learn, Thorton and Cleveland propose a developmental sequence starting from lectures and readings, to simple task simulations, then complex simulations, to finally on-the-job training. Use of the Bafa Bafa simulation in this experiment was conducted without previous lectures or readings. When thoroughly debriefed, students were able to discover many dimensions of

ethnorelativity without facilitator instruction. The results of this process agree with theories of discovery learning (Gagne, 1967) and experiential learning (Kolb, 1984) that use experience (through real-world or simulation) is the starting point of learning. Much later, after reflection and discussion on the experience, is it useful for direct instructor input. This can then be followed by repetition of the original simulation or variations as an application exercise. Thorton and Cleveland's sequence is then appropriate at these later two stages (instructor input and application).

A word of caution needs to made concerning this research's sample size and reliability of the data coding. The sample size is too small to make broad generalizations about all management students in Japan. However, it is useful for exploring the learning process and experiment with several modifications before extensive testing. In addition, the reliability of this coding was not tested and therefore should be considered relatively weak. It is highly likely another researcher interpreting Bennett's categories would code differently. Therefore the value of this research is not the totals per stage but rather the analysis of examples of each developmental stage.

Finally, concerning analysis of the concept maps, the relationships between the clusters of comments that the students articulated are a revealing source of information that was not well developed in this present study. In the future, participants should asked to write separate cards which capture the group's interpretation of each of the clusters. This paper represents one small step in adapting successful techniques in intercultural communication to specific training situations in Japan. The sample group tested in this research is representative of higher level management/economics students in Japan. However, each class or group has its own characteristics, so results will tend to vary group to group. Therefore, hard conclusions on results cannot be extended to all business students in Japan. This does however, illustrate a case study which offers rich and useful insights as to continued replication of these intercultural teaching methodologies.

Next steps in research need to focus on how an intercultural simulation is integrated in the whole course design of managerial communication and the overall curriculum of management education. Clearly, the role of simulation is important, yet other methodologies play equal or supporting role to developing skills in intercultural communication.

4. Conclusion

This case study supports the use of large group simulation, especially Bafa Bafa, for learning intercultural communication in an international management curriculum. Bafa Bafa was shown to have number of attributes that contribute to its success: 1) it is designed as a culture-general method, 2) it emphasizes

hidden culture, 3) it forces culture shock and affective learning, 4) it allows students to discover various meanings for themselves, and 5) it has wide applicability to both international and intracompany communication problems. Thus, the popularity that simulations have had in North America may be shared by similar student groups in Japan. A final conclusion, that Bafa Bafa takes students on a journey from ethnocentrism to ethnorelativism appears to be supported, however, the sample size and selection is not sufficient to make broad generalizations.

In the simulation design used in this case study, refinements to the debriefing were found to be useful, especially the use of individual writing and concept mapping in addition to group discussion. Further changes are needed to tailor each simulation to the particular organizations and applications that participants will be working in to apply their new-found insights. Concerning the application of Bafa Bafa to management training, it should be noted that it does not train management students in specific cross-cultural skills such as negotiation, presentations, or decision-making. Ecotonos and other simulations may be more instructive in these areas. However, as a beginning tool that opens awareness to the core fundamentals of culture and culture learning, Bafa Bafa is ideal for introductory level courses in managerial communication or organizational communication.

As personal and professional relationship-building across cultures is becoming a normal occurrence for managers today, the need for greater cultural understanding will become more and more imperative. Unfortunately, it is common for most people to communicate from an ethnocentric viewpoint, resulting in misunderstanding. Managers are especially likely to assume that 'business is a universal language that overcomes cultural barriers'. Therefore, educators must not minimize cultural differences. Acceptance, adaptation, and integration into culturally-differentiated versions of market economies may become a primary pedagogical aim of management development. Furthermore, with simulation as a teaching methodology, internationalization can be promoted at a direct, personal level rather than at an abstract, intellectual level

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