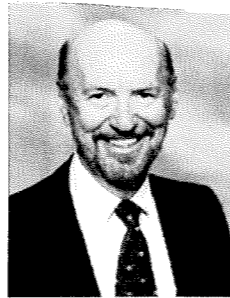


An Aloha to My Mentor and Role Model, Dr. Paul Pedersen



Culture is complex but never chaotic.

Many members of SIETAR are familiar with the Outside Expert Awareness Exercise (Pedersen, 1988), sometimes referred to as Baroomba (Yashiro, Machi, Koike & Yoshida, 2014), which enables participants to experience the stages of culture shock in as little as thirty minutes. Paul Pedersen developed this in the 1970s along with many other creative teaching/training tools, such as the Synthetic Cultures Simulation (Hofstede, Pedersen & Hofstede, 2002) and the Triad Training Model (Pedersen, 1976; 1977; 2000). Please see Fontaine (2012) for a beautiful piece on Dr. Pedersen's life and works.

I recall starting my master's degree program in Counselor Education at Syracuse University in the early 1990s, filled with anxiety about being able to keep up with the academic curriculum. On the first day of class, I remember participating in many exciting activities and simulations from Pedersen (1988), including the Outside Expert Awareness Exercise. I vividly recollect how the simulation made me confused, puzzled, and frustrated because I could not figure out the rules. After the simulation, Dr. Pedersen smiled and announced the three simple rules of the fictitious culture (i.e., you can only ask "yes" or "no" questions; you can only talk to members of the same gender as yourself; if the person asking the question is smiling the answer is "yes," if not it is "no").

With a broad smile on his face, he shared with us his favorite quote, "Culture is complex but never chaotic." He argued that culture may at times seem confusing and frustrating but there are always patterns that can be understood. This unforgettable initiation into graduate school prompted me to write home immediately about how much I had learned through these experiential exercises.

Recently, "active learning" has become a buzzword here in Japan and every time I hear this, I think of the wonderful experiences Dr. Pedersen prepared for us in every one of his lessons. In fact, in his generosity, Dr. Pedersen has published numerous books in which he compiled hundreds of activities to be used in teaching and training (e.g., Pedersen, 1988; 2004).

I learned not only from the content of his lectures, but

from the way he taught his classes, his writing, and from his kindness as a human being. Every class was a new adventure for me, pushing my mind to its limits. Despite his busy schedule, he always made time for any student who wanted to meet with him. He also hosted parties for us at his house and at the faculty dining room. This is on top of being one of the most prolific researchers I have had the honor of knowing.

To me, Dr. Pedersen personified the goals of our field. He was the most open-minded, generous, non-judgmental, adventurous, and caring person I have ever met. Dr. Pedersen's mentoring did not end during graduate school but continued throughout his life.

My last encounter with him was about three years ago, when Dr. Dharm Bhawuk asked me to write a chapter on the Triad Training model for the upcoming issue of the Handbook of Intercultural Training (Yoshida, In Press). What struck me when I wrote him for permission to cite his works was his immediate (within five hours of writing him) and generous ("Of course, you may use any of my work!") response. Even though Parkinson's disease had long taken a toll on his health, he continued to respond to my emails quickly.

Returning to the Outside Expert Awareness Exercise, I remember being at a workshop in which he introduced this simulation only to find that many in the audience were already familiar with the simulation but did not know that he was the one who created it. Dr. Pedersen would simply laugh and say, "Yes, this simulation is simple enough that it has really spread but the name did not stick... in fact, I remember going to a conference where someone actually taught that simulation to me!" He smiled once again.

As we face increasingly uncertain times, I continue to think about Dr. Pedersen and the potential towards goodness that each of us possesses. Thank you Dr. Pedersen for making the world an infinitely better place through your existence! Aloha.

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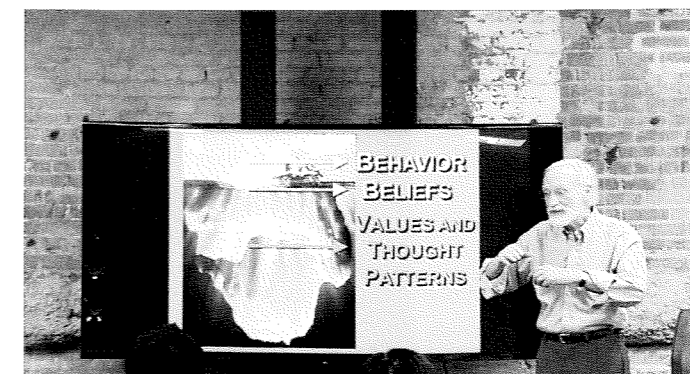
Encounters with Gary Weaver

We received word that Gary Weaver, a pioneering scholar in the field of intercultural communication, passed away on March 11, 2017. Dr. Weaver was a professor of intercultural relations and cross-cultural communication at American University in Washington, D.C. and the editor of an influential textbook (Weaver, 2000), which included more than half a dozen of his own papers, along with articles by other key figures in the field. Weaver was also Executive Director of the Intercultural Management Institute, which offers cross-cultural training programs for organizations and professionals in various sectors.

My first encounter with Gary was through one of his articles, "American Identity Movements: A Cross-Cultural Confrontation," which appeared in his textbook (Weaver, 2000, pp. 60–65). Drawing on the distinction made by Ferdinand Tönnies (an excerpt from the original book, published in 1887, is included in Weaver, 2000, pp. 66–71) between *Gemeinschaft* (community) and *Gesellschaft* (society) cultures, Gary articulated his own contrast between associative cultures, which are based on personal relationships and in-group identities, and abstractive cultures, which are impersonal but also more inclined to treat everyone the same by ignoring the various subgroups people identify with. True plurality, in Weaver's view, involves being able to maintain our subcultural (associative) identities while still participating equally in the wider (abstractive) society. This article made such an impression on me that I still include it on the reading list I give to my students at Aoyama Gakuin University, where I teach.

Another important article by Gary, which also appeared in his textbook, is "Contrasting and Comparing Cultures" (Weaver, 2000, pp. 72–77), which develops the distinction made by Edward T. Hall (1976) between external and internal culture into what is now known as the "iceberg model" of culture. External culture (the visible part of the iceberg, also referred to as "surface" culture) consists of those aspects of culture, such as behavior, customs, language, food, and clothing that are observable, explicitly learned, conscious, and easily changed, while internal culture (the part of the iceberg under the water, also referred to as "deep" culture) consists of those aspects of culture, such as beliefs, values, thought patterns, attitudes, and perceptions that are invisible, implicitly learned, largely unconscious, and difficult to change.

My second encounter with Gary came about through my eldest son, who in the early 2000s was a student in a joint degree program offered by Ritsumeikan University in Kyoto and American University in the U.S. My son wrote home that he was taking a course with "a very interesting professor" named Gary Weaver. I wrote back saying that I knew Professor Weaver through his writings and asked my son if he could put me in touch with him. Around the same time Aoyama was in the process of establishing a new department of international communication under the auspices of its reorganized School of International Politics, Economics, and Communication. So I contacted Gary about the possibility of him coming to Japan to give the inaugural speech for our department. Gary accepted my invitation



Gary Weaver presenting his iceberg model of culture

and presented an excellent series of talks on intercultural communication at the Aoyama Symposium on International Communication in March 2005. One of his presentations gave a comprehensive historical overview of the field and was later published as a paper in our departmental journal (Weaver, 2007).

During his visit to Japan, I took Gary sightseeing around Tokyo. One of the places we visited was the Tokyo National Museum in Ueno Park, but as I recall, Gary and I became so deeply involved in a conversation about intercultural communication that we didn't spend much time looking at the exhibits (although I have a vague memory of pointing out a painting by Sesshu to him). Despite his stature in the field, I always found Gary to be very approachable and easy to talk to—intense and serious, but also friendly and personable.

My third and fourth encounters with Gary occurred in the summers of 2007 and 2008, when I served as faculty chaperone for students from Aoyama who were participating in an overseas study program hosted by American University. Gary had put me in touch with AU's School of International Service, which hosted the program. While the students were busy with their language classes and sightseeing tours around Washington, I would meet with Gary in his office or for lunch to carry on our conversations about intercultural communication and life in general. Since Gary and I were both involved in interracial marriages and raising bicultural kids, we were also able to share our personal experiences navigating cross-cultural differences in the family. On one occasion Gary took me to The Phillips Collection, a modern art museum near Gary's house in Dupont Circle, where once again we became so intensely focused on our discussion of intercultural something or other that we hardly noticed the famous works by Monet, Van Gogh, and Picasso as we passed them by. I can't remember exactly what we talked about, but by this point I definitely had the impression that Gary's attention was directed much more enthusiastically towards "deep" than to "surface" culture.

My final encounter with Gary was at the conference of the International Academy of Intercultural Research, held in Bergen, Norway in June–July 2015, where Gary, together with two of his colleagues, gave a presentation

on ethical issues in intercultural relations (Nam, Weaver, & delMas, 2015), which referenced some of my own work on intercultural ethics. I met Gary several times during the conference and was able to sit next to him at the final banquet. He was as cheerfully intense and engaged as ever, and told me that since American University didn't have a set retirement age, he was planning to continue teaching and doing research as long as he could. Which is exactly what he did. As a scholar, colleague, and friend, Gary Weaver will be sorely missed.

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In Memory of My Cultural Hero: Dr. Edward Stewart

As an undergraduate student at the International Christian University (ICU), I recall reading Rousseau's (1975) *Emile: Or On Education*. In the book, Rousseau introduced a fictional child named Emile and traced his development through his interaction with his tutor. Rousseau believed that the ideal education was not about instructing the child but about helping the child learn. For example, instead of telling Emile not to touch a hot stove, the tutor allowed Emile to learn from experience while making sure he was safe, always guiding him in the right direction.

Not many of us, however, are fortunate enough to be Emile. Looking back at my life, I realize that I was one of the privileged few. At every turn in my career, I remember Dr. Stewart being there for me, guiding, advising, encouraging, and leading. This often took place over a meal or while we were swimming in the ICU swimming pool. He and his wife, Audrey, always had a warm house we could go to when we were struggling with the woes of adolescence and cultural adjustment; this continued long after they left ICU. When I was not sure about what to do with my career, Dr. Stewart was always available, sharing ideas and books and theories with me. I learned from talking, listening, discussing, reading, and sharing my reality with him. This is probably what formed the paradigm that I currently use when I teach.

As one of the pioneering members of the field of intercultural communication, Dr. Stewart is best known for his seminal book *American Cultural Patterns* and for

developing the Contrast Culture Method (see the beautiful and comprehensive article on his life and works by Wasilewski & Kawakami, 2012).

Dr. Stewart's early works were based on the tenet that we must first understand our own culture deeply to recognize the kinds of barriers they will create when we communicate with those who are different. To this end, *American Cultural Patterns* (Stewart, 1971; Stewart & Bennett, 2005) delved into the underlying values that govern the American mind.

To develop this into a training tool, he designed what he called the Contrast American method in which one person was trained to act in ways that were the opposite of American values (see Stewart, 1966 for more details). By interacting with a Contrast American, the American trainee was able to experience what it felt like to communicate with someone with a divergent set of values. This method not only helped trainees develop better awareness and knowledge of their own values but also enabled them to try out various skills to overcome these cultural differences.

This method was later adapted so that it could be used for trainees from other cultures; this was then called the Contrast Culture Method (CCM) (See Stewart, 1995). Here in Japan, the CCM special interest group headed by Donna Fujimoto continues to spread his legacy throughout Japan and the world (see Fujimoto, 2004 & Fujimoto, 2011).

Another way in which Dr. Stewart believed that we could understand our cultural values was by analyzing our

