

# 異文化コミュニケーション

## NEWSLETTER

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KANDA UNIVERSITY OF INTERNATIONAL STUDIES  
Intercultural Communication Institute

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### 特集：リエントリー (Reentry)

日本からの海外渡航者数は、昨年遂に900万人を突破し、今年は1,000万人以上が予想される。海外在留邦人数も、昭和50年の約13万7千人が、昨年は約52万人とおよそ4倍に膨れ上がった。これに伴い外国での適応問題が論じられ、昨今は帰国後の再適応問題に関心が寄せられている。特に海外子女達の、画一的かつ閉鎖的な日本の教育制度への適応が、帰国子女問題としてマスコミ紙上も賑わしている。

今号では、この再適応問題、Reentryに関する日米における研究の動向について論じて頂いた。

#### “帰国異文化移行”研究の発展のために

広島大学教育学部助教授 上原麻子

異文化研究者の間でよく知られている「帰国問題」は、これまで主にアメリカと日本で研究が行われているので、ここで簡単に両国での研究を比較し、今後の課題について記したい。

##### 1. 日米における研究の特徴

「帰国問題」は、アメリカでは1950年代より研究が開始されているが、日本では1970年代に入ってからである。アメリカの方で早く研究が始められているのは、第二次世界大戦後アメリカが西側世界の中心となり、アメリカ人が世界各地で活躍するとともに、諸外国より大量の学生、研究者を国内に受け入れてきて、彼らの帰国にともなう問題が発生したためである。これに対して日本での研究は、60年代後半より日本経済が発展し、海外で活躍するビジネスマンが増え、彼らとその家族が帰国して不適応現象を起こしたことに端を発している。そのため日本の学界ではこの問題は比較的新しい研究テーマである。

研究対象者として、アメリカではこれまで帰国教師及びその子弟、海外駐屯を経験した軍人、政府関係者、ビジネスマン、アメリカ人及び外国人留学生や研究者、そして海外平和部隊経験者等が取り上げられているが、日本では「帰国児童」を中心にした研究が圧倒的に多い。これは日本の帰国者たちの中で時に児童が受験中心の日本の教育システムに極度の不適応現象を呈し、社会問題化したためである。

その上、日本の研究は日本人の帰国適応問題に焦点をあてたものが多いが、アメリカではブラジル、カナダ、日本、スウェーデン、トルコ、米国、その他の途上国といった世界各地での帰国問題が研究されている。

方法論については、両国とも教育学、人類学、社会学、心理学、精神医学、コミュニケーション等と多彩である。しかし、米国では統計処理に頼った量的研究(quantitative research)が比較的多いのに対し、日本では数年に亘り日本と外国でデータを集めた縦断的研究や、分野の異なる研究者による学際的アプローチ等もあり、広範囲な取り組みがなされている。このため、日本の児童を対象になされた調査の中には、箕浦(1984年)の研究のように学術的に秀れたものも出ている。

##### 2. 今後の課題として

星野(1980年)はカルチュア・ショックの文献レビューをして、この問題研究には文化的状況要因のみを重視したり、個人の心理及び生理的要因を強調するだけでは不十分であると指摘した。これは、カルチュア・ショックという力動性(dynamic)のある現象理解には、いろいろな要因のからみ合いの重畳効果を考慮に入れねばならないということであるが、この星野の論点はそのまま帰国問題研究にもあてはめることができよう。

人類学者のOpubor(1974年)は帰国問題の深刻さは、1) 海外生活を体験することによって帰国者個人に起こる変化と、2) 海外生活中に母国の準拠集団(reference group)と物理的環境に起こる変化、という二つの変化の度合いに依拠しているという。精神科医のWerkman(1980年)は帰国問題研究は、一個人の海外に出發する以前と外国での生活、帰国後の経験といったライフ・サイクルの中で把えていかねばならぬと述べる。

これらの研究者の提言は、帰国問題の学術的基礎研究を行うために述べられたものであるが、日米いずれをとっても帰国という異文化移行問題の本質を学術的に解明した研究はまだ少ない。帰国異文化移行の研究は始まったばかりといえよう。

今後あらゆる年齢層の帰国者の基礎科学的研究が世界各地でなされなければならない。特に日本においては、成人帰国者をも対象にした研究がもっと多くなされる必要がある。そして、今後の研究には、帰国適応の問題、異文化体験の人格形成に及ぼす影響、帰国者増加の社会的影響等々が含まれるであろう。これらの基礎的な研究のもとに、実践上の諸問題の改善が行われるものと考えられる。

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CURRENT ISSUES  
 IN REENTRY RESEARCH

ミネソタ大学助教授 Judith N Martin

Intercultural communication has only recently evolved as a specific field of study in the United States. While it draws from a number of disciplines, it is currently a sub-field within speech communication--the study of human communication, including interpersonal, small group and public address (Bormann, 1980)

Scholars in intercultural communication focus on a variety of topics, one of the most interesting is the study of sojourner communication--investigating how sojourners adapt to and communicate in new cultural situations (Kim, 1984). This research topic is grounded theoretically and methodologically in the fields

人を超え (518,318人), この中・長期滞在者 (3ヶ月以上滞在) が約27万人, 永住者が約24万8千人を占めている。61年以降は長期滞在者が永住者を上回っている。

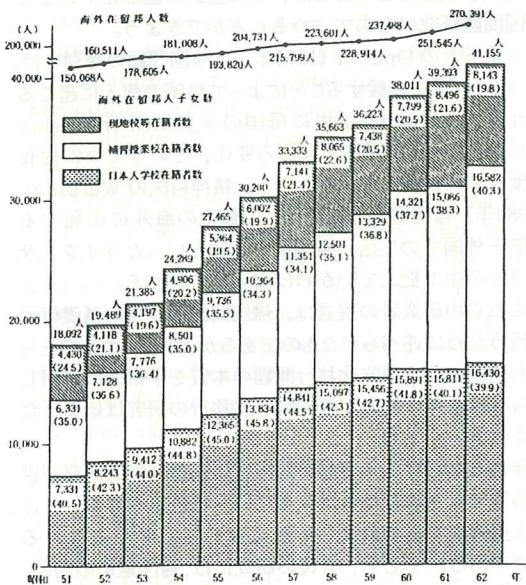
長期滞在者を地域別にみると, 62年では北米が最も多く全体の40.6%, 続いて西欧26%, アジア20.4%となっている。職業別では, 民間企業関係者が64.9%と圧倒的に多く, 続いて留学生・研究者・教師が18.4%, 政府関係職員が7.2%を占めている。海外在留邦人子女数も急速に増え (表1), 昭和61年に1万8千人であったのが62年には4万人を超えた。当然のことながら帰国子女数も増加し60年には1万人を上回った。総務庁の調査によると, ここ数年帰国子女の海外在留期間に長期化の傾向が見られ61年では5年以上滞在の者が27%を占め, 2年未満は僅か15%にすぎなかった。これに伴い帰国後の日本社会への適応問題, 特に教育の場における適応問題に大きな関心が寄せられている。(表2)

データにみる「国際化の波」(2)

— 海外在留邦人長期滞在者数・子女数 —

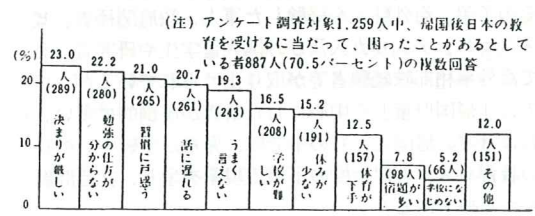
外務省の統計によると, 海外在留邦人数は62年に50万

表1 海外在留邦人数, 海外在留邦人子女数



日 海外在留邦人数は、「海外在留邦人数調査統計」(外務省, 毎年10月1日現在)による。  
 海外在留邦人子女数は, 毎年5月1日現在の義務教育相当年齢の者を掲げし, ( ) 内は, 学校別在籍者数の割合 (パーセント) である。

表2 帰国後日本の教育を受けるに当たって困ったこと



of psychology and anthropology. Thirty years ago, Kalvero Oberg (1960), an anthropologist, introduced the term "culture shock," referring to the sense of psychological disorientation experienced by individuals during foreign sojourns. Since then, there has been a great deal of research (from a psychological perspective) investigating how sojourners adjust and succeed in new intercultural environments.

A significant amount of research has focused on the adjustment of international students (See literature reviews by Church, 1980; Furnham & Bochner, 1986). For example, Klineberg and Hull (1979) conducted a large survey of foreign students in many countries. Lysgaard (1955) conducted a survey of Norwegian students in the United States and posited the U-curve theory of adjustment, suggesting that sojourner adjustment follows the shape of a U--sojourners experience initial high satisfaction when first entering the culture, followed by a period of culture shock (low satisfaction) followed by gradual adjustment and higher satisfaction.

Recently, there has also been a great deal of attention on "reverse culture shock" or "reentry shock," the difficulties experienced when international students return and readjust to their home country. Some scholars suggest that readjusting to the home culture is as difficult as the adjustment in the foreign culture (Brislin & Van Buren, 1974; Martin, 1984).

Like research on culture shock, these investigations are rooted in various disciplines. Gullahorn and Gullahorn (1963), two sociologists, posited the W-curve theory, an extension of the U-curve, suggesting that returnees, especially young college-age returnees, experience another U-curve of adjustment back in their home country. Gama and Pedersen (1977), in education and counseling, surveyed Brazilian returnees from graduate study in the United States and found women experienced more personal difficulties readjusting than men, and that both men and women experienced more difficulties adjusting in their professional lives than in their personal lives.

Recent studies in speech communication have investigated the communication patterns of adolescent and college returnees. A study by Martin (1985) surveyed approximately 200 U.S. exchange students who stayed with host families in Germany and Turkey. Results suggested that these returned students experienced more difficulty

communicating with friends (especially romantic friends) than they did with parents and siblings. They reported that their communication actually improved within their family relationships.

A similar study, investigating the experiences of U.S. college students was conducted by A. Uehara (1986) and found that the changes in students' values as a result of living abroad was closely associated with the degree of reported reentry difficulties. Another study by Uehara (1986) compared Japanese and American graduate students' reentry adjustment.

Most of this work emphasizes the personal adjustment and difficulties of the individual returnee. These difficulties occur because the sojourner has generally changed (sometimes unknowingly) as a result of living abroad, but does not expect to have any difficulties or period of readjustment when returning home (Martin, 1984). The research has generally employed traditional social scientific research procedures; adjustment is measured by self-reported satisfaction of the sojourner.

#### Research Questions

Two years ago, at a conference at Syracuse University in New York State, researchers and practitioners from the United States gathered to set a research agenda in this area. They emphasized a need to extend our investigations beyond the traditional, individual-oriented approach using social scientific research procedures. This individual approach is limited in that it assumes that only the individual changes during the sojourn abroad and ignores the changes in the social and physical environment of the home country. The new approach is more comprehensive and considers the context in which individual reentry occurs. This new approach implies several directions for future research.

First, future research should include an emphasis on the growth and change in the individual, rather than focusing on reentry as problematic. Nancy Adler (1981) suggests that readjustment can be an opportunity for growth and learning if sojourners realize that they have changed, that they are uniquely between cultures, and if they take advantage of the challenge to become bicultural. Future research should investigate in what ways sojourners change and grow as a result of the overseas sojourn.

Secondly, there is a need to investigate the return transition in a comprehensive way--to

investigate not only the personal adjustment of the student, but how the student manages other transitions. For example, many international students returning from study in the U.S. experience several transitions simultaneously--change in roles from student to professional, and from adolescent to adult. We need to understand better how all these changes are experienced and are integrated by the individual. The National Association for Foreign Student Affairs (NAFSA) has addressed this issue and developed a variety of materials for returning international students, to assist in making the transition from student to professional--developing a professional network before leaving the United States, developing career strategies before returning home.

Thirdly, there should be an emphasis on understanding the role of society in the sojourner's reintegration. Bruce Labrack's (1986) research in Japan emphasizes the difference in societies in how people conceptualize reentry and how they treat the returnee. His research is based on extensive work in Japan and observations in the differences between Japanese and American societies in dealing with the issue of reentry.

Also, there is a need to investigate the role of nationality in the reentry experience. Research findings suggest that the nationality of the student (as well as the host country) plays a significant role in the reentry experience. Most of the research to date has surveyed international students returning from graduate work in the United States (Gama and Pederson, 1977; Hu & Pedersen, 1986). However, we need more studies that compare experiences of sojourners of various nationalities in order to understand the role this variable plays in reentry.

Finally, methodologically, we need to explore alternative methods of research. Most of the research to date has been from the traditional Western, analytical approach--identifying variables (age, gender, nationality, etc.) and then trying to understand how these variables are related to each other and their role in reentry. There has been a recent call for more qualitative, naturalistic studies, in addition to more carefully conducted quantitative studies. The nature of the sojourner's reintegration into their home culture after living abroad is a complex, multifaceted phenomenon and we are only beginning to understand it.

For more reading in Reentry research:

Austin, C. N. (1983). Cross-cultural reentry: An annotated bibliography. Austin, Texas: Abilene Christian University Press.

This is a bibliography of publications on reentry, dealing with various sojourner groups, including the military, missionaries, business personnel, and students. The strength of this publication is that the author has identified a lot of fugitive literature, which has been easily accessible.

Austin, C. N. (Ed.). (1986). Cross-cultural reentry: A book of readings. Abilene, Texas: Abilene Christian University Press.

This book contains reading--first describing the reentry process overall, and then descriptions of reentry of specific groups (business personnel, missionaries and "third-culture" kids), and finally, a section of readings outlining strategies for successful reentry.

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## BARRIERS TO UNDERSTANDING ISLAM (2) — Academic Level

神田外語大学教授 アリフィン・ベイ

MAN is the product of its culture and education but at the same time, the prisoner of both. A wide based liberal education may help to enlarge the scope of vision of the individual concerned. Intercultural education may contribute significantly to that effect.

Within this context, the observation made by Prof. Izutsu Toshihiko is worth noting: "The limited number of researchers on Islam in Japan rely on the results of the work of European and American scholars. The research works of these scholars are rooted in Christian teaching which had been on perennial confrontation with Islam. Although it has become rather objective since the

19th century, the prejudice which flows out unconsciously makes it all the more difficult to handle it properly." (Nikkei, 23 Feb. 1982)

This observation has been underlined by a number of examples. For instance, terms which came to birth within the context of Christian or western history have been uncritically applied to Islam, causing misrepresentation and miscomprehension.

Take the term "fundamentalism." This term was coined by Curtis Lee Laws, religious journal editor, in 1920. A Northern Baptist opponent of theological liberals in his denomination, he took the term from a series of 12 small books defending theological conservatism that began appearing in 1910 under the title of "The Fundamentals." In a recent conference held among scholars of various religions in Chicago and New York, Prof. Riffat Hassan of the University of Louisville argued that "the term 'fundamentalism' was a rubric borrowed from American Protestantism and that it only hampered the search for satisfactory explanations for recent developments in the Islamic world." (The New York Times Weekly, Nov. 1988, "Dissecting Fundamentalism, the Principles and the Name")

Further Richard and Nancy Tapper made the following observation.

"..... we think that no useful analytical category can be derived from the term 'fundamentalism' ..... This use of the word fundamentalism itself is a datum which can be understood only in terms of its, often only implied, opposites, (such as) Western secularism, unveiled women, and so on. In such usage 'fundamentalism' is a label used by outsiders, usually disparagingly, for phenomena which have little or nothing in common except the outsider's wish to discredit them. In this sense, 'fundamentalism' is a problem for a twentieth century West, but not for the people who may be so labeled. For these, a return to basics is seen as a wise, rational strategy; they deny extremism, but easily find others to label in this way." (R. & Nancy Tapper, "Aspects of Fundamentalism in a Turkish Town" in Studies in Religious Fundamentalism, Lionel Caplan (ed), Macmillian Press, London, 1987, p.52)

The twentieth century West, having succeeded in industrialization and the pursuit of wealth, has conveniently forgotten its own Islamic roots. To borrow the words of Prof. Northrop of Yale University: "Islam gave to the West through its Arabian universities in Spain much of the source material and the enlightenment which made the

West what it now is.” (F.S.C. Northrop, The Taming of the Nations”, A Study of the Cultural Bases of International Policy, The Macmillan Company, New York, 1953, p.149) Further, Prof. Ito Shuntaro remarked: “It is a fact that only after having received the light from Arabia (Islam), the West was able to establish its own cultural autonomy ……” (Ekonomisto, 20 January 1981).

Take the term “individualism” as another example. In a recent seminar on Comparative Civilization, it appeared to be the consensus of the participants that Islamic teaching is individualistic.

I take exception of that view. A Muslim is “individualistic” only in his relationship to God, which means that there is no go-between, such as a priest, between God and the believer. Also, it is the individual alone, who is responsible for his deeds, good or bad. The absence of the concept of “original sin” stresses the responsibility of the individual, because “sin” arises only in the relationship between God and his creature.

Within this context, in Islam there is no idea of “individual property ownership.” The individual is a mere “manager” of what is “entrusted to him” and its distribution must be done “in the name of Allah.” In his relationship with other believers, the Muslim is a member of the “ummah” which is beyond the family as well as the nation.

The inability of Western observers to understand Islam as Islam and not as something different from or opposed to western culture, has not only resulted in unfair attitudes towards anything to do with Islam but has also blocked any possibility of understanding, let alone appreciation. Such an attitude apparently still prevails among the highest echelon of Western policy makers.

It is interesting to learn that a recent book by a high ranking American diplomat with long experience in the third world has drawn the conclusion that Western scholarship is not adequate to understand the non-Western world, including the Islamic regions. David Newsom, recently appointed as Director of the Institute of the Study of Diplomacy at Georgetown University, in his book “Diplomacy and American Democracy” (Indiana University Press, 1988) called for a new orientation in the education of American diplomats.

In the light of the reality as pointed out above, it is heartening to learn that the Japanese Ministry of Education and Culture has recently made available a substantial amount for

independent research on Islam. Scholars from all over the country, representing various disciplines, are being mobilized for this undertaking.

### 最近のセミナー・シンポジウムから

1月15日 海外子女教育センター創立10周年記念  
『国際教育シンポジウム』

- 1) 基調講演:「国際環境と教育問題」  
講演者:大来佐武郎(元外務大臣)
- 2) シンポジウム「我国の国際教育の在り方をめぐって」  
シンポジスト:小林哲也(京大教授)  
西尾幹二(電気通信大学教授)  
杉山 恭(青山学院大教授)他

- 3) 分科会 ①「国際教育研究の構想」  
②「海外子女教育への期待」

場 所:青山学院大学  
主 催:東京学芸大学海外子女教育センター

1月18日 国際文化フォーラム特別講演会  
『日本語教育の立場から見た日米関係の将来』

講演者:エレノア・ハーズ・ジョーデン  
(ジョンズ・ホプキンス大学教授)

場 所:国際文化会館  
主 催:国際文化フォーラム

1月20日 第25回異文化コミュニケーション講演会  
『フィリピンにおける宗教と政治』

講 演:エルピディオ・サンタ・ロマーナ  
(筑波大学客員教授)

場 所:神田外語学院  
主 催:神田外語大学異文化コミュニケーション研究所, 神田外語学院

1月22日 第6回異文化コミュニケーションシンポジウム  
『日本の風土と日本人の創造性』

講演者:大鹿 譲(大阪工業大学教授)  
コーディネーター:小林路義(文明評論家)  
場 所:京都プリンスホテル  
主 催:PWPA 関西支部

### 前号の訂正

ニュースレター第3号の記事の一部に誤りがありました。下記のように訂正致します。

“—モスLEMから見た日本”の記事において

モスLEM → ムスLEM

R.A. シディキ → A.R. シディキ

### 読者の皆様へ

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