異文化コミュニケーション
NEWSLETTER: Intercultural Communication

INTERCULTURAL COMMUNICATION INSTITUTE
KANDA UNIVERSITY OF INTERNATIONAL STUDIES
1-4-1, Wakaba, Mihama-ku, Chiba, 261 JAPAN

〒261 千葉市美浜区若葉1-4-1
神田外語大学・異文化コミュニケーション研究所
(Phone) 043-273-1233   (Fax) 043-272-1777

この度、米国における異文化コミュニケーション研究のパイオニアの一人であるスチュワート博士に特別寄稿して頂いた。以下は、文化の分析と比較に新たなるパラダイムを導入した理論的論考である。

THE CULTURAL TRILOGY

Edward C. P. Stewart, Ph.D.

Introduction

The recent decline of political sovereignty[1] in many parts of the world has forced human communities -- as nations, tribes, and clans -- to loosen political bonds and collect under the dome of cultural identity. The reformation of political reality has been severe in places such as Russia and the Balkans but slight in democracies like America, Germany, and Japan. In all cases, the relative change from political to cultural belonging[2] has exacerbated political fault lines that reveal culture's dark side. In all societies, the darkness of culture begins with reliance on the force of pain inflicted on its own members to redeem[3] the recalcitrant and discipline the immature. Pain's private sensation is naturally transformed into symbols of terror that cause suffering and precipitate fear of death, so that regulating its use in punishment, under sanctions of culture, instills discipline and hardens people's will to use violence and destruction in political movements and war to bolster and defend cultural sovereignty. With primordial conflict now on the loose, it is imperative to see and cope with both sides of culture, luminous and dark.

However, each culture is unique[4] and responds differently to the shock of primordial conflict. To grasp, understand, and cope with the dark side of culture, it is necessary to seek a system of analysis which integrates culture's elusive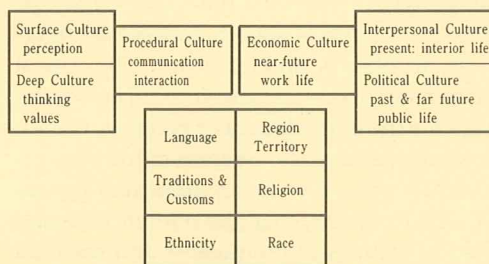 complexity with the humanities and life sciences. Such a system is available in "The Cultural Trilogy," a paradigm which incorporates communication and language in the center of its geometry of culture.

At its least complex level, the trilogy is based on three assumptions[5].

CULTURAL TRILOGY
A PARADIGM OF CULTURE

TRIAD I: PSYCHOLOGY INDIVIDUAL ANALYSIS		TRIAD II: SOCIOLOGY TIME-FACTORED ACTIVITIES	
Surface Culture perception	Procedural Culture communication interaction	Economic Culture near-future work life	Interpersonal Culture present: interior life
Deep Culture thinking values			Political Culture past & far future public life
	Language	Region Territory	
	Traditions & Customs	Religion	
	Ethnicity	Race	

TRIAD III: ANTHROPOLOGY
PRIMORDIAL SENTIMENTS AND SOCIAL ORGANIZATION
OF CULTURE

1) Individual analysis: Culture is a creative tension between the psychology of the individual, with roots in biology, and the sociology of the communal group. The contest between the two generates systems of symbols -- culminating in language -- which are employed to reduce the ambiguity and uncertainty of perception, to inject meaning into cognition, and to give expressiveness to action and communication (Triad I).

2) Time-factored currents of activities: Symbol-making is based on the "contrasting simultaneous determination"[6] of symbols, in incomplete fusion of contrasts, like metaphors, containing sublimated and contradictory elements. The contrastive nature of culture is dynamic and moves as force, which, in American culture, is treated as time-factored individual needs and motives, such as affiliation, power, and achievement (Triad II).

3) Primordial sentiments and social organiza-

tion of culture: All cultural symbols are unions, yielding a volatile configuration as strategies for survival, forms for communal living, and content of meaning. The force of the configuration derives from a feeling of awe[7] that permeates the bonds between the individual and the cultural community. Much of the wonder is bound up in the multiple forms of the bond of language, ranging from the sounds of speech, song, and rhetoric to linguistics, communication, and cultural forms. Communal cultural emotions in the form of primordial sentiments provide the bonds for the social organization of culture (Triad III).

Triad I. Individual Analysis

Individual analysis starts with the "what" of culture, making up surface culture and the psychology of perception, which identifies observable 'objects' created or altered[8] by human activity. These include non-verbal expressions, sounds of speech, ways of dress, artifacts, art objects, and farmland. The critical function of surface culture is to form a body-image for the embodiment of beliefs[9], values, knowledge, and skills. Surface culture is crucial in the culture of Japan, indicated by values of high context, concrete references, manifested in feelings of uniqueness and spiritual charges in artifacts, and conveyed in ideas such as mono no aware.

The natural process of perception transforms concrete, contextualized, and specific features of perception into styles of thinking, values, and systems of knowledge of deep culture[10] -- the "why" of culture. The accidental properties and emotions of surface drop out and are replaced by absolute abstractions and lawful relations. The cultivation of deep culture, perhaps, is most profound among Germans, while the Japanese shun it.

The "how" of "procedural culture"[11] combines the substance and force of perception with abstractions, purposes, and logic of cognition. The union of contrasts is often imperfect, as in the case of German identity, and contains strong conflicts. Procedural culture refers to activities taking place in "real" time, as in communication, decision making, modes of production, and negotiation. American culture is strong in procedural culture, relying on the rationality of negative reasoning and problem-solving strategies instead of, as with

the Japanese, on tradition, or, as with Germans, on theory.

While deep culture is true, procedural is real[12], but procedural culture still fails to provide a fruitful paradigm for dissecting social, technical, and political activities. For practical procedures, we are required to move to the second triad of the trilogy and frame our inquiry in the sociology of culture and time.

Triad II: Time-factored Currents of Activities

The stream of sociology in daily human activities flows in at least three currents identified by dimensions of time. The present orientation, with a cyclic form of time, denotes the daily, interior life of interpersonal culture, consisting of activities driven by physiological, security, and affiliative needs. Interior life is the riverbed for all variations of human activities. In Japan, interpersonal culture derives from the immediate cyclic present of Shintoism. From an early age, Japanese children learn the basics of education in a context of social cohesion, sustained primarily through peer pressure and the force of traditional conformities in styles of speech, manners, dress, and attitudes.

Biology's principle of true time, anticipation, coincides with Japanese time orientation of interior life, the forward edge of the present, which spills over into the Buddhist future of economic performance and the Confucian past of political culture. The organization of Japanese time-factored[13] culture owes much of its balance to Prince Shotoku's constitution[14] of 604 A.D.

The rhythm of activity moving to the near future is work life. Its time form is linear and its driving force is the achievement motive. Technical-economic activities require a specialist to plan and organize implementation. Trust among experts, to a large degree, is fashioned from technical cooperation.

Americans value technical-economic culture, which has deeply influenced their political and interpersonal cultures. The commitment to work culture is based on the assumption that interpersonal relations are separate and distinct from technical activities. The belief leads Americans to construct a world of objective reality. For example, the typical American strategy in conflict resolution is to

strip the conflict of all factors of human relations and culture, to isolate the objective factors of technical and economic interests, and to resolve the conflict with objective fairness to all parties.

Political culture constructs the harbor for all groups and individuals composing the political state. The fundamental motive is power; time orientation is both to the past and to the far future. The events of the past are retrieved in the form of episodes or epochs, often sought and reconstructed in anger, or more rarely in the German preference for a historical and developmental chronology. Trust in and loyalty to the nation are formed by the process of identification with leaders, myth, and history and are grounded in hate and pain[15] as well as in admiration. The far future mode of epochal time, usually offering a vision of a superior race, enters the dark side of culture but does not propose procedures for gaining the forward edge of the present nor for moving into the near future.

In Germany, sovereignty was curtailed by the treaties ending WWII. German diplomacy[16] from that time carefully balanced Washington against Moscow in preserving an unspoken commitment to Berlin. Germans consistently implanted and negotiated German issues and interests under the dome of Europe, reverting to a traditional practice of establishing German national identity[17] in contrast to French, British, American, and other identities. German uneasiness and conflict over cultural identity traces back two hundred years and more. In Japan, "individual" and "true" identity are cognitive imports from abroad, arising in the society occasionally in the form of a phenomenon, when Japanese confront foreigners. Japanese "real" identity is social through and through.

Third Triad: Primordial Sentiments and Social Organization of Culture

The third triad covers the tangled field of cultural identity and analyzes how the emotional forces of primordial sentiments organize the psychology and the sociology of culture dominated by the feeling of awe about cultural union. Generated in six primordial[18] attachments, the forces of union are emotional, expressive, and incommunicable.

Language & Region: Not only styles of communication but also forms of speech, vocabulary, and grammar of the native language become key parts of cultural belonging. Attachment to language can be very specific, at times virtually an attraction to sounds and words. On the other hand, region is the broadest of all the social actualities. Ties to land may involve topography, raw resources, economy, or any of the other sentiments.

Tradition & Religion: The traditions and customs of a community include the rules and norms for communal life and the moral sentiments for social ethics. Experiences with the pleasures and beauties of life -- but particularly with the torments of pain and suffering, anguish over the brevity of life and injustices of social inequalities, and violations of the sanctity of life -- generate ideals called religion. The early Christian Church was born in the suffering and butchery of its believers. The early "pilgrimage through pain"[19] left an enduring imprint on attitudes toward pleasure and pain in the Western world.

Ethnicity & Race: Ethnicity refers to members of a family bound together by bloodline, shared living arrangements, and common fate. Ethnic bonds may extend beyond the inner group to include clans, tribes, and ancestors. Race overlaps with ethnicity and refers to identity based on inherited physical qualities such as facial features, head shapes, height, and skin and hair color.

Conclusion

The trilogy offers a variety of applications. In cross-cultural training, the contrast-culture model, which is compatible with the principle of contrasting unity, has been used for many years. In education, the trilogy readily accommodates specialized fields such as cognitive science or comparative culture. Finally, the trilogy contributes to applied research, as in Europe, where the goal of fusion is blocked not so much by economics or politics as by culture[20]. Europe vividly shows the need to study culture's demon of meaning alongside the imperatives of the life sciences and the enlightenment of the humanities.

NOTES
1. See Gidon Gottlieb, 1993, Nation Against State, (New York: Council on Foreign Relations Press).
2. Evidence of the change is there, but the interpre-

tation that cultural belonging is residual sovereignty, naturally restored at the decline of political sovereignty, remains a speculation.

3. Remain speculations derived from several sources: profound meditations on the power of pain in torture, war and imagination, Elaine Scarry, 1985, The Body in Pain (Oxford: Oxford University Press); cultural differences in the perception of pain, Mark Zborowski, 1969, People in Pain (San Francisco: Jossey-Bass); pain as a crucial factor in the body-image, interpreted as a social phenomenon derived from percepts, in Paul Schilder, 1950, The Image and Appearance of the Human Body (New York: John Wiley); psychoanalytic view of pain as bodily feelings, Thomas Szasz, 1957, Pain and Pleasure (London:Tavistock); and scattered remarks on the neurophysiology of pain in Israel Rosenfield, 1991, The Strange, Familiar and Forgotten (New York: Alfred A. Knopf).

4. The Japanese are right on this point except that non-trivial uniqueness is not only true of Japanese, but of every culture. Neither culture nor language yields its complete meaning to logic, only to the reserve of meaning in history.

5. Refers to the foundation of the paradigm of the cultural trilogy. The biological roots derive from a population theory of the neurophysiology of the brain in Gerald M. Edelman, 1987, Neural Darwinism (New York: Basic Books).

6. I am indebted to Hans-Georg Gadamer, 1976, Hegel's Dialectic (New Haven: Yale University Press), p. 20, for the phrase "contradictory simultaneous determination," used in an analysis of Hegel's dialectic. Although I believe that cultural processes are dialectic, in this brief article, I avoid a technical discussion by substituting the familiar "contrasting" for "contradictory" that serves as nomenclature in the dialectic. For the use of contrast as a principle, see Alfred N. Whitehead, 1957, Process and Reality (New York: Harper & Brothers), p. 36, and for the psychology of perception, see Harry Helson, 1964, Adaptation-Level Theory (New York: Harper & Row). The constructionist view of mind follows George Lakoff, 1987, Women, Fire, and Dangerous Things (Chicago: The University of Chicago Press), and Mark Johnson, 1987, The Body in the Mind (Chicago: The University of Chicago Press).

7. Derives from many sources, but most specifically from Clifford Geertz, 1973, The Interpretation of Cultures (New York: Basic Books), pp. 259-260.

8. Carries the meaning of artificial in the sense of human-made as used in Herbert A. Simon, 1969, The Sciences of the Artificial (Cambridge, MA: The M.I.T. Press).

9. Carries heavy weight. One, perception of pain and of motion (probably optic) are crucial for development of the body image, in Warren Gorman, 1969, Body Image and the Image of the Brain (St. Louis: Warren H. Green). Two, embodiment stands for experiential realism and the constructionist theory of

the mind of George Lakoff, 1987.

10. The metaphor "deep" was invented by Heraclitus and used to refer to strong thought and emotion in a vertical dimension inside the body (mind). Its use has permeated Western thought, in literature, communication, and science. Japan did not have a Heraclitus and has not invented a metaphor for thought-emotion comparable to deep. The Japanese psychology of thought and emotion is an intricate horizontal and social system rather than a vertical and personally convoluted way of thinking and feeling as in many Western systems of thought.

11. See Gerald M. Edelman, 1987, Neural Darwinism (New York, Basic Books), pp. 240-270, for treatment of memory as procedure, an idea that has heavily influenced the trilogy.

12. An adaptation of the theory of Karl von Clausewitz, 1950, On War (Washington, D.C.: Infantry Journal Press), pp. 569-570, who describes a dialectic between "absolute" and "real" war. The absolute --more commonly known as "true" -- reflects the thought of the Enlightenment, while "real" refers to contingencies that constrain "true." Both Vico and Herder delivered critiques of the Enlightenment that can be considered attacks on "true" and absolute in real life. Vico's fourth epistemology certainly is in the domain of "real" and so are Herder's principles of populism (belonging) and expressiveness as analyzed by Isaiah Berlin, 1976, Vico and Herder (New York: Vintage Books), pp.107-114, 153-154.

13. The entire section relies on many sources, chiefly Leonard W. Doob, 1971, Patterning of Time (New Haven: Yale University Press); J. T. Fraser, 1975, Of Time, Passion, and Knowledge (Princeton: Princeton University Press); Colin S. Pittendrigh's article, 'On Temporal Organization in Living Systems', in Henri Yaker, Humphrey Osmond & Frances Cheek, Eds., The Future of Time (New York: Anchor Books), pp. 179-218; and Herbert Rappaport, 1990, Marking Time (New York: Simon and Schuster).

14. See Ryusaku Tsunoda, William Theodore de Bary and Donald Keene, 1958, Sources of Japanese Tradition (New York: Columbia University Press), pp. 36-53.

15. The observations refer to primordial discontent and conflict of dark culture. The idea is that the motive behind reconstructing history is to explain and justify the present. Memory of the past is naturally episodic, and therefore episodes selected to form history are selective and responsive to the emotion driving the reconstruction. Resolution of primordial conflict, justified by the myths and episodic histories of conflicting groups -- e.g., Serbs, Bosnians, and Croats -- should be reconstructed to include economics and politics alongside culture. In addition, the past's episodic structure must be abandoned and replaced by a linear and chronological narrative of all contending parties which can be projected to the future in the light of economic and political costs and benefits. Although prosaic, such fu-

tures are more likely to be realized than are danger-
ous thoughts about supremacy and power confused
with freedom. Cultural movements driven by the
demon of culture, without economic or political
bases, which enter into primordial conflict, as in the
Balkans, can be resolved only by military power on
the ground.

16. See Timothy Garton Ash, 1993, In Europe's
Name: Germany and the Divided Continent (New
York: Random House).
17. See Harold James, 1989, A German Identity (New
York: Routledge).
18. The analysis follows Clifford Geertz, 1973, 'The
Integrative Revolution: Primordial Sentiments and
Civil Politics in the New States', in his The Interpreta-
tion of Cultures (New York: Basic Books), pp. 255-
310.
19. See Michael Gill, 1989, Image of the Body (New
York: Doubleday), p. 153.
20. Erik Holm, 1994, Europe, A Political Culture?
(London: The Royal Institute of International Af-
fairs).

Dr. Stewart is the author of American Cultural
Patterns: A Cross-Cultural Perspective
(Yarmouth: Intercultural Press, 1991)

逆カルチャー・ショック
─３つの「個人主義」─
Counter Culture Shock
─Three Kinds of Individualism─

神田外語大学助教授　青山治城
Haruki AOYAMA
Associate Professor, KUIS

I got some kind of culture-shock, when I returned to Japan
from an extended stay overseas. I am not yet sure why, but
it could be because different kinds of individualism are in-
fluential in Europe and Japan; Individualism of Reason or
Personality and Individualism of Desire. In this short es-
say, I will discuss the above hypothesis by taking up a few
cases I experienced while I was staying in Germany for a
year.

　１年限りの在外生活によって異文化を理解し得たな
どとはとても言えないが、日本の特殊性に気づかせて
くれるには十分である。政治的・文化的にあまりに一
極集中しすぎた日本では、ほとんどの人が日本人とし
てのナショナル・アイデンティティに疑問を感じず、
ヨーロッパの国々でも同じような国家的アイデンティ
ティをもっていると直感的に信じているのではないだ
ろうか。しかし、私が今回滞在したドイツでも南と北

では気候的にも文化的にも相当の違いがある。従っ
て、私が直接見聞したこともドイツ、ましてヨーロッ
パ全体に一般化することはできない。このことはあら
かじめお断りしておきたい。

　都市計画の行き届いた整然とした街並み、古い建築
物を単なる記念物としてではなく現在も使用に耐える
ものとしてしっかり残していることなどからも、公共
物に対する一般市民の自発的尊重心が窺える。「個人
主義」が強く根づいていると思われるヨーロッパにお
けるこのような共同体志向、「集団主義」と言われる
日本にあって遅々として進まぬ公共的インフラ整備や
政治家に見る呆れるばかりの自己都合主義。一見相矛
盾するこうした傾向性をどのように考えたらよいので
あろうか。この点につき、身近な素材を基に帰国後感
じたことについて考えてみたい。

　これは日本に帰ってから気づいたことであるが、日
本ではスーパーなどの大型駐車場には必ず整理員がい
て車を誘導してくれる。ところが、あちらではそうし
たことがないばかりか、空きを待っていてもうっかり
していると後からやって来た車にさっさと場所を取ら
れてしまう。しかもその早いもの勝ちのルールが定着
していると見えて、そうしたことで争う姿を見たこと
はなく、皆車を降りると、先に来て待っている車の横
を平然と通りすぎて行く。日本で駐車場に整理員を配
置することにもいろいろと理由はあろうが、私には全
く無用と思われる。ガソリン・スタンドも全くのセル
フ・サービスだし、ホテルの対応も素っ気ないもので
あるが、それで不快と感じたことはない。少なくとも
日常的に必要とするものについては、そうしたサービ
ス込の値段より、サービス料を含まない実勢価格で買
いたいと思うからである。

　スーパーの中に入ると食料品などはほとんど無包装
で、土のついたまま無造作に積み上げられており、自
分で目方を計って価格シールを貼ることになる。レジ
の台はベルト・コンベヤーになっていて、日本のよう
にいちいち篭から篭へ移しかえる必要はなく、２つか
３つに仕切られたボックス状の台に流れ落ちる仕組に
なっている。乱暴と言えば乱暴で、ワインの瓶などに
は思わず手を添えたくなる。また、レジ係は各自が売
り上げを入れる専用の引き出しを持ち、交替時にはそ
れをレジから取り出して持ち運ぶ。売り上げの計算は
各自の責任であり、余りにミスが続くと解雇されると
いう。合理主義と自己責任主義の徹底を感じる。

　私が一番大きな違いではないかと思うのは、日本ほ
ど「お客様は神様」といった感覚がないことである。
スーパーに限らず、一般の商店やガソリン・スタン
ド、レストランなどの店員の対応は、日本に比べたら
お世辞にも良いとは言えない。その無愛想さに憤るド
イツ人もいたが、だからといって特に不快というほど
ではない。日本の場合の低姿勢は不必要であり、時に
は卑屈とさえ思われる程で、むしろ不快である。店員
と客という関係以前に同じ人間同士であるという観念
が大事ではないかと思うからである。日本の場合、客

となった時のマナーの悪さは、売る側あるいは組織人としての立場からくるストレスの反作用ではないだろうか。人の「分」を重んじる社会倫理においては「人間」といった普遍的観念は実際的な力を持たないようだ(1)。

「個人主義」にもいくつかの類型がありうるが、基本的に「理性の個人主義」、「個性の個人主義」そして「欲望の個人主義」の３つに分けられる(2)。これらの概念について詳しくは下記の図書を参照願うほかないが、簡単に言えば、普遍的「理性」を持っているという点で共通するすべての個人を尊重するというのが「理性の個人主義」であり、これに対抗する形でかけがえのない各人各様の「個性」を尊重するのが「個性の個人主義」である。前者が人間を手段とせず常に目的として扱うことを要求する啓蒙主義的個人主義であり、後者は自己実現こそ人間の使命とみなすロマン主義的個人主義である。いずれにせよ、これらの「個人主義」にあっては理性や個性が欲望の無限定な充足を外側から統制する原理として働いているのに対して、「欲望の個人主義」とは、コマーシャリズムなどによる社会的統制が欲望の中に最初からビルトインされているために人々が欲望を抱けば抱くほど社会化される、その意味で他律的な個人主義である。２０世紀になって登場したとされるこの形態が日本では前２者の段階を経ずに「個人主義」として定着してしまっているのではないか。この種の個人主義に伴う社会とは、超越的な神や普遍的理念ではなく同質的な身近な人々が互いに媒介者（モデル）となることで外側からの規範の支えを必要とすることなく、人々の同調を確保することができる社会である。

帰国後日本で味わった私の違和感については別の説明も可能であろうが、今なお理性ないし個性の個人主義の強いヨーロッパ社会に多少なりとも同化し得た人間が他律的欲望の個人主義社会に帰って経験する逆カルチャー・ショックではないだろうか。

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Globalization of Business and Intercultural Communication

Miyuka OHARA

Professor, Kobe City University of Foreign Studies

Having worked on the settlement of disputes in international business for many years, I now strongly feel that communication breakdowns--disputes, frictions, conflicts, and even wars--are almost unavoidable in the process of human activities both at the national and international level. In this essay, I will spotlight the communication gaps between Japan and the United States and discuss the reasons for such gaps based on my experience in today's borderless world of management.

The main factor that has caused economic conflict between Japan and the U.S. is attributable to the differences in the basic attitudes towards life of the two peoples. For example, while adherence to the principle of the rule of law is said to be rooted in the U.S., Japanese people attach more importance to the concept of group harmony. In Japan, there is a saying, "Jaywalking is not scary as long as it is done in a group." The sharp differences among such attitudes can be summarized in the following table.

Item	U.S.	Japan
Consciousness	assertion of individual rights	respect for group harmony
Competition	between individuals	between organizations
Conflict	settlement in court	negotiation or series of talks
Sanction	recovery of monetary loss	deep apology and sympathy visit
Law and rule	instrument to assert rights	last resort
Authority	public servant	respected/dependable person

How do other countries in the world view Japan and the U.S.? Due to the fact that each nation is a prisoner of its own view of itself, they are increasingly unappreciated in the world in spite of their constant efforts. The U.S., though not a supreme economic power any more, still remains a superpower with security responsibilities for the entire world. Japan, despite its great achievements in becoming an economic superpower, has been criticized as an economic animal taking full advantage of its pacifism and freer trade.

Japanese always refer to a communication gap when we are faced with a problem. On the contrary, when we reach a solution through a series of discussions, the word 'communication' is often used by Japanese in the following ways:

1. The workplace is comfortable as long as you are in good communication with your superior.

2. A summit conference is not the place for negotiation but for communication.

3. Communication with the society brings

a better image to our company.

Questionnaires on international problems, however, always reveal the "poor communication competence" of Japanese people as the most serious problem. What I have discussed so far indicates that the Japanese people have not taken communication seriously in the past.

In talk of conflict between organizations of global scale, the Japan-U.S. relationship can be perceived as that of a mayor and a deputy mayor of the global village, or as that of a captain and a chief mate of the spaceship 'Earth.' Global companies should operate in consideration of the various beliefs, value systems, and religions of their 'villagers' or 'passengers' and their managers have to deal with international conflicts with this in mind. Intercultural communication is an essential factor in the management of global companies. Recently, there have been sincere attempts in both nations to learn about and understand each other's historical and cultural heritage. It is encouraging that such efforts are being made. As a way of concluding this essay, I would like to touch on a small episode that took place in 1994.

At the reception of Japanese Emperor and Empress visiting the U.S. in May 1994, President Clinton picked up in his welcome speech the famous haiku or Japanese seventeen-syllable poem by Matuo Basho. "Nearing autumn's close, My neighbor, How does he live, I wonder?" That was a surprise for me because I had read the haiku in the same English translation in Prof. Barnlund's article "Communication in a Global Village." The translator had noted the haiku as follows. "In using the word 'neighbor,' Basho referred to persons not very different from himself in terms of food, dress, shelter, customs, and language. Yet, the Haiku itself suggested that we can perceive differences even with our own culture--Basho wonders how his neighbor fares. However, I had interpreted the haiku by adapting it to the global village getting smaller today, and suggested the life of its villagers as "my new neighbors living in strange culture from different countries, with a great empathy." President Clinton also, I believe, tried to emphasize a cooperative relationship with Japan by quoting the haiku, considering the recent friction between Japan and the U.S.

研究所からのお知らせ

当研究所主催の第31回異文化コミュニケーション講演会はニューメキシコ大学教授（国際基督教大学客員教授）のジョン・コンドン氏（通訳・神田外語大学横川真理子講師）を講師に迎え、1月23日に開催された。同氏は"Communication and Cultural Values in a Multicultural World"というタイトルのもと、160名の熱心な参加者を前にスライド、地図、白板を駆使し、価値観とコミュニケーションの問題について具体例を織りまぜながら自論を明快に展開された。以下はその概要である。

アメリカの人類学界で先駆的な役割を果たしたアルフレッド・クローバーは「もし我々が価値観を無視するなら、個々の文化のみならず、人類全体に意味を与えているほとんどのものを無視することになる」と述べている。

文化的価値観は言葉の使い方をはじめ、会話の運び方や話題の選び方、人の生き方の中で何を重視するのか、さらには、家の内部構造、町並み、環境などに至るまで根強く浸透している。私達の日常生活は文化的価値観の集大成であるといえる。

しかしながら、現代社会では多様な文化的価値観が次々に流入し、互いに影響を与え合ったり、せめぎ合ったり、あるいは反発し合ったりしている。そのため、かつては普遍的で絶対的であると考えられていた価値観は、もはや存在しなくなった。例えば、4半世紀前には「アメリカ的価値観」といえば、どの様なものなのか端的に言い表せたが、現在、一概には説明することが不可能となっている。つまり、多文化社会としての現代は単一の価値体系が可能ではなく、また望ましいものでもなくなっている時代であるといえるだろう。

夏期セミナー　日程決定

当研究所主催第5回夏期セミナーは、昨年よりも開催時期を早め、8月末に行います。会場及びプログラムなどの詳細は次号でお知らせします。なお、研究発表は6名まで可能です。希望者は3月末までに研究所宛ご連絡下さい。

開催日：1995年8月28日（月）～30日（水）

『異文化コミュニケーション研究』
第7号発刊

紀要『異文化コミュニケーション研究』第7号は5月に刊行予定です。収録論文は以下の通りです。ご希望の方には、実費でお頒けしていますので、相当額分の切手を同封の上、お申し込み下さい。

紀要　一部　　　740円（郵送料込）
抜刷　論文一点　230円（　〃　）

『異文化コミュニケーション研究』第8号
論文募集

　1995年度紀要編集委員会では『異文化コミュニ
ケーション研究』第8号の論文を1、2篇募集してい
ます。異文化コミュニケーション、コミュニケーショ
ン及び関連分野の研究者は自由に投稿できます。提出
期限は11月1日です。執筆要項は紀要の最終頁に記
載されています。

学会・研究会開催予告

専門家のための異文化コミュニケーションセミナー
日時及び会場：
　　　1995年3月11日（土）〜12日（日）
　　　同志社新島会館（京都）
テーマ：Teaching Intercultural Communication
講師：Dr. Milton Bennet and Dr. Janet Bennet
問い合わせ先：Cross-Cultural Training Services
〒215　川崎市麻生区上麻生1231-4-402
　　　Tel. 044-989-0069　　Fax 044-989-1474

異文化コミュニケーション研究会
1995　春期公開セミナー
内容：　異文化コミュニケーションと教育
　　　　異文化ビジネス摩擦と解決策
　　　　ビジネス交渉
　　　　トレーニングとビデオ
　　　　シミュレーション　等
日時：1995年3月23日（木）〜24日（金）
問い合わせ先：異文化コミュニケーション研究会
　　　　　　（SIETAR Japan）事務局
〒100　千代田区永田町2-14-2　山王グランドビル
　（財）国際ビジネスコミュニケーション協会内
　　　Tel. 03-3580-0286　　Fax 03-3581-5608

第6回　日本コミュニケーション研究者会議
日時：1995年5月13日（土）〜14日（日）
会場：西南学院大学
テーマ：異文化コミュニケーションについて（予定）
問い合わせ先：宮原　哲
〒814　福岡市早良区西新6-2-92
　　　西南学院大学
　　　Tel. 092-841-1311　　Fax 092-823-2506

異文化間教育学会　第16回大会
日時：1995年6月3日（土）〜4日（日）
会場：九州大学箱崎文系キャンパス
内容：異文化共生社会と異文化教育学
　　　　―研究の現状と課題―　等
問い合わせ先：異文化間教育学会事務局
〒812　福岡市東区箱崎6-19-1
　　　九州大学教育学部附属比較教育文化研究施設内
　　　Tel./Fax 092-633-4254

日本コミュニケーション学会　第25回年次大会
日時：1995年6月24日（土）〜25日（日）
会場：札幌大学
テーマ：多文化コミュニケーションと共生
大会発表論文提出期限：3月15日（必着）
問い合わせ先：成毛信男
〒157　世田谷区砧5-2-1　日本大学商学部内
　　　日本コミュニケーション学会事務局内
　　　Tel. 03-3415-2121

第3回　社会言語学研究会
日時：1995年7月1日（土）
会場：学習院大学
講演：社会言語学の曙
　　　　柴田　武（東京大学名誉教授）
研究発表応募期限：4月10日
問い合わせ先：社会言語学研究会事務局
〒171　豊島区目白1-5-1
　　　学習院大学文学部　徳川研究室
　　　Tel. 03-3986-0221 ex. 5769

Editors' Note

　We are delighted to have received an ex-
tremely provocative article from Dr. Stewart,
an American pioneer in intercultural com-
munication studies. Any reactions and con-
tributions to this newsletter are always wel-
come.

　Our sympathy goes to all suffering from
the recent huge Kobe earthquake. We only
hope that the people of Kansai area will re-
cover from the disaster soon.