

SIETAR Japan Annual Newsletter

Spring 2018

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SIETARJAPAN

Society for Intercultural Education
Training and Research

異文化コミュニケーション学会

会員の皆さまへ

Dear Readers,

It is hard to believe that a year has passed since Eriko Katsumata and I were given the privilege to work side-by-side as vice presidents under the leadership of President Makiko Deguchi. During this time, we have hosted numerous monthly programs, including an exciting annual conference, a fun year-end party, and a fruitful retreat in the beautiful area of Izu-Kogen. We are also happy to present you with this annual newsletter and journal. We cannot begin to express our gratitude to all those who have volunteered countless hours to make all these programs, events, and publications a reality. Thank you!

During the past year, we have witnessed a few changes within SIETAR Japan. At the annual conference at Sophia University we saw many new faces, including young non-members, members, and students. We are also pleased to announce that SIETAR Japan's Chubu chapter is active once again. By having more chapters across Japan, we hope to provide more programs to members across the country.

Perhaps the most exciting news is that we will be hosting our first World Congress in 20 years at Chuo University from August 8-11, 2018! The congress theme is, "Facing Uncertain Times Together: Strengthening Intercultural Connections." Under the leadership of Congress Chair Shun-itsu Nakasako, the congress committee has been working hard in preparation for this summer. We are pleased to announce that we have received over 100 proposals from around the world!

We will begin with a pre-congress fieldwork trip to an Ainu community in Tokyo on August 7th. On the afternoon of August 8th, we will have five master workshops. We hope many of you can take this rare opportunity to learn from various "masters" of this field. Dr. Peter Coleman, Professor

of Psychology and Education at Columbia University, will be running two different workshops: a. Adaptive Negotiation and b. Cross-Cultural Adaptivity and Conflict Resolution. Mr. Tetsuro Miyazaki will be hosting a workshop on the identity of Hafu. "Act and Learn", an offspring from our Co-Creative Dialogue SIG, will provide participants with an opportunity to experience their newest simulation, Galaxy 2020. Finally, Mr. Masahiro Nomoto and Dr. Kaoru Yamamoto will facilitate the workshop, "Exploring Options Beyond 'Winning': Enhancing Intercultural Competence through Kobudo (a traditional Japanese martial art) and Oriental Energy Work". We will also have three exciting keynote speakers: Dr. Peter Coleman, Mr. Clifford Clarke, and Dr. Kumiko Torikai.

Along with the theme of our congress, we hope that you take this opportunity to strengthen intercultural connections with colleagues from around the world. To help with this, Ms. Tracy Koide has organized a buddy system and lunchtime roundtable discussions. Please sign up for these if you have not done so already. We also have receptions and parties planned daily including some informal events. Please check out our beautiful congress website designed by Ms. Farrah Hasnain for updates and to sign up for various events: <https://sjwc2018.wordpress.com/>

We hope to see you all in August!

Tomoko Yoshida

Vice-President, SIETAR Japan



The purpose of the "Dear Readers" column is to increase transparency about the way SIETAR Japan is run and, in so doing, to make Steering Committee positions more accessible to members who would like to take an active role in the future.

異文化コミュニケーション学会は、さまざまな委員の活動により運営されています。この欄では、毎回各運営委員の活動をお伝えしていきます。会員のみならず、馴染みの深いセクションがあれば、あまり知られていない縁の下力持ちな役割もあります。運営委員の活動内容を知っていただくことで、よりシーター・ジャパンの活動が活発化することを願っております。



unofficial meeting of the core group of organizers for the 2018 World Congress

Theme
大会テーマ

**Promoting Equity and Social Change:
Acknowledging the Diversity Within**

公正な社会への変革をめざして：内なる多様性を再考する

2017年10月7日(土)、8日(日)
October 7 & 8, 2017

会場：上智大学
Venue: Sophia University

Reflections on the 32nd Annual Conference 年次大会を振り返り

The SIETAR Japan 32nd Annual Conference held under the theme “Promoting Equity and Social Change: Acknowledging the Diversity Within” at Sophia University in Tokyo, was a great success with over 60 proposal submissions and close to 200 members and guests attending—one of our largest turnouts ever. We are excited that interest in SIETAR Japan has been on the rise and hope that we can continue to offer intercultural programs and workshops that are useful and relevant to our members.

This year, in line with our theme of promoting equity and social change, we invited two keynote speakers from the U.S.—Dr. Janet E. Helms, Director for the Institute for the Study and Promotion of Race and Culture, and Dr. Peggy McIntosh, Senior Research Scientist at the Wellesley College Centers for Women—to discuss the construct of racial privilege and how we can use the lens of privilege (unearned advantages based on group membership) to acknowledge our own role in maintaining an oppressive system. Even though the concept of “white privilege” cannot be neatly or directly translated into the Japanese context, we learned that privilege exists globally in a wide variety of transnational and cross-cultural contexts. It is our job to apply this construct to the Japanese context so that more members of the dominant group, i.e., the Japanese, can work to dismantle privilege and work for equity and social justice.

Our pre-conference field trip to visit Tokyo’s Buraku community in the Sumida Ward of Tokyo, the center of Tokyo’s leather industry and home to many Burakumin, was an extremely illuminating experience, and I thank our Living within Diversity (LiDi) SIG members, and the Social Justice Learning Collective for making this tour possible.

This year’s conference also offered new activities, such as the networking luncheon—where members can meet and

discuss common topics of interest—and a bingo game and prize raffle, again to encourage members to get to know each other. We felt that these facilitated a greater sense of collegiality and we hope to continue these activities at future conferences. A special thanks goes to Tracy Koide for her creative efforts in the planning and implementation of these events.

This year, we also recorded the largest number of undergraduate attendees which we hope will encourage the growth of young SIETAR membership. Our poster session was also lively and well-attended and I would like to thank those of you who came to the poster sessions to support our undergraduate and graduate student presenters, as well as the members who encouraged your students to present!

We appreciate the valuable feedback you gave us via our online survey on the conference, and we hope to reflect these for future conferences, including more opportunities for members to communicate with each other by providing more time between sessions and having longer breaks.

Finally, I want to express my gratitude to the Academic Director and Committee for reviewing so many proposals, the Conference Steering Committee members and the SIETAR Japan Steering Committee members for their preparation and hard work to ensure a stimulating and enjoyable experience for us all. Please join us again next year at our World Congress and I look forward to seeing you in August!

Makiko Deguchi

Conference Director & President
Sophia University

無知による惨事

The Tragedies Resulted from Ignorance.

場所 / Place : 東京都墨田区 Sumida Ward of Tokyo
Coordinator : SIG Living within Diversity (LiDi)

「京成押上線『八広』駅前に集合」という文章に目が止まった。「ん？ 隣駅だけど…」 「え？ 地元で被差別部落があるの？ 知らなかったんだけど!!!」 私はすぐにこのフィールドワークに参加することを決めた。

私は葛飾区四ツ木で生まれ育った。八広駅は隣の駅でありながらも通学・通勤で通過するだけであり、一度も駅に降りたことはなかった。当日を迎え、私は複雑な気持ちで八広駅にいた。参加者の中でもっともこの地域を知っているはずなのに、何か未知の世界へ向かう気がした。

八広駅から徒歩 1 分もしない場所に関東大震災朝鮮人犠牲者追悼碑はある。1923 年 9 月、関東大地震により約 10 万人が亡くなった。この時、6,500 名以上の在日朝鮮人が、「朝鮮人が放火している」「朝鮮人が井戸に毒を入れている」という根も葉もない噂から軍隊・警察・民衆によって殺された。1975 年頃、小学校教員の絹田幸恵さんが歴史教材として地域の話の聞き取っていたところ、旧四ツ木橋周辺で朝鮮人虐殺事件があったことを知り、1982 年から河川敷で追悼式が行われるようになった。2009 年に「関東大震災時に虐殺された朝鮮人の遺骨を発掘し追悼する会／一般社団法人ほうせんか」により追悼碑が建立された。

荒川河川敷にあがり、当時の記録写真を見ながら当

事者から聴き得た史実を聞く。荒川放水路開削のため、朝鮮人も動員され過酷な労働を強いられた。震災時には、多くの朝鮮人が四ツ木橋に縛られ、残虐に突き刺され、撃ち殺された。荒川の河川敷は、私が子供の頃の遊び場であった。小学校からも荒川が望め、学校帰りにみちくさをし、土手でナツメグサを摘んだりもした。そんな地で数百人もの朝鮮人が虐殺されたことを知り、大変ショックだった。しかし、衝撃と悲しみの中にも、納得もしくは理解のような何とも言えない感情が生じた。「もしかしたら、この土手で殺された朝鮮人の魂が『正美、私たちの祖国に行ってほしい。祖国や朝鮮人をきちんと理解して、日本人に伝えてほしい』と私に呼びかけたのではないか、だからこそ私が韓国留学や韓国企業勤務を通して長年韓国人と交流することになったのかもかもしれない」と感極まり涙が出た。

場所を墨田区社会福祉会館に移して、東京最大の皮革産業地帯である墨田区木下川(きねがわ)地区の歴史・変遷・現状、そして部落差別事件の説明を聞いた。木下川は 1398 年の書物に「木毛川(きげがわ)」と地名が表れ、1868 年に東京府葛飾郡下木下川(しもきねがわ)村となる。明治に入り、人々の服装が洋服に変わり始め、皮革製品の需要が高まる中、浅草にあったなめし業者を政府が強制移転させるようになる。1892 年の警視庁「魚獣



関東大震災朝鮮人犠牲者追悼碑での説明



数百人もの在日朝鮮人が虐殺された荒川河川敷

化製場取締規則」により、油脂業、にかわ製造も含めた皮革業者が木下川に移ってくる。当時は5、6軒であったが、1942年には91軒もの皮革工場が立った。児童の増加に伴い、1937年に東京市向島木下川尋常小学校が開校、学級数21、児童数1026名であった。皮革産業により栄えた木下川だが、湿地帯、河川の出水、下水、騒音、異臭などの問題もあり、周囲から差別を受けてきた。木下川小学校を卒業した生徒が中学校で「部落！汚い！臭い！木下川軍団！」などとかかわれ恐怖感で不登校となった事例、就職や結婚に際し不正に戸籍を取得する事例、脅迫状や差別はがきが企業や部落解放同盟に送りつけられた事例、建物への悪質な落書きやインターネット上に差別コメントを記載された事例など、差別の実態と闘いの積み重ねを学んだ。

その後、実際に木下川地域や皮革工場を見学した。下町の入り組んだ街並み、細い路地、小さな家と町工場が立ち並ぶ風景は、私には見慣れたものであり、居心地の良さすら感じた。しかし、皮脂が染み着いた路地や何処からともなくする油の匂いは、この地域独特なものであった。一日の作業が既に終了した夕方の散策だったので、現在は国内の豚革の9割がこの町で生産されているとは想像できないほど、静寂さが漂っていた。

私は川向かいの木根川（きねがわ）幼稚園に通っていた。しかし、両親からも小・中学校の先生からも木下川の歴史や差別を聞いたことは一度もなかった。フィールドワーク参加後、実家に戻り、父親に「知ってた？木下川のこと」と訊いてみた。父は「ああ、豚のなめし屋がいる所だろ……」とポツリポツリと昔話を始めた。「同和・部落問題」というと、関西では必ず教育を受け、意識と配慮を持って対応していると聞く。自分にとってこんなにも身近な所に部落問題があることを知らず、驚きと恥ずかしさを感じた。

このフィールドワークの参加をきっかけに、関係者から



なめし皮工場の様子

紹介された下記の集まりにも参加し、部落問題や差別問題への理解を深めることができた。

- ・『隠された爪跡 関東大震災朝鮮人虐殺記録映画』（1983年）と『払い下げられた朝鮮人 関東大震災と習志野収容所』（1986年）上演会
監督の呉充功（オ・チュンゴン）さんは在日2世で、隣駅の立石で生まれ育ったと聞き、ここでもまた不思議な縁を感じた。
- ・12月10日「世界人権デー」に実施された「ふしぎな部落問題—部落差別解消推進法の1年—」講演会および映画「人間の街 大阪・被差別部落」（1986年）上映会

2016年12月に「部落差別の解消の推進に関する法律（部落差別解消推進法）」が交付・施行された。現在でも部落や部落出身者に対する差別意識が根強く残っている。特にインターネット上での部落情報公開、在日の人々を誹謗中傷するコメント投稿などの差別問題が起こっている。差別は、「事実や本人を知らない」せいで偏見を持ち、デマや中傷、暴力行為と発展していく。二度と関東大震災朝鮮人虐殺のような惨事を起こさないように、悲しい事件や歴史を繰り返さないために、「正しく知る」ことの重要性を改めて感じた。異文化教育に携わる私がやるべきことは多いと襟を正す思いがした。

大久保 正美 Masami OKUBO
一般財団法人 青少年国際交流推進センター
Center for International Youth Exchange

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- 「差別許さぬ取り組みを～墨田地区視察資料～」（2016.10）部落解放同盟墨田支部
「資料館探訪 産業・教育資料室きねがわ」
一般社団法人ほうせんかのリーフレット

The 32nd Annual Conference / Saturday, October 7, 2017 16:10-18:10
基調講演 / Keynote Address

White Racial Identity Theory: Why White People Do Not Talk About Race (with Implications for Japanese)

Speaker: Dr. Janet E. Helms, Director, Institute for the Study and Promotion of Race and Culture
Boston College

SIETAR Japan invited the distinguished Dr. Janet E. Helms to deliver a keynote speech at the annual conference last autumn. Dr. Helms is the Augustus Long Professor at Boston College's Lynch School of Education and founding director of Boston College's Institute for the Study and Promotion of Race and Culture (Reid, 2004). In her research, Dr. Helms has said, "My area of expertise is the measurement of racial and cultural constructs. Most people in social and behavioral sciences think that if they put people into a racial category and there are differences in their behavior, that they somehow can explain those differences. My career has been devoted to teaching people that in fact classifying people doesn't help us understand why they behave as they do, but rather the process of categorizing people and understanding that process helps us to understand why people behave as they do" (Reid, 2004). Towards this end, Dr. Helms presented her schema on why it is difficult to discuss race and racism.

Dr. Helms began her presentation by pointing out that ethnic groups are not racially defined and that racial groups are not biologically defined. The dominant group in a society creates racial groups to maintain advantage, and the resulting racism can be experienced at the institutional, individual, and cultural level. The problems surrounding discussions of racism in the United States are threefold: first, most adults have not been trained to recognize racism and ethnoviolence; second, most white (Caucasian) adults do not receive self-awareness training and therefore cannot engage in discussions about racism; and third, everyone is expected to conform to white dominant culture. This makes it challenging to discuss the issues of inclusiveness and social justice.

To illuminate the "Comfort Discussing Racial Issues," Dr. Helms provided an overview of her schema for both whites (the empowered group) and for people of color and minority-status ethnic groups. She described the characteristics of an assimilation environment, where the goal is to ignore or eliminate cultural differences, vis-a-vis a multicultural one, where culture differences are accepted.

To foster integrative awareness and inclusiveness, Dr. Helms recommended that groups do the following: learn about other groups, include members of other groups, develop common ground with other groups, and have egalitarian relationships and social policies.

In conclusion, she stated that if one group does not have more privileges than another and if power differences are addressed directly, then inclusion and diversity can be increased, social policies that encourage discord can be changed, and inter-group conflict can be decreased.

The presentation was very stimulating and provoked many questions on the topic. As a white American, I was very interested to hear her schema for the discomfort surrounding discussions on racial issues and the schema for moving towards comfort. Furthermore, as a member of a non-dominant culture group in Japan, it was insightful to hear her schema on the comfort of people of color and minority-status ethnic groups discussing racial issues. Although Dr. Helms's research is based on the context of the United States, the ensuing discussions indicated that her presentation was interesting and thought-provoking to all.

Karen Mattison
Ferris University

References

Oslin, R. (2004, Oct. 21). LSOE's Helms Is Appointed to Augustus Long Chair. *The Boston College Chronicle*, Vol. 13: 4. Accessed October 18, 2017 at http://www.bc.edu/bc_org/rvp/pubaf/chronicle/v13/o21/helms.html



The 32nd
Annual
Conference / Saturday, October 7, 2017 16:10-18:10
基調講演
Keynote Address

Power Over Privilege: Intergenerational Discussions on Racism in Japan

The annual SIETAR Japan conference was something I really looked forward to. Before SIETAR Japan, I had only attended conferences relating to TEFL pedagogy, but I wanted to learn more about communicating between differing cultures and identities. When I took a look at the program, I was thrilled to find out that not only was the theme addressing diversity, but that the keynote speakers were especially invested in promoting social change in America.

Growing up as a first-generation Pakistani-American in Washington, DC, I have experienced and witnessed many instances where I would be treated differently from my white and black peers. These situations ranged from being told to “go back to my country” (even though those who would say this usually didn’t even know what my race was) post-9/11 despite being born in the US, to seeing my black friends getting followed around in stores and unjustifiably getting stopped by police. While emotions would run high about these moments in our communities, we seldom held discussions with white people as casually or used terms as extensively before the age of the Internet. Helms’ and McIntosh’s research was not only fascinating, but also incredibly reassuring to me as a woman of color. However, I overestimated how much I intimately knew about racial injustice before attending these keynote speeches.

I am from a generation where discussions on social justice are much more accessible thanks to social media. I first heard the term, ‘white privilege’ when I was a freshman in university. On websites such as Tumblr, Twitter, and Facebook, I would read many posts from black students and students of color about their experiences growing up as minorities in North America and Europe, and defending the legitimacy of their concerns about white privilege on their own campuses. Back-and-forth discussions on privilege between white users and non-white users could be read like essays. Quotes from notable authors including bell hooks, Angela Davis, and Assata Shakur would go viral with over 50,000 shares and likes. Due to the nature of how I was exposed to this terminology, I assumed that it was only Internet slang along with other people I knew, whose fields were outside the realms of ethnic and gender studies. A lot of us do not know that Dr. McIntosh coined the word back in the 80s. As students who have experienced these injustices,

we felt empowered and heard. But once I entered room 704 during that weekend in October, it was my turn to listen to the pioneers of this research on social injustice.

During Helms’ speech, I would nod and snap my fingers together when she went into the schema of racial power dynamics in the United States. She discussed her own definitions of racism and the White Racial Identity Development Theory, which she stated to be “built on the recognition that white people are socialized to believe that the advantages they have in the society are theirs because they are a superior people. And, there are different ways that white people think about their superiority in our society.” Three hours flew by, and the Q&A began. Makiko Deguchi beautifully reflected on her encounters with Helms’ work in her own career, and opened the stage to the audience. After a brief moment of silence, someone raised their hand and brought up ‘white privilege.’ Helms answered by saying, “first of all, I never used the term, ‘white privilege.’ I was talking about power.” Another wave of silence filled the room while my mind grew louder. I am embarrassed to say that I had not noticed this either, but I am grateful that other members echoed my blunders along with providing remarkable answers. An older white male member brought up how he was a minority in Japan, and a student volunteer responded that white people indulge in more power than non-white immigrants in Japan.

My l’esprit de l’escalier did not occur until Dr. McIntosh’s presentation on the following day. Helms involved a lot of absorbing, while McIntosh had us engage with each other and deconstruct the power our identities had. We shared the unfair advantages and disadvantages we had with our identities. When we peeled off the layers that the issue of racism was made up of, I thought of a question. How is the schema of power applied in Japan, especially among immigrants and expats?

Coming to Japan, I knew that I already had several advantages: I was a native-speaking American who had a better chance of getting highly paid jobs here, along with several other advantages in terms of my educational background. However, I was not as conscious of power and unfair advantages that knowing English and being born in the U.S. has given me until McIntosh’s exercise. I started to

recollect my moments of discrimination in Japan. Most of the racist encounters I have had here were micro-aggressions perpetrated by white expats, mirroring my experiences in the US. However, I have witnessed and experienced second-hand racism with Japanese locals.

I live in Hamamatsu, Shizuoka, which has the highest immigrant population in Japan. Most of these immigrants consist of Brazilians, Peruvians, and Filipinos. Most immigrants here look more like me than my white peers, so I get mistaken for a Brazilian or Peruvian person a lot. Since my first year here, I have made harmonious friendships with both Japanese and Yonsei residents, with learning English being the icebreaker. After I had taught a lesson based on the “Hafu” documentary, some of my Yonsei students would also share their stories of discrimination in Japan with me: being followed in department stores with the assumption that they would shoplift; Japanese friends avoiding Brazilian-run businesses and restaurants because they were ‘scary’; wishing that they would look more Japanese to blend in and feel accepted; wishing they would look less Japanese to show a clearer picture of how they felt inside.

I first discovered the immense discrimination these communities have faced when I was apartment hunting in downtown Hamamatsu. I have seen many articles on how even white expats would get turned away by landlords, but housing discrimination was more alive and thriving than I anticipated. I was rejected by at least four places, and then I was granted a chance to visit the apartment. The landlord looked at me calmly and asked where I was from, and if I was Brazilian. When I said that I was American, her eyes lit up as if I told her that I was a celebrity. She immediately



warmed up to me and even threw in many free things in exchange for my patronage. I felt irritated at how my American passport had acted as a VIP badge for my foreign presence, so I ended up moving into an apartment in the *inaka*, which my Japanese friend owned.

And so, I thought of this spectrum of power in a Japanese context. Since Japanese people make up the majority, most of the advantages would be given to them by default. However, in the expat/immigrant community there is also another layered spectrum of power. White and English-speaking immigrants/non-Japanese carry the most advantages in this country. Although Brazilians are statistically the highest immigrant population in Japan, they are not as celebrated as white or English-speaking residents in the media and in their daily life. Most of us were able to even have this conversation at the conference in the first place and unite people from all over the world because we used English as a lingua franca. Many of us ended up as residents here because we have the advantage of teaching English first and culture second.

My next question for everyone is this: how can we use our advantages as mentors and trainers in Japan? How can we effectively teach our students that these schemas and theories are just as alive and prevalent in Japanese society as it is outside Japan?

To me, seeing these women speak so openly about race and culture in front of a huge audience was like seeing into the future; it was something that I want to do, and it seemed more possible. They also exposed ideas that apply to our presence in Japan, and demonstrated how these schemas permeate our countries’ borders. After that conference, I hope that these conversations never end, and that we can unpack our identities as much as we can.

Farrah Hasnain
JET Programme

The 32nd
Annual
Conference / Sunday, October 8, 2017 14:20-16:20
基調講演
Keynote Address

White Privilege Awareness: Social Justice Education of Privileged Groups in the U.S.

Speaker: Dr. Peggy McIntosh, Senior Research Scientist and Former Associate Director
Wellesley College Centers for Women & Founder of the National SEED Project

During her keynote address for the 32nd Annual Conference of SIETAR Japan on October 8, 2017, Dr. Peggy McIntosh shared the process by which she awakened herself to her own privilege (unearned advantage) as a white woman in U.S. society over thirty years ago.

McIntosh said the process began when she tried to understand how men could be nice and also oppressive in their assumptions. When she led workshops for men and women faculty members to incorporate women into university level curricula, she realized that well-meaning white male professors in the room, who had willingly joined the monthly workshops, were still resistant to making the curriculum more inclusive of women. They had simply been taught throughout their lives that men were “knowers” and that materials on women were “soft” and “optional.” These men were essentially good students of what they were taught. So, no matter how nice they were, they were oppressive to work with for their women colleagues.

“After I noticed that men had privilege in the worlds of knowledge and money, I noticed that I had privilege myself as a white person in the worlds of knowledge and money. After that realization, my conscious mind refused to talk to me any more about my privilege. I finally prayed to my unconscious mind one night before going to sleep. I said, ‘If I have anything that I didn’t earn, besides the knowledge system and the money system working for me, by contrast with my black colleagues, show me.’ Over the next three months, 46 examples swam up, mostly in the middle of the night.”

In the same way, McIntosh came to realize that she herself “despite her ‘niceness’” was reproducing and thus imposing learned systems of oppression upon people of color. At first she was defensive in learning that women of color found white women oppressive to work with. After she insisted that her unconscious mind show her the aspects of her life that made her oppressive to work with, the 46 examples illuminated the ways in which she benefited from the structures of knowledge and of money that white European men had created. Then she realized that the reason she received more grants than her colleagues of color had to do with her privileges, not necessarily her talents. Her privileges included one that is important in academic collegueship, “I

can, if I wish, arrange to be in the company of people of my race, most of the time.”

The publication of McIntosh’s paper, “*White Privilege: Unpacking the Invisible Knapsack*,” in 1989 put the subject of white privilege on the map in US public discussion. McIntosh is a renowned anti-racism activist and scholar, has served as the Associate Director of the Wellesley College Centers for Women, and founded the National SEED Project on Inclusive Curriculum. Her ideas have led to transformative change at all levels of U.S. society. I was honored to be able to attend her SIETAR Japan plenary, with my 16 month old daughter, and McIntosh’s workshop at the Osaka Prefectural Dawn Center for Youth and Gender Equality.

McIntosh began both her plenary and her day-long session at the Dawn Center by asking audience members to sit in pairs to examine their own combinations of unearned advantages and disadvantages. McIntosh stressed that everybody has a combination of both advantages and disadvantages, related to gender, sexual orientation, race, ethnicity, religion, physical ability, education, money, housing, and neighborhoods. She explained,

“Privilege or lack of privilege is not something to feel ashamed about. We did not invent the systems we were born into. Disadvantage in some ways makes your life difficult. Unearned advantage means that you did not have to kick down every door in front of you; some of the doors were already standing open for you. Examples of unearned advantage may be very down to earth, as in having access to hot and cold running water, or they may have to do with access to education – for example, in the United States, being born to parents who will assume you will attend university.”

White privilege is not simply a phrase for identifying the system of power in which people who are classified as ‘white’ are advantaged. The idea of privilege can be turned into a lens for examining all systems of power. As McIntosh explained, describing gender privilege, for example, is more complex than creating simple male/female dichotomies. While women suffer significantly under patriarchy (male privilege), being female can in some ways provide advantages.

“It is a great shame that in the U.S., many boys are taught the lie that ‘Boys don’t cry.’ It ruins their psyche and it starts wars. It endangers all of us. Baby boys didn’t ask to

be taught this, but all his life, a man in the US is rewarded for acting tougher than he feels. That is male disadvantage. We have a female advantage in that no one told us that ‘Girls don’t cry.’”

Another example is ethnicity, as, depending on the situation, Japanese-ness can serve as a source of advantages or, rarely, as a source of disadvantage.

McIntosh included her theory of Interactive Phases of Curricular and Personal Re-vision in her sessions. She drew a mountain on the board with pinnacles representing institutions such as government, education, corporations, the military, and the churches. She said, “In the United States, you are meant to succeed by climbing up ladders. When you enter into a workforce with this system of ranking and judging, you climb a ladder of pay, promotion, press, praise, prizes, prestige, and power. Very few make it into leadership roles at the top and there are many below them fighting not to slip or be pushed off the precarious summits. The peaks represent Phase I of the model of people or institutions. The Phase I curriculum features those who have been deemed the winners. Phase II is where people or kinds of knowledge who don’t fit into the majority can be allowed in as ‘exceptional others.’ Further down in the valleys are the resisters, previously devalued, but now demanding justice. Phases I and II do not see Phase III as containing valid knowledge or abilities. Phase IV further down the diagram represents the daily life and the respect for the activities of all peoples who hold culture together. Phase V, which will take centuries to create, achieves a balance between our vertical propensities for making hierarchies and our horizontal propensity for living in lateral ways, working for the decent survival of all.”

McIntosh emphasized how systems of power encourage people not to step out of line and weaken systems of oppression. But can we, as educators, researchers, and trainers of intercultural communication in SIETAR, move beyond the rhetoric of inclusion in Phase IV and create truly balanced societies in which Phases I through III exist with a much more constructive Phase IV?

McIntosh channeled her phase theory and analysis of systems of oppression into the creation of the SEED Project, a professional development program for teachers in schools and colleges. In the SEED Project, everyone regardless



of status is both teacher and learner. SEED Teachers train to create and reproduce Phase IV and V balance in their classrooms so that privilege is weakened and democratic learning is strengthened.

In the workshop at the Dawn Center, McIntosh facilitated the participants in deepening their understanding through other several additional activities. In one activity aligned with Phase V we drew experiences where we had been in a position of power and discriminated against one or more people. Then we drew pictures of times in our life where we distinctly remember being discriminated against by a person in power, and shared both drawings with our partners. I personally am not as adept as I would like at expressing the pain I have felt, or acknowledging the wrong doings I have done. This extremely powerful activity, allowed me the chance to express myself and ‘listen’ to others in a way that words often cannot capture, thus facilitating a healing process and helping with my verbalization of these stories.

McIntosh’s testimonial prompts us to overcome paradigms that encourage assimilation to Phase I power structures. We can and must always strive to do better, and one way to start is by using our unearned power to weaken oppressive systems. As McIntosh emphasized,

“It may seem high risk, but it makes sense to make common cause with all the people who are just as valid as the more powerful, but who have had a harder time. It makes sense not only to be of use to them, but to learn from them as well. They have skills we all need for the survival of the world.”

Jennifer Teeter
Kyoto University

SIETAR Japan が介した、 原爆をめぐる二人の女性の意外なつながり

2015年第30回年次大会(桜美林大学)の基調講演者の近藤紘子先生と2017年第32回年次大会(上智大学)の基調講演者のペギー・マッキントッシュ先生との間には「原爆乙女」を介した意外なつながりがあった。2017年10月11日、二人の面会が実現した。

2016年秋、翌年のシーター・ジャパン年次大会の基調講演者にペギー・マッキントッシュ先生を招聘するためにボストンを訪れた。昼食をとりながら話が弾み、マッキントッシュ先生(以下、ペギー)が自分の家族の話をし始めた。「両親はアメリカが日本に原爆を落としたことにひどくショックを受け、深い罪の意識を持っていた。それがきっかけで平和主義を掲げるクエーカー派に改宗し、ヒロシマ・メイデنز(Hiroshima Maidens)と呼ばれていた日本人女性を二人、ニュー・ジャージーの自宅で2年間預かっていた」という。ヒロシマ・メイデنزとは「原爆乙女」の英語の呼称で、1945年に広島で被爆し顔や体にやけどを負った若い女性たちのうち、24人がアメリカで形成外科治療を受けて帰国している。やけど痕の治療は長期間にわたり皮膚移植手術が何度も行われるので、その日本人の女性二人はペギーの実家で2年間も暮らしていたのだ。ペギーは当時大学生で寮に暮らしていたため、自分の寝室をその日本人女性たちにあけ渡し、一緒に生活はしていなかった。



ペギー・マッキントッシュ先生と近藤紘子さん

シーター・ジャパンの第30回年次大会はちょうど戦後70周年と重なったこともあり、基調講演者には幼少期に被爆し、被爆者として自身の体験を語る平和活動をされ、日本語と英語を自由にあやつる近藤紘子さん(以下、近藤さん)を招聘していた。近藤さんの著書『ヒロシマ、60年の記憶』(2009年、徳間文庫)を読み、彼女の父親である谷本清牧師が被爆した若い女性たちにアメリカで治療を受けてもらうために資金を集め、実現させた日本側の功労者だったことを知っただけに、私はなんとかこの二人を引き合わせたいと思った。

ペギーに近藤さんが前年の基調講演者だったことを話し、来日の際に会ってみてはどうかと提案したら、顔を少し曇らせた。ペギーの両親は、原爆乙女たちを預かる際、ある絶対条件を言い渡されていた。それは「彼女たちが帰国した後、たとえ将来日本を訪れることがあって



昔の写真を観ながら近藤さんが人物や写真の背景を説明



マッキントッシュ先生が持参した原爆乙女の本を観ながら

も、決して彼女たちの行方を捜したり、会いに行ったり、連絡をとったりしないでほしい」というものだった。理由は、彼女たちはアメリカで良くしてもらった多大な恩をどうやっても返すことができないからだ、ということだった。ペギーのご両親はその約束を堅く守り、生涯連絡をとることはなかった。でもペギーは次世代の人であり、谷本牧師の娘である近藤紘子さんに会うのは約束を破ることにほならないだろう。だが、ペギーは慎重だった。近藤さんが会いたいというのであればぜひ会いたい、とにかく彼女の意向を尊重してほしい、とのことだった。

私は帰国後、早速近藤紘子さんにペギーの話をし、二人を引き合わせたい、と伝えると「是非、お目にかかりたく思っております。あなたがよくぞ Hiroshima Maidens と私の父のことを思い出して下さいと、感謝です。今年はNHKのEテレ『こころの時代』で取り上げられ、その番組の副題としても『人から人へ』を用いて頂きましたが、まさにこれも『人から人へ』ですね」と快諾してくださった。ペギーが上智大学で基調講演を済ませた後、大阪のホテルでランチ会食という設定で会うことになり、シーター関西の藤本ドナ先生と富岡美

知子先生も参加した。ペギーは原爆乙女に関する書籍や資料を持参し、近藤さんも昔の写真を持ってきた。「ああ、この人ね、よく知ってる」と言いながらその人物や背景について話し、ペギーは静かに聞き入っていた。私たちは二人の会話に耳を傾けながら、歴史的に大きな意味のあるこの場に居合わせることができたことに、ただただ感動していた。

ペギーは振り返る。「両親は私が子どもの頃はあまり愛情を表立って表現するタイプではなかったけれど、あの日本人女性の二人に対しては特別な温かさ、柔らかさをもって接していた。両親もそうした一面が表現できるように変わったのだと思う」と。ペギー(82歳)と近藤さん(72歳)はそれぞれ第二次世界大戦の遺産を背負い、それぞれの深い信念と独自の方法で平和で公正な社会を目指すために活動している。こうした素晴らしい女性たちを囲む場に立ちあえたことに今も深い感動を感じる。

出口真紀子 *Makiko Deguchi*

上智大学 Sophia University



ザ・リッツ・カールトン大阪ホテルでランチ。
右から藤本先生、ペギー、近藤さん、出口、富岡先生

自分のビジョンを明確にしよう

発表者：SIG Co-Creative Dialogue

私にとって「ヒトが絵を描く」という行為は、とても不思議なことに感じられます。あたまの中にあるもやもやとしたものを、真っ白な紙の上に、何らかのカタチにして落とし込む。そうして出来上がったものを眺めていると、絵の出来栄えはともかく、なんともいえない満足感が心のなかに残るのです。いつもはこうして描きあげた絵を、誰かにみせるでもなく自分の心のなかにとどめておくことが多いのですが、今回の Co-Creative Dialogue では、「自分の将来のビジョン」を絵で表現したあとに、その背景にある考えやイメージを少人数のグループ内で共有しよう、ということにチャレンジする機会に恵まれました。

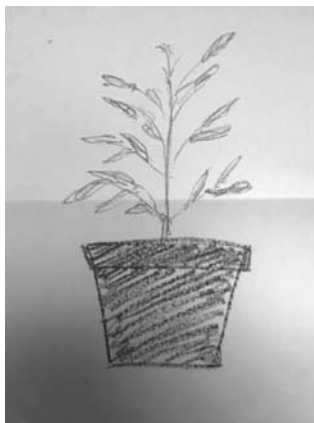
私が参加したグループでは皆、カラフルなクレヨンで思い思いに絵を描き上げていました。実際に自分がこれからチャレンジしていきたい領域の現場の写実的な様子から、一面が光に囲まれた幻想的な絵、果ては将来の居住プランの絵まで、本当にさまざまでした。私は、来る社会人生活のなかでも心に余裕を持つためにベランダで育ててみたいと考えている、バジルの鉢植えの絵を描きました。後から振り返るとみなさんの絵が何を示していたのか、このように言葉にして表現することができるのですが、初めてみなさんの絵を見た瞬間は疑問符がたくさん浮かんでいたのを覚えています。しかし話を聞いていくうちに、その人の背景にあった考え方や挑戦してみたいことが目に浮かぶようになってきて、絵の説明が終わる頃にはその人に対してすっかり親近感を抱くようになったことを印象的に覚えています。また、全く別の内

容の絵を描いているのにも関わらず、実は背景では自分と同じような悩みを抱えていたのか、と共感を覚える場面もありました。それと同時に、同じ悩み事を持っていてもそれを解決するためのビジョンは無限にあるということにも気づかされました。私のバジルのような 300 円で叶えられるビジョンもあれば、広大な土地を持って悠々自適に暮らすといったビジョンまで、同じ「心に余裕を持ちたい」という目標でも、それを達成する方法は無限に広がっています。無意識に自分のなかで制約を設けずに、300 円の夢からプライスレスな夢まで、幅広く描けるようになると人生面白いだろうな、と思いました。

実は、今回のアクティビティを 2016 年の 4 月（約 1 年半弱前）に、ゼミで一度行ったことがありました。そしてそのときも何か植物を育てている絵を描いていたのですが、今回描いたものと見比べてみると、より葉っぱが「大きく」なっているだけでなく、バジルに限定されたことでより「現実味が増した」絵になっていたことに気が付きました。稚拙な絵ではありますが、この 1 年半の間で、少しずつ、着実に「大人」になりつつあることを思わぬ形で感じることとなりました。またぜひ参加してみたいと思えるアクティビティでした。

宮崎 怜 Satoshi MIYAZAKI

青山学院大学国際政治経済学部国際政治学科 4 年



今回描いた絵 (2017.10.8)



初回のゼミで描いた絵 (2016.4)

国フェスの意味：在日外国人へのインタビュー調査から The Meanings of the Nation-specific Festivals: Discussion from Interviews with Immigrants in Japan

発表者：猿橋順子（青山学院大学） Junko SARUHASHI, Aoyama Gakuin University

お祭り、祝祭の研究は人類学や社会学の永年のテーマのひとつです。私は日本に暮らす外国人をはじめ様々な民族文化的なルーツをもつ人々との相互理解や共生について、主に社会言語学の視点から研究に取り組んでいます。外国人の集住地域では、定住とほぼ同時に彼らが出身地から持ち込んだお祭りが開催されます。それが開放的なものとなるか、閉鎖的にならざるを得ないかは、集住地域の周りの日本社会が彼らをどう眼差し、受け入れているかに大きく影響を受けます。

1990年代頃から外国人が暮らす地域コミュニティとは別に、都会の大きな公園で国名を掲げたお祭り、フェスティバルの開催が目立つようになってきました。タイ料理を心行くまで味わえるタイフェスは日本各地で開催されます。レゲエ音楽愛好家が中心となる One Love Jamaica Festival、アジア最大の St. Patrick's Parade と同日に開催される I love Ireland Festival、インド大使館が「世界最大規模」と評したナマステ・インディアなど、枚挙に暇がありません。

明らかにインドではない場所にインドを凝集的に持ち込もうという営み、それが国フェスに共通している点と言えるでしょう。そこに持ち込まれるものは何か、持ち込む人は誰か、受け取る人は誰で、何を受け取るのか、その場で新たに生まれる文化実践や関係性はあるか。総じて私たちの社会にどんな意味があるのか。国フェスの場に身を置いていると、お祭りがもつ熱量が手伝ってか、次から次へと知的好奇心が刺激されます。

外国人が実際に暮らすコミュニティではない場所でのようなイベントが開催されるのにはグローバル化と密接なかかわりもあります。インターネットはあたかももうひとつのフェス場さながらに国名をキーワードに人と情報が集まります。国フェスは熾烈な競争にさらされている観光産業にとって、またとない広報の場です。国フェスは従来からあるチャリティイベントなどにも運営面等で似ているため、チャリティ目的での出展やパフォーマンスにも親和性があります。貧困の撲滅、衛生や教育の普及など、国際協力を必要とする課題も盛り込まれます。

今回の発表では、このような国フェスが持つあらゆる複雑性と多様性を確認した上で、翻って日本に暮らす当該国出身者にとってどのような意味があるのかについて、インタビュー調査で得られた声を紹介しました。人々が集まることで成立する国フェスは、その国らしさを演出する上でも当該国出身者の参加が不可欠なはずで、McDermott (2012) は北アイルランドでの実践を事例に、移民の文化が都会の公共空間で祭りとして祝われることが、彼らの存在をホスト社会が承認していることを示し、それが移民にとっての自尊感情や民族文化継承に肯定的な作用を及ぼすと指摘しています。

私が実施したインタビューでも「こんなに大きなお祭りが東京のど真ん中で行われていることが嬉しい」、「お祭りが好きでお祭りと聞けば参加しますが、自分の国のお祭りは他とは違う特別な存在」、「日本人ボランティアの中には新幹線を通う人もいて、そこまでする人がいる





と思うと私ももっと頑張らないといけないと思う」といった感謝や肯定的評価の声も聞かれました。

他方で自分が探し求めている文化実践のあり方に照らして、国フェスがそれを受け止めてくれる場なのか模索中という声も聞かれました。祝祭化する文化の実践において Bennett, Taylor & Woodward (2016) は、「非日常 vs. 日常」「商業主義 vs. 別のライフスタイルの提案」「凝集性と多様性」といったように相反する価値観の相克が見られると言います。発表ではインタビュー結果か

ら、国フェス参加者ひとりひとりも自分の中の相反する価値観の相克に向き合い、その逡巡の動きも重みもそのままに受け止めてくれる「器」が国フェスにあるかを窺いながらフェス参加を楽しんだり控えたりしている様子を紹介しました。

発表当日は多くの先生方からご指摘やコメント、質問をいただき、活発な議論をすることができました。心より御礼申し上げます。まだ端緒についたばかりの研究ですが、社会への還元を忘れずに楽しく研究に取り組んでいく所存です。

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The 32nd
Annual
Conference / Saturday, October 7, 2017 11:50-12:20

日本・米国・フランスの文化的側面から考える フードバンク活動

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本発表は、米国、フランスといったフードバンク活動の先進国と日本を比較することで、日本におけるフードバンクの今後の活動への示唆を得られるのではないかと考え、組織・運営、法制度等に加えて、文化的側面からも検討を行ったものです。「フードバンク」とは一般に、品質には問題がないにもかかわらず廃棄されてしまう食品・食材を食品業者等から引き取り、福祉施設や生活支援を必要とする個人などに譲渡する団体のことを言います。2013年9月にFAO（国際連合食糧農業機関）が発表したレポートによると、1年間に世界の食料生産量のおよそ3分の1にあたる13億トンもの食料が廃棄されていることから、貧困対策としてばかりでなく食品ロス対策としてもフードバンクは注目されています。

1960年代に貧困対策としていち早くフードバンクが生

まれた米国では、およそ200のフードバンクが、1,200万人の子どもと700万人の高齢者を含む4,600万人に食品を分配しています。また、ヨーロッパのフードバンクの拠点となっているフランスでは1980年代に貧困対策として生まれた後、政府が早いうちから支援をしているのに対し、日本では2000年代に米国を参考にした最初のフードバンクが生まれ、東日本大震災での物資支援を通して、その重要性が認識されたばかりです。

フードバンク組織については、米国には国内最大の「フィーディング・アメリカ」、フランスには国内の全フードバンクを統合している「フランスフードバンク連盟」という取りまとめ組織がありますが、日本には国内のフードバンク全体を統括するような組織はまだありません。日本のフードバンク団体は類似した活動を行っていな



もそれぞれに活動しているため、各団体の位置づけを明確にし、ノウハウを共有することが望まれます。また、米国やフランスのフードバンクでは食品の分配に際して維持費や貯蔵運送費を徴収しているのに対し、日本ではすべて無償で分配しているため、資金不足が問題とされています。いかにして個人や企業、国からの支援を得られるかが重要で、今後は、信頼性を訴える積極的な情報発信や、法人・個人が寄付しやすいシステムやキャンペーンの導入が求められ、その方法として、企業と連携してそのマーケティングを活用する CRM (Customer Relation Management) の推進や、他の災害救済機関との連携による活動範囲の拡大、スーパーでの食品寄付の呼びかけが有効であると思われる。

関連する法律については、米国では、善意で寄付した食品が原因でなんらかのトラブルが起きても、故意や重大な過失によるものでない限り民事・刑事責任に問われないとする「ビル・エマーソン食糧寄付法」がありますが、フランスや日本ではそのような法律は明確に立法化されていません。また、フランスでは 2015 年 5 月に制定された「食品廃棄禁止法」によって、スーパーの賞味期限切れ食品の廃棄が法的に禁止されていますが、米国や日本にそのような法律はありません。今後、日本での食品寄付を増やしたり、スーパー等で発生する食品ロスを減らしたりするには、米国やフランスで施行されているこれらの法律の制定についての検討が必要かもしれません。フランスの「EQO Sphere」のように、専門機関と行政機関が連携して寄付者が相談できる場を設けることも必要と思われる。

文化的側面からみた各国の違いについて、米国やフランスでは、教会等を通して寄付をすることが子供の頃から自然に教え込まれているのに対し、日本では諸外国と比較して寄付文化が育っていないことが挙げられます。内閣府の「平成 27 年度 特定非営利活動法人及び市民の社会貢献に関する実態調査」によれば、過去 3 年間に NPO 法人に寄付をしたことがあると回答した人は 47.6%と半数を下回っているような状況です。三菱総

合研究所の「諸外国における寄附の状況と税制の役割」では、日本での寄附文化定着の条件として、公共・公益意識の醸成や寄附の簡便性、寄附先の信頼性などを挙げていますが、「寄附をすることで偽善者と思われたくない」といった他人の目を気にして寄附を躊躇するような日本的な文化、風土もフードバンクの普及を妨げてきた要因の一つと言われています。

また、日本の小売業で食品ロスが発生する要因の 1 つに「3 分の 1 ルール」というものがあります。3 分の 1 ルールとは、「小売業などが設定する食品メーカーからの納品期限と店頭での販売期限は、製造日から賞味期限までの期間を 3 等分して設定されるという業界独自のルール」です。例えば、製造日から賞味期限までの期間が 6 ヶ月の場合、メーカーからスーパーなどの小売までの「納品期限」は製造日から 2 ヶ月まで、小売店の店頭での「販売期限」はその後の 2 ヶ月までと食品の特性に関わらず画一的に定めています。その結果、食品は賞味期限の 2 カ月前になると、店頭から撤去・廃棄、もしくは一部値引き販売されることとなります。青果等の出荷規格についても、日本は他国と比較して厳しいとされており、形の悪い野菜や果物は売れにくいことが知られています。フランスでは、Ugly Fruit Vegetable 運動といって、形の悪い果物も値下げするなどして積極的に販売する取り組みが推進されています。日本の消費者の食品に対する安全性や品質への要求と、それに応える食品業者の立場は理解できるものの、今後の高齢者社会に向けた貧困対策を考慮した時に、米国やフランスのような食品に対する柔軟な取り組みも必要ではないでしょうか。

なお、発表の最後に実際にフードバンク活動に携わった経験のある出席者の方から、日本のフードバンクの主な目的は食品ロスの削減と貧困者支援のどちらか、という質問や、日本のコンビニは消費期限管理等を徹底しており、優れたコンビニのシステムを活用すべき等の意見が寄せられたことを報告させていただきます。

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The JOY of Study Abroad

Presenter: Stephen M. Ryan, Sanyo Gakuen University



The cow almost knocked us over as it emerged from the back door of the house and made its way down the Delhi alleyway. We looked at each other, startled but smiling. “This...” I began. “I know. I know,” said my wife. “This is why we travel.”

It is, indeed. We travel in the expectation that things will be more different at our destination than they were at “home.” This is also why our students travel to study abroad. Yes, they may gain useful skills and insights, but mainly they are drawn to the different, the unexpected.

Our brains are pre-programmed to respond to difference, to gaps between what experience has taught them to expect and what actually happens. The cow in an unexpected context in that alley in India. The purple eggs among the brown and white ones at the produce market in Manila. The teacher who expects us both to research a topic and to write about it.

We pay attention to difference because it is an evolutionary imperative. A brain that is not constantly comparing its expectations to what is happening in the moment is a brain that will probably not survive to have lots of baby brains. It will be trampled under foot by the unexpected cow. It will be eaten by the leopard on the East African plains where humans are thought to have originated. It will fail the college course by assuming requirements, spoken or unspoken, are just as they were on the “home” campus.

Noticing what is different, responding to it and rearranging our understanding of the world to take account of it is what helped us to survive after we left the East African

plains. It is what allowed us to flourish as a species and create intricate credit-transfer agreements with universities overseas (among other things). It is, as Lisa Barrett has said (2017), what we call learning.

Learning is an evolutionary biological imperative. It is, quite simply, its own reward. Responding to something new releases neurotransmitters (adrenalin, serotonin, noradrenaline) which make us feel good. They make us feel very, very good. If you don’t believe me, take a look at what happened to Ed White, whom I consider to be the ultimate Study Abroad student.

Ed was a military man through and through, used to following orders to the letter. That is what got him selected to the Gemini programme as one of America’s first astronauts. Yet, when he stepped out of his spacecraft on June 3, 1965 to make a spacewalk, only the second person ever to do so, he was overawed by his new environment. He gloried in the difference, the unprecedented sensations of being in, literally, alien surroundings: “I feel like a million dollars,” he said. “It’s just tremendous.”* When, after 20 minutes, he was ordered back into his spacecraft, he did not comply. He wanted more, more of the new experience, more of the joy it was bringing him. His air was running out and his life was in danger, but he wanted to stay. Eventually, when, after pleading from his Mission Controllers, he did agree to get back into the spacecraft, he said, “This is the saddest moment of my life.”* He was never allowed to fly in space again.

As we know, the experiences of our students abroad are not always wonderful and awe-inspiring. They can be painful and dispiriting. The “shock” in “culture shock” can be acute indeed. But, pleasant or unpleasant, responding to the new, the unexpected will always bring us the buzzing reward of our brain’s favourite neurotransmitters. Inspiring or painful, it is all learning. It is all the reason why we travel.

Did you notice the purple eggs I slipped into paragraph 3 (above)? I hope so. They certainly caught my attention in the produce market. I was familiar with white eggs and brown eggs, even those very little speckled eggs you sometimes find in supermarkets in Japan, but my brain, scanning for difference, picked up on the purple ones. In fact, it would not let them go. I found myself awake early next morning trying to figure them out, accosting people at breakfast to ask if they

knew what the eggs were, and waiting impatiently for my meeting with Filipino friends so I could ask them. Why all the puzzling? My brain was trying to make sense of a world where some eggs are purple. It would not let the issue drop until it had integrated purple into its egg schema. And when it did – buzz, another release of reward chemicals. Figuring things out is another survival behavior the brain rewards itself for, a second helping of happiness from encountering the unfamiliar.

What does all this mean for those of us who prepare students to study abroad? It means that, among the din of visa applications, credit transfers and last-minute arrangements, we need to make sure we focus on the main event: priming students for their encounter with the new. We need to make sure they are keen observers of their environment, completely sensitized to difference; ready to consciously build and test new hypotheses, to integrate new experiences into their understanding of the world. We need to see that they are supported in difficult moments, when the learning turns painful; to remind them why they are there, why they are travelling. Above all, it means that we need to ensure that they learn to love their culture shock.

For that is where the joy is.

Stephen M. Ryan

Sanyo Gakuen University

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Barrett, L. (2017). *How emotions are made' The secret life of the brain*. Boston MA: Houghton Mifflin Harcourt.

*Gemini 4 Mission transcript. https://www.jsc.nasa.gov/history/mission_trans/GT04_TEC.PDF



The cow

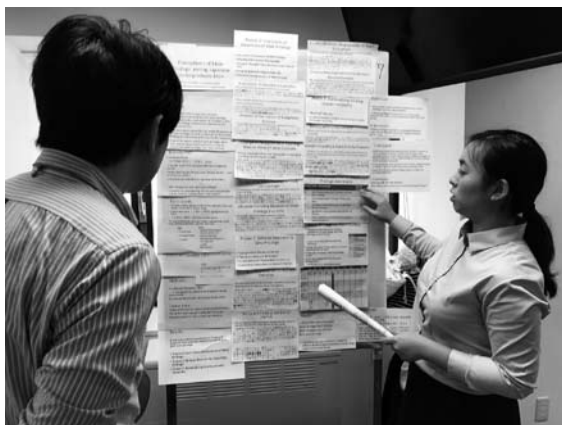


Ed White on his spacewalk (from 'https://commons.wikimedia.org/wiki/File:Ed_White_performs_first_U.S._spacewalk_crop.jpg)

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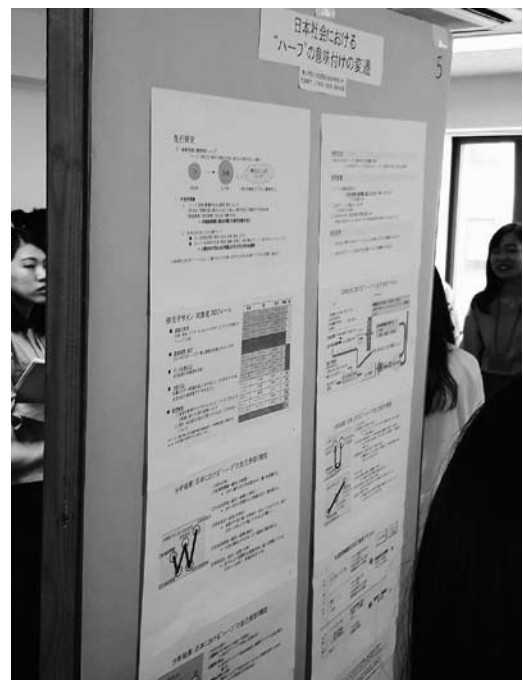
Living Vicariously Through Our Students' Efforts Towards Social Justice

The students at the conference this year truly embodied the theme of diversity and promoting equality. When I came to the poster sessions on Sunday, I was in awe of how crowded and energetic the room was so early in the morning. These students were thinking critically about their experience with intercultural communication outside of the classroom. The first poster presentation I saw was about the perception of male privilege among Japanese undergraduate students, which was conducted by Yumiko Kawakami, a fourth year student at Sophia University. In her study, she interviewed 10 male students and measured their ability to recognize racial inequality and gender inequality. In the beginning, the participants seemed less aware of the concept behind the perception of their gender, but by the end of the interviews, the students appeared more reflective and receptive to issues regarding gender discrimination. I noticed that the participants began to reword their responses in the quotes that appeared in the final sections of her poster presentation. The participants would gradually acknowledge the influence their identity had on their experiences in academia, and it was interesting to see this change overtime on the display that Yumiko had.



right: Yumiko Kawakami

The poster presentation that I had noted on my schedule had a huge crowd, so I maneuvered my way over to a different one that was entirely in Japanese. This presentation was titled, “日本社会における「ハーフ」の意味付けの変遷”, or “The Transition of the Meaning of ‘Hafu’ in Japanese Society”. I am still working on my kanji, but I managed to understand most of the presentation. If I had to clarify something, the presenters were eager to confirm what their research entailed. The students who did the research also handed out printed copies for audience members to take home, so I was able to read it more thoroughly later. The content was rich with simple graphs and diagrams that explained how mixed-race Japanese people navigate their own identity within Japanese society. The students who conducted the research also had self-reflection about how passing as a Japanese person had influenced how their peers and colleagues viewed them. After the presentation was finished, I made my way over to the rest of the presentations.



One of the poster presentations featured in Japanese. This presentation addresses the issues behind the perception of Hafu in Japanese society.



right: Yoshiaki "Andy" Ito

The last presentation I saw was by Yoshiaki "Andy" Ito, a senior at Sophia University. His presentation especially resonated with me at this year's conference. He did ethnographic research on different intercultural experiences that Caucasian and African Hafu in Japan have and compared them. Yoshiaki focused on four themes: the cultural othering of Hafu, experiencing exclusion due to the multicultural nature of Hafu, slowly adjusting to communities, and how sexism intersects with the experiences of female Hafu. In the end, he concluded that media representations of both kinds of Hafu tend to be slightly skewed. Caucasian Hafu were viewed more positively with the most media representation (Lola, Becky, etc.) but these representations disregard the social pressure to assimilate with the majority. Overall, all of the poster presentations challenged the students to confront their peers about the issues they were investigating.

What really benefited the atmosphere of the poster presentations was how small the room was. The room was also quite packed with students and instructors.

At first I thought it was a little inconvenient, but in the end I felt that it was a good way to make all of the presentations more intimate and accessible. In other academic conferences such as JALT's, rooms for poster presentations tend to be much bigger and spaced out. To be honest, I would normally walk in and pick out whichever poster presentation title I found more interesting, as it was easier to skip the others. However, at this poster session I was welcomed with several poster presentations within my view in English and

Japanese. Being able to glance at multiple presentations at once really pushed me to pay attention and take time to view the topics that I would usually skim over. It was so validating to see that a lot of the participants at this year's conference took interest in the students' research. When I attend conferences, I rarely interact with student volunteers as fellow attendees or presenters. Witnessing them present their own projects and research gave them a voice and a much-needed presence in the conference.

For our generation in the Heisei era, education about social justice is more accessible than ever thanks to social media and other Internet resources. While we had two wonderful plenary speakers who have set a foundation for research in intercultural communication, we also had the chance to witness what future generations can discover in a social and academic context. Bringing more awareness and perspectives about these social issues outside of the classroom allowed these students to start a dialogue about social change. These poster presentations gave us a glimpse of a future where social justice is advocated amongst peers outside of the classroom, and it looked very bright.

Farrah Hasnain

JET Programme



The SIETAR Chubu Chapter enjoying the reception on the first night of the conference.

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日本人海外赴任者の効率的な異文化適応について Efficient Adaptation of Japanese Expatriates

発表者：茅野奨、小山泰永（青山学院大学）
Presenters: Sho KAYANO, Yasue KOYAMA, Aoyama Gakuin University

私たちは日本人海外赴任者のアメリカ文化への適応について研究をしました。グローバル化が進んだ現代では、多くの日本人が日本の外で働くことを求められ、そしてその多くが海外でのビジネスに苦勞している。企業によっては一定の任期を終える前に赴任者を帰国させるケースもある。日本人の海外赴任において大きな一つの課題となるのが、異文化に対する柔軟な適応力である。現在、アメリカにいる日本人長期滞在者の数は、他の国々と比べ一番多いことが外務省の調査で分かっている。この現状から本研究では、日本人のアメリカ文化への適応に限定している。本研究の目的は、アメリカ文化への適応において潜在的に存在する必要不可欠な能力を特定し、アメリカへの赴任予定者に対する事前トレーニングに活かしていくことである。

本研究では、日系企業に勤める約 100 人の会社員の方々に協力していただき、データ収集を行っている。この中には、アメリカ赴任を経験した者と未経験の者がおり、それぞれがアンケートに回答している。アンケートによる量的研究に加え、インタビューによる質的研究を組み合わせたミックス法を用いてデータ解析を行っている。

経験者と未経験者の多くが最低限の英語力の重要性を回答しており、言語の壁はやはり重要な課題となっている。しかし、未経験者の方がより言語力を重要視しているのに対して、経験者は自己理解をより重要視していることが分かった。彼らは言葉の壁以上に自分の母国の文化・考え方が重要だと感じていた。異文化と対峙した際にそれは非常に有効なことであると結論付けていた。自分がアメリカ人に興味を抱くように彼らもまた自分に興味を抱いているケースが多い。お互いを知ることが信頼関係を築いていくのに不可欠なプロセスであり、それを経ることで相手に受け入れられ、自分もまた相手を受け入れやすくなる。

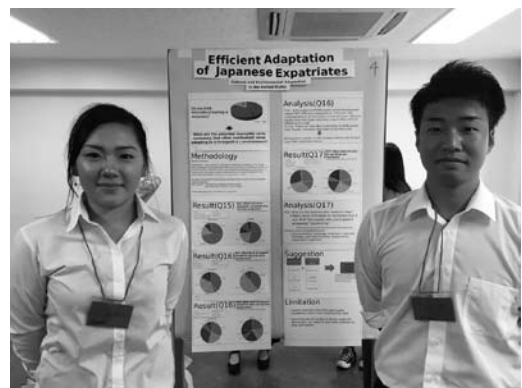
第二言語話者である日本人は母国語話者であるアメリカ人との言語レベルの差を埋めることは困難なことであり、その差を埋めることよりも自己理解を深めることや論理的思考をもつことで相手と対等の立場に立つスキルを身につけるべきである。赴任予定者に対するトレーニングは企業によってその内容や形態は様々であり、そもそも実施していない場合も少なくない。トレーニングの形態は大きく分けて講義形式 (lecture style) と実践形式 (simulation style) の二つがある。また、内容

に関しても普遍的 (culture-general content) と特定の (culture-specific content) 文化内容の二つがある。より効率的なトレーニングを提供するには、すべての領域をカバーするものを考案するべきである。

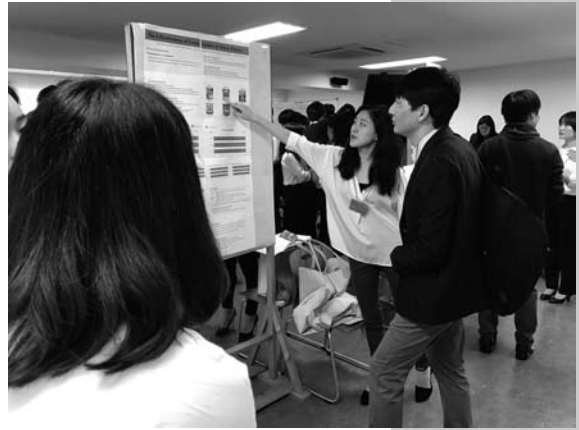
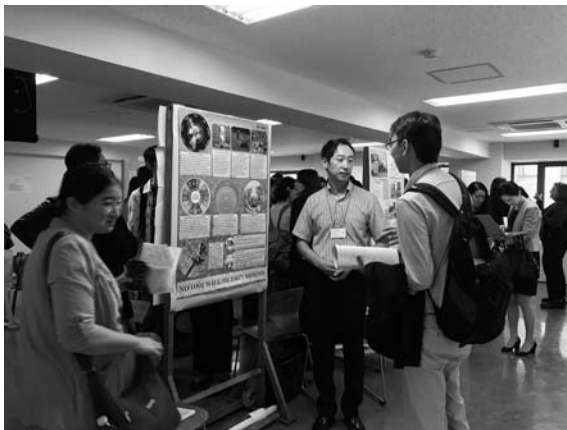
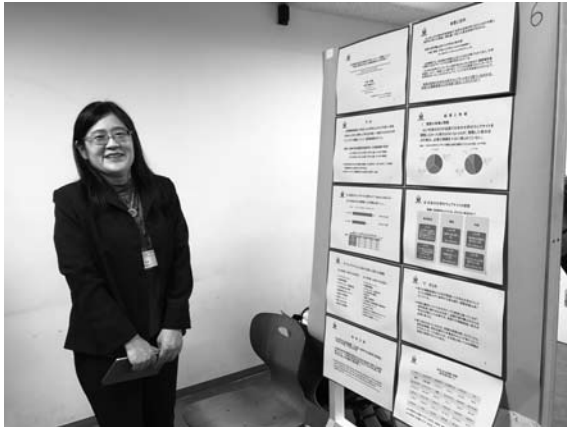
本研究では、「1 か月の現地研修プログラム (One Month Trial Program)」を提案している。このプログラムには、二つの形態と二つの内容を組み合わせた研修と現地での仕事や私生活の視察を含んでいる。自分が働く仕事環境と実際に生活をする環境を視察することは、赴任予定者が赴任する前に具体的なイメージをもってもらうことが目的であり、より文化への適応を容易にさせることが出来る。また、この 1 か月の間に前任者との仕事の引き継ぎを行うことで、赴任直後から効率的に現地の仕事を行うことが出来る。1 か月の現地研修プログラムは、赴任予定者の効率的なアメリカ文化への適応を可能にしてくれるだろう。



Presenters are explaining their research



Presenters and their poster

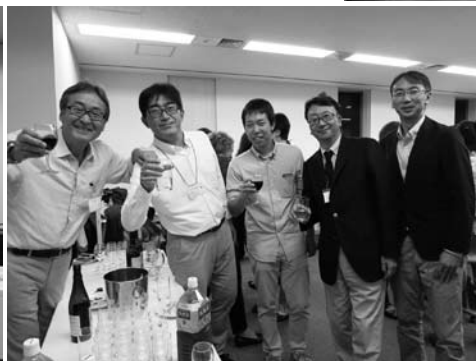


Poster Sessions

Presenters



Welcome Party



2018 SIETAR JAPAN World Congress

August 8 – 11 (Wed-Sat) , 2018 at Chuo University

異文化共存に向けて
▼
不確実な未来に共に向き合う



Theme:

Facing Uncertain Times Together: Strengthening Intercultural Connections



Twenty years after our first World Congress in 1998, SIETAR JAPAN invites you to join our second World Congress to be held from August 8-11, 2018 at the Tama Campus of Chuo University in Tokyo, Japan! Please join us for this historic event!

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<https://sjwc2018.wordpress.com>

2017年5月20日(土) 14:00-16:00

05 日本の看護師国家試験合格後の インドネシア人看護師の職場と 家族の課題

発表者：浅井亜紀子（桜美林大学教授）、モハマド・ユスプ（河北総合病院看護師）
場所：青山学院大学 15号館3階306教室

異文化コミュニケーションに興味があっても、多忙な日常業務に埋没し、字面で異文化について学ぶのみ、異文化に身を置く人の生の声を聞く機会はあまりないのである。そんな中で、日本に家族と共に住み、日本人と同じ環境で仕事をするインドネシア人看護師モハマド・ユスプ氏とそのご家族のみならず、他のインドネシア人看護師や介護福祉士の生の声を聞き、その方々の固有の悩みや課題を知り、普段関心が及ばない領域に対して目が開かれるような経験ができた。同時に、我々が当たり前と捉えがちな日本社会のあり方を別の視点から見る事ができた、貴重な時間となった。

32人が集まった例会は、元々国際色豊かなSIETAR Japanの参加者に加え、インドネシア人看護師と介護福祉士、そのご家族が集まるバラエティに富んだ顔ぶれとなった。まず浅井先生は2005年に日本とインドネシアの間で経済連携協定(Economic Partnership Agreement, EPA)の交渉が始まり、2008年にインドネシアを初めとした各国からユスプ氏を含めた看護師、そして介護福祉士の第一陣が日本に来るようになった背景を説明した。また直近の5年間では、インドネシアからの介護福祉士の受入数が増加していることも報告された。

しかしながらインドネシア人の看護師・介護福祉士にとってハードルはいくつも存在し、来日前後に日本語を学び、各施設で就労・研修を受け、3～4年程度の期間内に日本の国家試験に合格しなければ継続して就労

できず、帰国を余儀なくされる現状が報告された。またこれらのハードルを越えて国家試験を合格しても、介護福祉士候補者の場合は合格後3年以内に帰国する者が約43%だった調査結果も報告された。

この例会はユスプ氏や他のインドネシア人看護師・介護福祉士の生の声をふんだんに聞くことができる機会だった。まず序盤にユスプ氏の自伝的なプレゼンテーションが日本語でなされた。同氏はジャワ島出身で、インドネシアで看護学校と大学を卒業し、現地の看護学校や病院で勤務した経歴を持つ。前述のように2008年にEPA看護師候補者の第一陣として来日し、東京都内の病院に配置された。来日後3年半で国家試験に合格し、現在は整形外科で看護師として働いている。

また共に生活しているご夫人と2人のご子息(小学校、こども園在学)も紹介され、ご家族の生活が紹介された。ユスプ氏は日本の整然とした秩序ある町並みやインドネシアにない雪や四季のある暮らしを家族と共にすることを喜びとしていることを述べ、ご家族と共にサッカー日本代表の試合観戦やスキーに行ったことや、家庭で共にインドネシア料理を味わっている写真などをシェアした。同氏は日本で新しい看護技術、知識、そしてインドネシアよりも高い給料を得ることが出来、ご夫人は親戚や友人から離れた異国で暮らすというチャレンジを受けながらも、妊娠・出産・教育では日本政府からの支援を享受することができ、またご子息は小学校で友人から日本





語を教えてもらい、共に運動会、ゲームや野球を楽しんでいる様子が紹介された。

会の中盤からは参加者には、ユスプ氏のようなインドネシア人の看護師とご家族が国家試験合格から1年後、3年後、5年後に日本で直面する課題として何がありそうかという内容を話し合うように促された。参加者は8人前後のグループに分けられ、各グループに日本在住のインドネシア人看護師・介護福祉士やご家族が配置され、活発なディスカッションが行われた。私がいたグループでも男性のインドネシア人参加者からは日本語の難しさに加え、現場で高齢な患者と話す時の話題についていく難しさや、女性看護師が多い日本と男女比が半々であるインドネシアの労働環境の差異に適応しなければならないことが報告された。また、各グループが話し合ったことを全体に発表し、インドネシアと日本の双方の文化について考えを深める機会が持てた。

その後ユスプ氏とご家族が実際に直面した課題が報告された。まず、全員が日本語を学ばなければならない難しさがあったことに加え、同氏は日本の職場でプリセプターからリーダーに昇進するプレッシャーがあったこと、その中で日本文化で顕著な時間厳守、「ほうれんそう（報告連絡相談）」、点滴の厳密な手順、表と裏を使い分けるコミュニケーションなどに適応しなかったことを報告した。またご夫人は日本で妊娠・出産・育児をする異文化での困難に直面し、ご子息が小学1年生として日本の小学校に通学を始めた頃から、学校から漢字だらけの配布物が届き、その意味を知ることができず、子どもの宿題を手伝えないといったジレンマを感じたことが報告された。

特に、ご家族がイスラム教徒として直面するチャレンジがあることが報告された。1日5回する礼拝を家庭外でする際は場所が確保しにくいことや、親から子どもにちゃんとしたコーランやイスラム教の教育や継承が思ったようにできていないこと、ご夫人がジルバブをかぶっていることで周囲からじろじろ見られること、そして特定の破壊的な原理主義教団と同一視されることが最大の苦痛であることが報告された。食事に制限があることも大きな要因で、禁忌とされる食事があることで、ご子息は毎日弁当を持参し、時折他の生徒から「ずるい」と言わ

れたことや、ユスプ氏は職場の同僚と食事に行っても同じものが食べられないことがあり、何よりもアルコール類を口にすることができないことで壁ができることが報告された。

今後の職場と家庭の課題としてインドネシア人の看護師・介護福祉士がリーダーとなっていくにつれ、日本人スタッフをまとめるコミュニケーション能力、そして逆に日本人スタッフが外国人に対してオープンな態度を涵養する必要性、それぞれの歩み寄りコミュニケーション力の養成、そしてイスラム教の親から子への継承、また日本の地域や学校でどのように理解を得られるかという課題が提示された。なお、日本の公立小学校でのイスラム教徒への対応に関して、教育委員会は各校長に一任しており、特段有効な対応はされていない現状が報告された。閉会后、女性が持ってきたジルバブを参加者が着用し、歓談・交流・記念撮影する友好的な時間が持てた。

例会の後に看護師が国際移住する事例について思いを巡らしてみたら、韓国女性看護師が第二次大戦後に集団でドイツに移住し、仕事をし、定着した事例があったことを思い出した。現在のドイツは多くの課題を抱えているにせよ、世界でも最も顕著な難民や移民の受け入れを実践しているといっても過言ではない。日本もこのような事例に倣い、模範例を作るような社会になってほしいと願うばかりだ。また、本日の会は浅井先生の研究参加者であるインドネシア人看護師・介護福祉士とご家族の生の声を聞く好機に恵まれた。質的研究においては参加者の声を吸い上げることが大事である。また、質的研究の研究結果が報告される際には、「それはデータ（即ち研究参加者）が言っているのか、それとも研究者が言っているのか」が問われることがある。この例会は研究参加者の色彩豊かな人生経験が彼らの語りを通して直に伝わってきた。そのような貴重な機会を得ることができた良質なワークショップであった。

井口幹夫 *Mikio IGUCHI*

前橋工科大学 Maebashi Institute of Technology

Saturday, July 1, 2017 15:00-17:00

07

The Challenges of Global Forced Displacement – Can the UN Refugee Agency Cope?

Presenter: Dirk Hebecher, UNHCR representative in Japan
Mr J, Afghan student in Tokyo University
場所：青山学院大学 11 号館 4 階 1140 教室



First of all, I sincerely appreciate that SIETAR Japan invited me to present in the programme this year.

Several years ago, I had a chance to see a lecture by SIETAR at my workplace, Doctors without Borders (Médecins Sans Frontières: MSF) Japan, in Waseda, Tokyo. Since then, although I am not a member of SIETAR, I have subscribed to its e-newsletter, which has been stimulating my interests.

MSF deploys expatriates in the fields in around 70 countries and regions, mainly developing countries, where 32,000 local staff members and 3,200 expatriates from a wide range of nationalities (7,000 departures per year) work together to provide medical assistance to people in need. Also, our offices in the world have 3,300 multinational officers in order to support field operations. Therefore, international and intercultural understanding, communications and co-operation are crucial for MSF. We have a couple of “Welcome Days” in each office every year, when new expatriates and officers learn about those subjects as well as MSF itself. This way, we have had wonderful opportunities to meet lecturers from SIETAR to present for MSF Japan.*

In fact, this is the first time for me to join a SIETAR programme. According to the email, the contents in July seemed very relevant to MSF operations and my work, and I was also looking forward to learning more about humanitarian issues from other organisations.

The class was very informative; I could learn a lot from Mr. Dirk Hebecher, 12th Representative of UNHCR in Japan, about the history and work of UNHCR, and current situations of refugees and other people of concern. The history especially gave me a big picture of historical humanitarian action by UNHCR, which is naturally different from others such as ICRC or MSF.

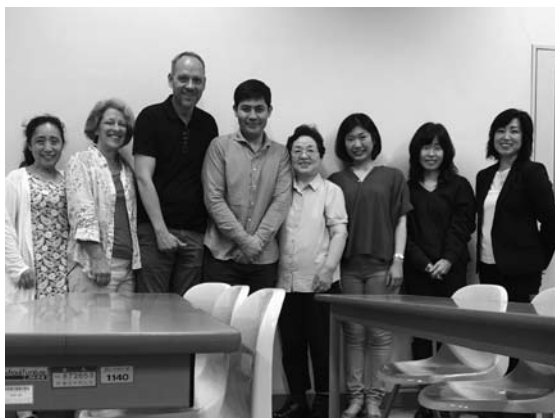
His talk about the situation of refugees and asylum-seekers in Japan also gave plenty of food for thought to me. MSF has not been involved operationally in those areas, but I would personally like to continue to learn about these stakeholders’ actions to improve both domestic asylum policy and practice as well as the challenges refugees and asylum-seekers face in Japan.

In the latter part of the class, I was moved very much by the story that a young Afghan student, Mr J, shared with us. He said that he was currently studying at Tokyo University and that he was lucky. Although having said that, his and his family’s experiences in his home country, in Japan and on the ways were very grueling. His stories also reminded me of the refugees and internally displaced people I had interviewed with in several countries, where MSF provided medical operations. They fled their homes for their lives and almost all of them could not have any visions for the future. While the global contexts have gotten more connected and complicated, effective role-allotment and collaboration among the UN, national governments, private sectors, and NGOs should be established to improve these situations.

In the end, I hope I can have a chance to see the SIETAR members again and join another programme. I sincerely wish you continued success and prosperity.

*All the figures above are from 2016.

谷口博子 *Hiroko Taniguchi*
国境なき医師団 日本 広報部
Medecins Sans Frontieres Japan
Communications Department



Friday, September 22, 2017 18:00-20:00

09

Enhancing Intercultural Competence through Japanese Martial Arts - Working with Oneself and Others Through Movement from the Martial Arts

武道から学ぶコミュニケーション術：体を通した自他への働きかけ

Presenter : Masaharu Nomoto 野本政晴 (剣住会 古武道・古武術研究会代表)
場所：上智大学 2号館 915 教室

SIETAR Japan members and non-members joined this event on the evening of September 21, 2017 at Sophia University, Yotsuya Campus.

The instructor, Masaharu Nomoto, started the event with an overview of the history of Kenju-kai Kobudo and the evolution of martial arts in Japan. He also added the context of how Kenju-kai includes a variety of martial arts disciplines which are often only studied in isolation like other martial arts (e.g. weapons and empty hand defense), which are both covered in Kenju-kai Kobudo.



Following the introduction, we moved into the experiential part of the workshop which touched on several broad themes on movement in martial arts. Some of these themes are highlighted below:

(1) We need to manage our emotional reaction in order to be successful in defense - Through demonstrations with some wooden katana, Nomoto Sensei demonstrated that if we (over) react to an opponent's movement we can create a counter-response (resistance or "teikou") in the other person while also restricting our own ability to defend ourselves.

We had the opportunity to test this out in pairs through the simple act of making someone go from a standing position to a sitting position. By starting with a strong/one-way action of a push, we could experience that the other person's body would pick up the signals and resist. However, by taking a gentle approach starting with contact ("sesshoku") rather than with a unidirectional push, we could move the person with much less resistance.

(2) Effectively influencing/moving another person requires careful observation and taking their perspective.

In this exercise we tried to help someone stand up from a sitting position—the discovery here is that by observing the other person's natural movements and assisting these movements is an effective way to move someone with less

Program Reports

effort. In contrast, moving quickly to move someone without any observation means that we are relying on our own world view of the way to move and not taking the other person's perspective.

This exercise is said to be an excellent physical metaphor for Covey's Approach, which is to "seek first to understand." By observing and trying to understand the process and way someone moves into a position, one can take a position as a guide or assistant by supporting the natural pathway rather than imposing one's approach, which may not be natural for the other person.

(3) Moving something bigger than ourselves can be achieved through the use of gravity/a controlled act of falling

This theme attracted a considerable amount of interest from the group as Nomoto-Sensei showed how it could be applied in elderly care and in infirm care. He showed how someone could help someone much larger than themselves stand up without the need for equal physical strength. This was by positioning the body to leverage gravity instead of only relying on one's own physical strength.

In summary, it was a thought-provoking experiential event exploring communication and influence through body movement. The event left the group with a wide variety of takeaways and, had there been more time for reflection, there would no doubt have been even more parallels discovered between influence in the physical realm of body movement in martial arts and the spheres of verbal or non-verbal communication.

Anna Pinsky

(Anna lives and works in Tokyo. She has a 3rd Degree Black Belt in Shorinji Kempo and a 2nd Degree Black Belt in Shotokan Karate.)



I attended the Hāfu2Hāfu Workshop by photographer Tetsuro Miyazaki which was held on October 15, 2017 at Sophia University. The workshop was very fascinating in that it tackled the subject of what it is like being biracial with Japanese heritage, living in either Japan or somewhere else abroad. The presentation and the latter interactive workshop was eye-opening in that it allowed us to communicate with each other and to learn about what privileges we have or didn't have, solely on the basis of race. The event brought together people from all walks of life and background in one room and allowed us to have an open discussion to talk about our own experiences. I honestly was not expecting to see such a massive turnout with so many people with biracial or multiracial heritage.

As an aspiring photographer myself, it was inspiring to see the power of photography and more importantly representation; Mr. Miyazaki, through the medium of photography shows portraits of actual real life individuals who are biracial with one Japanese parent, and each person's photograph has a quote—usually a question—given by that person. It felt new to finally see and hear the voices of biracial individuals who do not fit the automatic assumption or stereotypes widely held in the general public in Japan of being Caucasian-Japanese. In the end, the event to me was very special in that it acknowledges the issues, the difficulties, and

10

Sunday, October 15, 2017 15:00-17:00
Workshop

Hāfu2Hāfu Presentation and Workshop

Presenter: Tetsuro Miyazaki, photogragpher テツロー・ミヤザキ (写真家)
場所：上智大学 2号館 915 教室



sometimes positives of being biracial in a very homogenous society and reaffirms all of the participants that it is okay to be who you are and acknowledge the differences within you. Throughout this event, I have come into contact with other American-Japanese biracial students, a Chinese-American woman, a Pakistani-Japanese high school girl, and other esteemed members of the organization and students from other universities and even high schools who are trying to learn more about themselves and reconcile the cultural differences within themselves and in the end, I can safely say that we all left the workshop with a better understanding of what it is like to be multiracial in Japan. The only wish I have left is that I hope more events and workshops such as these can be done throughout Japan, and especially in regions where there are little support or understanding of biracial kids. Thank you again for allowing me to be a part of this event for giving me a chance to speak my mind out as well; I can honestly say that I left the event with relief as I was able to speak whats on my mind.

Yoshiaki ITO

4th year student, Sophia University



2017年12月2日(土) 14:00-17:00

12

“For the Bible Tells Me So”
Documentary Film Viewing, followed by Lecture
by the Director, Daniel Karlake

Presenter: Daniel Karlake, Director, “For the Bible Tells Me So”
場所：上智大学 2号館 508 教室

映画『For the BIBLE Tells Me So』を鑑賞して

私は、大学の卒業論文でLGBTについて制作していたため、今回のイベントに参加しました。LGBT当事者や非当事者における日米の比較を主にしており、去年の夏にはアメリカのサンフランシスコに行き、視察調査も行いました。現地に行って様々なお話を聞いたり、アメリカのLGBTの歴史を探っていく中で絶対に出てくる言葉がありました。「キリスト教」と「聖書」です。アメリカでは大多数の人が信仰しているキリスト教は、彼らが生きていく過程でとても大事な事だということは以前から知っておりました。しかし、LGBT当事者が、宗教で悩んでいるという事実、またそこから抜け出せない人や、自ら命を絶ってしまう人が多くいるという事は知りませんでした。キリスト教を信仰している者は、LGBTに該当してはいけなくとっているようさえ感じました。しかし私たち日本人は、仏教を信仰している国とはいえ、その信仰は薄いものです。私は日本人です。自分にとって宗教がどれほど大事で、どれほど軸になっているかなんて感じたことは一度もありません。そのために、自らが信仰している宗教の聖書に、してはいけないこと、そうならないことを守らなければいけない理由がどうしても分かりませんでした。自分らしくあるために、本に書いてあることをどうして頑なに守ろうとするのか、考えても答えが出ませんでした。

そこで私は、LGBTや性とキリスト教の聖書がどのような深い関係にあるのか、自分の中で納得する必要がありました。ウェブでこの関係を研究している論文の量は少なく、まさに私が必要としている答えがあると思い上智大学に足を運びました。このような海外のドキュメント映画は日本で観られる作品は少なく、ましてやLGBTというまだマイノリティにカテゴライズされるテーマの上映は本当に観ることができ、光栄でした。

仏教の国に生きているとはいえ、無宗教に近い日本人の私には、驚くことばかりでした。LGBTに対しての対応が進んでいると思っていたアメリカですが、少し前まではLGBTという存在が物凄く非難されていることだと知りました。また、聖書には同性愛は認めないと国民に認知さ



れており、それが全てだと主張する団体がいることが衝撃でした。

このドキュメント映画では、いくつかのファミリーが出てきます。それぞれの家庭がハッピーエンドで終わるわけではありませんでした。焦点が子と親なのですが、子供は自分がゲイであることを、様々なリスクを考えたうえで親にカミングアウトをします。それを聞いた親の判断は、受け入れるか拒否するかの2択です。それぞれの家庭が純粋なクリスチャンで、毎週必ず教会へと足を運んでいる家庭です。しかし、子供に下す判断はどの親もバラバラなのです。聖書には同性愛を認めないと記されているから、いくら自分の子供とはいえゲイは受け入れられない家族。そうして、親子の縁は切れ、子供が自殺を図ってしまうケース。今まではゲイなど考えたことも無かったが、自分の子供と同じように苦しんでいる子供もたくさんいるだろうから、ゲイを支援しようと息子と一緒に活動を始める家族。本当に様々でした。

カミングアウトのその先は、どの家庭も様々でしたが、どの親も共通していることは子供を心から愛しているということでした。ゲイだと言われ、拒絶してしまいその結果、

自分の子供を失ってしまったが子供を愛してない親などいませんでした。

この時代には、異性愛主義を貫くべく、聖書に記されていることがこの世の全てであり、キリスト教以外はこの世のものではないと世間に訴えている団体がありました。ドキュメント映画に出てくる家庭の親はみな、その団体を信じている人が多かったのです。しかし、そのような演説を過信したあまりに間違った聖書の解釈をしてしまっていたのです。人々が注意して、解釈をなせば差別的思考を薄くできたと思います。ですが、こう言えるのは私が日本人だからであって、アメリカは宗教と深く関わっているために起こってしまったことなんだと感じています。

日本では、非当事者の人がLGBTに対して関心がある人はいまだに少ないです。私は非当事者ですが、LGBT当事者を尊敬し、彼らのために何かできることはないだろうかと思っています。そこで、まずはLGBTのことを知り知識をつけようと思いました。LGBTに関する記事やニュースがあれば食らいついて読んでいます。今はまだ、自分の中にある知識ですがいずれ必ず役に立つ時が来るとしています。

今回のドキュメント映画は、日本でこそ各映画館で上映すべき映画だと思いました。それほど、多くの人に知ってもらいたい内容でありました。今回の場を設けてくださった上智大学様、そして来日して貴重すぎるお話を話してくださったカルズレイク監督に本当に感謝いたします。

永池絵里加 *Erika NAGASE*

東京未来大学モチベーション行動科学部 4年



Friday, January 19, 2018 18:00-20:00

01

Can We “Become Japanese”? Social Markers of Acculturation and How We Decide Who Is “One of Us”

Presenter: Adam Komisarof, Keio University
場所：上智大学 2 号館 915 教室

On a cold winter evening in January, members and students gathered at Sophia University to listen to Dr. Komisarof's presentation about his research involving social markers of acculturation (SMA) and how they affect immigrants who wish to assimilate into Japanese and other world cultures. He explained his research methodology, its results, and recommendations. Then, after the presentation, the participants divided into groups to discuss their reactions and ideas about this research.

First, Dr. Komisarof explained the various types of SMA. These included language skills, attitudes, beliefs, and behaviors. Then he discussed the aims of the study, which were to identify these markers both inside and outside Japan as well as discovering the degree of difficulty in acquiring assimilation into a host culture.

In relation to Japan, which is considered to be quite a unique culture, markers are set in a stringent manner and barriers are often very high, so full assimilation is difficult to obtain. Furthermore, immigrants only make up around 2 percent of the Japanese population. However, since the early 1990s, there has been an upward trend towards immigration due to the ageing population and low birth rate. So, there will be a trend towards more immigration in the future and Japan will need to address SMA in a very serious manner.

Dr. Komisarof explained that there were both positive and negative viewpoints regarding immigrants in Japan. The optimistic view was that, with an ageing population, immigrants would be more valued for economic and social security. However, the pessimistic view was that the government is only promoting temporary visitors to help with the economy, rather than long term, fully assimilated residents. There is also the view that the social markers are so difficult to understand that they are impossible to overcome by immigrants.

When conducting the study, the authors made some theoretical assumptions regarding the link between the perceived threat from immigration and the degree of exclusion from the host culture. In short, if the host culture feels secure, in that it has deep national pride and economic optimism, it is more welcoming. However, if it is less secure and more porous, it is less welcoming to immigration.

The authors of this research used both qualitative and quantitative techniques to compile their data and the participants were mainly college-aged Japanese citizens. They formed focus groups and sent online surveys to the students. This was expanded by sending surveys to various colleges in other countries. The surveys asked the participants to complete a Likert scale on the degree of their attitudes and importance that they placed on immigrants reaching certain social markers. The three main categories of markers were language proficiency, assimilation, and socioeconomic adaptation.

The results of the research found that sociolinguistic adaptation (language proficiency) was deemed the most important marker but was also decided to be fairly difficult to achieve. In Japan, near native proficiency was the desired goal. Assimilation was the least important and was deemed moderately difficult to achieve. This is perhaps because the Japanese believe that their culture is so unique that it is almost impossible for foreigners to adapt to or understand. Socioeconomic adaptation was deemed less important than language proficiency but easier to achieve than assimilation. In Japan, people believed that stable employment and developing interpersonal relations is very important.

Alongside these attitudes, an important feature emerged, that of high or low status immigrants and the relative non-porous or porous nature of the Japanese culture. With high status immigrants, the culture was seen as non-porous and less importance was placed on sociolinguistic abilities or the achievement of SMA because they were deemed almost impossible to achieve and therefore the high status immigrant was less of a threat to the host culture. However, with low status immigrants, the culture was more porous and therefore the immigrants have an ability to seep into the main culture. As a reaction to this porous nature, the culture then puts up more stringent barriers as a reaction to the threat.

To expand the research, surveys were conducted of college students in Finland, Germany, Canada, Singapore and Australia. By doing this, the researchers could compare universal social markers of immigrant acceptance. The results revealed that the most important markers were the



observance of local laws and customs, linguistic adaptation, social-communal engagement, and economic and residential stability. Interestingly, the least important factor was giving up one's own culture to assimilate into another.

In concluding his presentation, Dr. Komisarof spoke of the limitations and recommendations from his research. The current research was non-random and limited to college-aged students, so therefore any further studies should be randomly sampled and include the wider community. This would give a better understanding of the importance placed on various social markers in the Japanese community. If a thorough research was conducted, the results would help social planning for the future of Japan. This could be used in school curricula, the work force and government policy making.

After the presentation, we formed groups and discussed our reactions and ideas. Some groups talked about the need to investigate the background and education of the participants of the survey. For example, some students may have studied abroad or been educated in international schools. People also talked about other social markers that they deemed important in Japanese culture, for example the use of surnames and honorific language.

The presentation brought forward some very interesting topics regarding research methodology, cultural sensitivities, and barriers to immigration. These markers and barriers are vitally important to any immigrant or temporary visitor to a culture, so it should be studied and taken seriously. From a personal perspective, and as a long-term resident in Japan, this research has highlighted for me the need to develop my linguistic competence as well as attempting to follow the rules and norms of the Japanese culture in my everyday work and family life. While doing this, I should also accept that the Japanese themselves may have constructed some barriers that I may not be able to overcome. So therefore, I should find a balance between retaining my own cultural identity and learning about the important markers in this society while perhaps even weaving a web between the two cultures.

Chan-Hoong Leong, Eugene Teng

National University, Singapore



リトリートに参加して

日時：2017年3月3日(土)～4日(日)

場所：桜美林学園伊豆高原クラブ

プログラム概要

プログラム①

「マインドフルネスとは何か

ー歴史的背景から現状に於ける実践までー

講師：大野雅之氏（株式会社統合共育研究所・代表取締役）

プログラム②

「シミュレーション：パワーと芸術活動」

講師：鈴木有香氏（早稲田大学紛争交渉研究所招聘研究員、異文化教育コンサルタント）

プログラム③

「問題解決シミュレーション：宇宙への旅 2020」

講師：Act & Learn（本学会研究チーム）

伊豆高原にて3月3日(土)から4日(日)にかけておこなわれた「リトリート」に参加させていただきました。学会の新メンバーの私としては、「どのような内容だろうか」と期待と不安が入れ混じった状況での参加になりました。ニュースレターにて、私視点での簡単な感想を述べさせていただきます。

感想を述べる前に、まず、なぜ私が異文化コミュニケーション学会に入会したのか、その背景を少しお話させていただきます。私は、山梨学院大学で社会科学系（専門は国際社会学）の教員をしておりますが、留学経験があるということで、国際交流委員長を兼任しております。山梨学院大学では、多くの留学生をこれまで受け入れてきましたが、今後それを拡大していく計画があります。そこで、国際交流委員会では、留学生と日本人学生がより実りある交流を行い、共に学びあえるような環境を整えるべく、さまざまな取り組みを行ってきました。ところが、



異文化コミュニケーションや異文化間教育に関する理論と実践に関して、専門的な知識と経験をもつ委員は、私を含めてひとりもいません。「では、委員長の私が率先して学ばなければ」ということで、学会の入会に至りました。

さて、「リトリート」の感想ですが、主だったことを2点述べさせていただきます。まず驚いたのが、参加した皆さんの「オープンな心」です。最初からとても和やかな雰囲気、勝手が分からなくてキョロキョロしている私に多くの方が声をかけて下さいました。そのおかげで、会話の中に自然と入っていけました。「ニューカマーに優しい」学会なのだな、と思いました。

つぎに、内容がとても実践的だと感じました。「マインドフルネスとは何か」、「POWERについて」、「Act & Learn: 問題解決シュミレーション」という異なるテーマで活動を行いました。どれもアクティブラーニング型で、「体験することによって深い学びにつなげていく」と

いう方法がとられました。「マインドフルネス」のセッションでは、脳波測定器を使って瞑想体験を行い、自分の瞑想がうまくできているかを知ることができるという、これまで想像したこともなかった経験ができました（自分で瞑想がうまくできることが分かりとても嬉しかったです）。「POWER」のセッションでは、グループごとに模造紙を使ってパワー概念を表現するアート作品を作りましたが、なんとその活動から「権力格差」を実体験できるという、私にとってはまったく想定外で新鮮な学びが得られました。「問題解決シュミレーション」では、ロールプレイを通じて問題解決の方法を学びました。実は、ロールプレイは初めての体験で、私には俳優の才能があまりないということが自分でよくわかりました。どのセッションをとっても、私がこれまで行ってきた教育や研究の内容とは異なり、「体験・実践重視」ということが感じられました。私にとっては「新しい体験」でした。まさにそれこそが、私が求めてきたものなので、とても充実した内容だったと思います。

これらの学びを今後は教育実践につなげていきたいと考えています。現在、大学で「異文化コミュニケーション」や「国際教養セミナー」と題する科目を担当していますが、正直なところ、教員の私が学ぶべきことは沢山あります。今後も異文化コミュニケーション学会でさまざまな知識とスキルを学ばせていただき、私の教育実践に役立てていこうと思っています。

原百年 Momotoshi HARA

山梨学院大学 Yamanashi Gakuin University



I am very happy to announce that SIETAR Chubu Chapter has been founded with the following six committee members. The Chapter Co-Chairs are Eiko Ujitani and Jon Dujmovich. The Program Co-Chairs are Kevin Ottoson, Cheryl DiCello, and Megumi Yoshieda. The Finance Chair/Treasurer is Megumi Yoshieda, and the Publicity Chair is Farrah Hasnain.

SIETAR Chubu Chapter had its memorable first event, “Short and Practical Intercultural Activities for Active Learning” run by Jon Dujmovich on March 10th. The three-hour-long workshop was a great success with 15 enthusiastic participants.

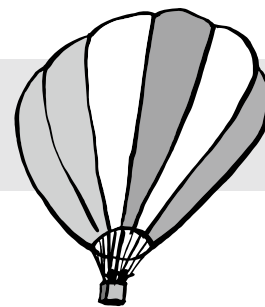
We are planning to hold practical events at least three times a year. Our next event would be Dr. John Condon’s workshop on May 12th. Please “like” our Facebook Page, “Sietar Japan-Chubu Chapter” for updates and interesting posts on intercultural communication.

Last but not the least, we would like to thank Donna Fujimoto and other members who helped us whenever we faced challenges with launching our chapter.

Eiko Ujitani

Nagoya University of Foreign Studies

SIETAR
Chubu
Chapter



シーター中部が以下6名の委員の協力を得て、めでたく立ち上がったことをご報告致します。

支部長：宇治谷映子、Jon Dujmovich

企画委員：Kevin Ottoson、Chery DiCello、吉枝恵

会計委員長：吉枝恵

広報委員長：Farrah Hasnain

シーター中部の記念すべき最初のイベントは、Jon Dujmovich氏による「すぐに使える異文化交流アクティビティ:アクティブラーニングを短時間で」でした。3時間に渡るワークショップには、熱心な15名の参加者が集まり、大盛況を収めました。

今後は年3回ほどのイベントを開催する予定です。次回のイベントは5月12日にJohn Condon先生のワークショップを計画しています。今後の詳細は“Sietar Japan-Chubu Chapter”のFacebookでお確かめください。

最後になりましたが、シーター中部の立ち上げに当たって数々の助言をくださったDonna Fujimoto先生はじめ諸先生方に深く御礼申し上げます。

宇治谷映子
名古屋外国語大学

.... INTRODUCTION to SIETAR Japan

Background of SIETAR Japan

SIETAR Japan was founded in 1985 as an affiliate of SIETAR International. The focus of SIETAR Japan is intercultural communication, specifically in Japan, and includes a large international membership consisting of professionals in education, training, research, business, counseling, and human resources. The diversity of viewpoints in SIETAR Japan is a source of excitement and creativity within the organization which leads to a dynamic exchange of ideas and a synergy in the field of intercultural communication.

SIETAR was founded in 1974 and has many local groups around the world. SIETAR holds conferences and global information exchanges. All SIETAR groups belong to SIETAR and support the same fundamental principles and goals, while organizing activities independently.

MISSION and GOALS

SIETAR is an interdisciplinary, professional, and service organization whose purpose is to implement and promote cooperative interaction and communication among people of diverse cultures and ethnic groups. Its objective is to encourage the development and application of knowledge, values, and skills which enable effective intercultural and interethnic actions at the individual, group, organization, and community levels.

.... New Members Welcome!

How to become a member of SIETAR Japan

We are looking for new members. If you know anyone who is interested in SIETAR activities, please pass along our contact information.

In order to be a member, please let us know your name, address, phone number, and fax number via e-mail (to office@sietar-japan.org) or fax. A registration kit will be sent to you after receiving your information. Please fill in the application form, and send it back to us. Members in Japan are able to pay both the registration fee and annual fee at their nearest post office. Overseas members (only) may pay by credit card.

Postal transfer account number: 00110-4-443762

Account name: Ibunka Communication Gakkai

Registration fee: ¥2,000

Annual fees:

Regular member ¥10,000

Student member ¥5,000

Institutional member ¥50,000

Overseas member ¥15,000

(including postage)

Overseas Institutional member ¥55,000

(including postage)

SIETAR JAPAN OFFICE

c/o Kokusai Bunkensha

(International Academic Printing)

358-5 Yamabukicho Shinjuku-ku, Tokyo 162-0801 Japan

TEL: 03-5389-6239 FAX: 03-3368-2822

E-mail: office@sietar-japan.org

異文化コミュニケーション学会 (シータージャパン)

沿革

異文化コミュニケーション学会は、SIETAR (Society for Intercultural Education, Training, and Research) の趣旨に賛同する日本の組織として 1985 年に設立されました。本学会は 2000 年 5 月までは、SIETAR, Japan の日本語名称を「異文化コミュニケーション研究会」と称していましたが、この 15 年の間に、会員数も大幅に増え、年次大会、月例研究会、紀要刊行、ニュースレターの発行など会の活動も充実してまいりました。ここ何年来の会員の皆様からの強い要望もあり、会員の投票により 2000 年 6 月より、日本語名称を「異文化コミュニケーション学会」と変更しました。また 2002 年 9 月に日本学術会議に学術研究団体として正式に登録されました。

本学会は、1974 年に設立された世界的な組織 SIETAR (総員約 3000 名) に属していますが、運営および会計は独自に行なわれています。SIETAR は北米、欧州、日本に主要なグループがあり、その他にも世界各地に在住する会員からなっています。本学会の会員は世界各地で行なわれる SIETAR の大会に会員として参加することができます。

本会の活動目的

本会の目的は、文化背景を異にする人々や組織間における円滑なコミュニケーションと協力関係を育むために必要な異文化間教育、トレーニング、研究を推進する事です。会員は、教育関係、ビジネス関係、国際交流関係のスペシャリストからなり、外国人会員と日本人会員はほぼ半数ずつを占めています。本学会は、多彩な意見交換の場、創造性あふれるいきいきとした文化シナジーの実践の場となっています。

新会員募集中!

異文化コミュニケーション学会 (SIETAR Japan) 入会申し込み方法

シータージャパンでは新会員を募集しています。会員の皆さんの周りでもシータージャパンの活動にご興味をお持ちの方がいらっしゃいましたらぜひともご紹介ください。

入会ご希望の方は、ファックスまたは E-mail のいずれかの方法でお名前、ご住所、お電話番号及びファックス番号を明記の上、SIETAR Japan 事務局までお申込ください。事務局より入会キット (パンフレット、入会申込書、郵便振替用紙) をお送りいたします。なお入会金及び年会費は、最寄りの郵便局からお振込みいただけます。海外会員の方はクレジットカードでのお支払いも可能です。ご入金を確認された時点で、会員として登録させていただきます。

郵便振替番号: 00110-4-443762

口座名称: 異文化コミュニケーション学会

入会金: 2,000円 (初年度のみ)

年会費: 一般会員 10,000円

学生会員 5,000円

法人会員 50,000円

海外会員 15,000円 (郵送料含)

海外法人会員 55,000円 (郵送料含)

SIETAR JAPAN 異文化コミュニケーション学会事務局

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FAX: 03-3368-2822

E-mail: office@sietar-japan.org



Kansai Chapter

異文化コミュニケーション学会関西支部活動報告 (2017)

1月例会

1月22日(日)

「ダブルセッション：省察的实践に関する2つの見解」

講演者：黒田ジョーン(関西学院大学)

ジョーン・ギルバート(関西学院大学)

場所：西宮市大学交流センター

言語：英語

4月例会

4月22日(土)

「パネル：イランの若者の声」

パネリスト：Ali Khajuee(カーデザイナー)

Mehrasa Alizadeh(大阪大学 博士号取得候補者)

Parisa Mehran(大阪大学 博士号取得候補者)

場所：西宮市大学交流センター

言語：英語

5月例会

5月27日(土)

「フィールドトリップ：神戸にあるユダヤ教の会堂」

場所：オヘル・シェロモ・シナゴーク

(Ohel Shelomo Synagogue)

言語：英語/日本語

6月例会

6月25日(日)

「ワークショップ：異文化対応能力を評価するアセスメントツール」

講演者：シュトラウマン諸橋千里(異文化トレーナー、エグゼクティブビジネスコンサルタント)

場所：龍谷大学大阪梅田キャンパス

言語：日本語/英語

7月例会

7月1日(土)～2日(日)

「ビジネスと異文化間交渉に関する特別会議」

講演者：村田久美子(早稲田大学教授)

クリス・ベイツ(ビジネスコンサルタント、トレーナー)

ティム・クレイグ(ブルースカイアカデミックサー

ビス、国際ビジネス関連書出版者)

場所：関西大学千里山キャンパス

言語：英語

9月例会

9月24日(日)

「映画上映：Clash of Colors--LA Riots of 1992 「ロス暴動の真実」

講演者：高賛侑(コウ・チャニュー)氏 ドキュメンタリー作家

場所：高槻総合市民交流センター

言語：英語/日本語

11月例会

11月12日(日)

異文化コミュニケーション学会関西支部主催学生

参加者：関西の複数大学の大学生

場所：大阪学院大学

言語：日本語/英語

Activities of SIETAR Kansai Chapter (2017)

January 22

“Double session on reflective practice: Exploring Teacher Beliefs and Classroom Practice & The Benefits of Student Reflective Practice in Globalizing Societies”

Presenters: Joan Kuroda (Kwansei Gakuin University) and Joan Gilbert (Kwansei Gakuin University)

Venue: Nishinomiya Daigaku Koryu Center

Language: English

April 22

“Panel—Young Voices from Iran”

Presenters: Ali Khajuee (car designer), Mehrasa Alizadeh (PhD candidate, Osaka University), and Parisa Mehran (PhD candidate, Osaka University)

Venue: Nishinomiya Daigaku Koryu Center

Language: English

May 27

“Field trip: Jewish synagogue in Kobe”

Venue: Ohel Shelomo Synagogue

Language: Japanese and English

June 25

“Intercultural Assessment Tools and Intercultural Competence: Meaningful, Useful, Workable and Credible for Developing Intercultural Capability”

Presenter: Chisato Straumann Morohashi (Intercultural Trainer and Executive Business Consultant)

Venue: Ryukoku University, Osaka Umeda Campus

Language: Japanese/English

July 1-2

“Business and Intercultural Negotiation Special Conference”

Plenary speakers: Kumiko Murata (Professor, Waseda University), Chris Bates (Business consultant and trainer), and Tim Craig (BlueSky Academic Services)

Venue: Kansai University, Senriyama

Language: English

September 24

“Documentary film: Clash of Colors—LA Riots of 1992”

Commentator: Mr. Chanyu Ko, writer

Venue: Takatsuki Sogo Shimin Koryu Center

Language: English/Korean/Japanese

November 12

“Annual event: SIETAR Student Fair”

Presenters: Students from various universities in Kansai

Venue: Osaka Gakuin University

Language: Japanese and English

04

Saturday, April 22, 2017

Young Voices from Iran

Place: Nishinomiya Daigaku Koryu Center



Mehrasa Alizadeh



Parisa Mehran



Ali Khajuee

On April 22, 2017, SIETAR Kansai had the pleasure of hosting three young Iranians living in Japan: Mehrasa Alizadeh, Parisa Mehran, and Ali Khajuee.

Ms. Mehrasa Alizadeh completed her B.A. and M.A. at Allameh Tabataba'i University, Tehran, then enrolled in a Ph.D. programme at Alzahar University, Tehran. While completing her studies, she also taught English in a language institute and at a top-ranking high school. In 2012, she came to Japan to present at a conference, and from that point on she became interested in Japan. She returned for another conference in 2013 with Ms. Mehran. After this second visit, she applied for and was awarded a MEXT scholarship (Monbukagakusho), and in October 2014, she began her Ph.D. studies at Osaka University. The topic, which she works on with Ms. Mehran, is focused on designing, developing, implementing, and evaluating a blended course of academic English targeting Japanese undergraduate students at Osaka University.

Ms. Parisa Mehran completed her B.A. and M.A. at Alzahar University, Tehran, and she taught EAP (English for Academic Purposes) and general English courses at the same university. Her first visit to Japan was in 2013 to attend a conference with Ms. Alizadeh. Later she was also awarded a MEXT scholarship, and in April 2015, she began her Ph.D. studies at Osaka University working with Ms Alizadeh on the blended course of academic English.

Mr. Ali Khajuee studied design at the University of Tehran, and his main project was about designing for disaster. After completing his M.A. in industrial design there, he applied for and was awarded with the MEXT scholarship. In 2012, he entered Kobe Design University, where he

completed another M.A. in product design. Here again, his focus revolved around the idea of disaster-ready design. However, after an internship at a car design company, he decided to focus on designing cars professionally. According to Khajuee, the car industry is going through a big change. After about 70 years of basically the same technology for internal combustion engines, electric cars, and autonomous cars, shared and connected cars are appearing. He feels that it is an interesting time to be in the field and contribute to this big change.

The presentation began with a PowerPoint that introduced the audience to the food, colours, people, architecture, and the culture of Iran. Some audience members were surprised to learn that Iran has four seasons, as they believed it to consist mostly of hot and dry desert areas. On the contrary, we saw lush green vegetation, beautiful flowers, forest and mountain landscapes, as well as areas that have snow and even skiing resorts.

Others were amazed by the beautiful colours found in the mosaics, especially the subtly different shades of blue. Still others were impressed by the intricate designs found in the various types of architecture. These colours and designs are also reflected in many of the women's fashions—another surprising point, as some audience members believed all the women wore only dark chadors or burkas. The fashions differ from area to area, influenced by the diverse ethnic groups that have formed Iran.

The audience members all started to feel hungry when they were shown pictures of the various Iranian delicacies: various rice dishes (including saffron rice), kebabs of lamb and other meats, red juicy pomegranates, different types

Program Reports

of stew, and, of course, multitudes of bread. The foods of Iran also reflect the different ethnic groups and regions of the country. We also learned about the Iranian New Year celebrations and the special foods of that day.

The presenters then explained how they came to be in Japan, a bit about their background, and their current situations. There were several anecdotes about life in Japan, as well as a few stories of struggles encountered. After that, the floor was opened up to questions from the audience. The presenters happily answered all questions about their lives here, in Iran, and in general.

Time ran out much too quickly, and nobody was ready to leave when our time reached its end. After the talk, we moved to a nearby restaurant for dinner and audience members were able to continue asking questions.

Elisabeth Fernandes

Konan Women's College

As part of SIETAR Kansai's annual field trip, 18 people visited the Jewish synagogue in Kobe on May 27, 2017. The Ohel Shelomo Synagogue is the oldest surviving Jewish community in Japan. The Jewish people have a long history in Japan, and specifically in Kobe many came from the turn of the 20th century. The port of Kobe together with the trading skills of the Jewish newcomers encouraged positive relations between the Japanese and Jewish people. Even during World War II, the Japanese government and people had a relatively tolerant view of the Jewish community.



Ohel Shelomo Synagogue



Inside the Kobe Synagogue

05

Saturday, May 27, 2017

Visit to the Jewish Synagogue of Kobe

Place: Ohel Shelomo Synagogue, Kobe

For us it was an enlightening visit to this unlikely outpost of Jewish culture outside its main sphere of influence. We learned that the Jewish synagogue over the years has struggled to bridge the gap between its more traditional leadership and more secular-oriented believers. All of us were warmly welcomed independent of our faith or lack thereof. We learned that anyone who is interested is welcome to visit the temple any day of the week, in addition to their day of sabbath, Saturday, when visitors are allowed to watch the service. We were given a brief tour and an historical overview on the makings of the synagogue.

Finally, we had the unique opportunity to share a meal with the regular members of the Jewish congregation. A “meal”....it would be more accurate to call it a feast: hummus, grilled eggplant, stuffed green peppers, tabbouli, baba ganoush, breads, and so much more. During the meal, more discussions were forthcoming, and we were also encouraged to ask any questions we might have. The two members of the community that hosted us, Tali and Harry, were quite candid about their experiences with the orthodox congregation in Kobe.

From my perspective as a Living Within Diversity SIG member and a SIETAR Kansai member, I was impressed how

our Jewish friends were able to balance their needs. There is the need for belonging to a religious and cultural community while also being mindfully engaged in working to explore the potential of adapting the community to better meet its members’ needs in our modern, egalitarian, secular, and cosmopolitan society. This is also a lesson that minority groups contribute to society at large: how to maintain a historically developed system of cultural beliefs, values, and practices and share it with the next generation. They are bridging the gap between different worldviews. In our age of radicalisation via social media, communities that openly share their traditions and teachings with outsiders without any mission to convert may contribute more to world peace than big summits and strategic interventions. As educators, we need to encourage our students to do the same: feel supported by their communities’ beliefs and practices but open to what they encounter in society both domestically and abroad.

Claudia Kunschak

Ritsumeikan University

Donna Fujimoto

SIETAR Kansai, Coordinator



SIETAR Kansai friends outside the synagogue

06

Sunday, June 25, 2017 13:30-17:00

Intercultural Assessment Tools and Intercultural Competence: Meaningful, Useful, Workable and Credible for Developing Intercultural Capability

Presenter: Chisato Straumann Morohashi
Place: Ryukoku University, Umeda Campus

Negotiating cultural differences and establishing synergistic collaborations between people of different backgrounds and values can be a challenge for both business executives and classroom instructors. In June 2017, about a dozen SIETAR Kansai members attended a workshop with Chisato Straumann Morohashi to learn more about assessing intercultural competences through the use of numerous available online tools. Mrs. Straumann Morohashi is an intercultural trainer and business consultant with experience working in Japan, the USA, and Switzerland. Through use of applied tools, she supports communication skills and aims to improve relationships in corporations by recognizing cultural values, with a focus on yielding more favorable outcomes.

Effective communication is increasingly important as multicultural environments become commonplace, even in ethnically homogenous countries, such as Japan. With knowledge of intercultural assessment tools, it is possible to measure the efficacy of one's current communication abilities and whether they are conducive to improving relationships in a multicultural environment. In this session, several assessment tools were introduced with information on how to access and administer them, followed by approaches used to interpret results. Several parts of the session were interactive as small groups were asked to evaluate the outcomes of fictitious executives who completed the tools. Teams were called upon to offer suggestions on how the executives under investigation could alter their communication and management styles to foster a more harmonious and effective team dynamic.

The discussion of using intercultural tools was very balanced, as the speaker evaluated both benefits and limitations. If one can overcome the technical requirements, costs, and the amount of dedicated time needed, then intercultural tools could be used to optimize interactions in the pre, during, and post stages of any sojourn abroad or international work placement. Furthermore, the tools introduced during the session can yield immediate results by providing visual representations of one's dispositions, values, and cultural attributes. In many cases, the organizations offering the instruments also offer personal debriefing, so users can optimize their intercultural self-awareness.

Some of these instruments are free of charge while others require purchase, and possibly special training. Here is a list



Chisato Straumann Morohashi

of websites offering intercultural assessment tools that were introduced in the workshop:

1. Intercultural Development Inventory (IDI)

- 50-item psychometric instrument by Bennett and Hammer
www.idiinventory.com

2. Intercultural Readiness Check (IRC)

- made by Dutch creators van Weerdenburg and Brinkmann
- provides assessment via graphs and straightforward written explanations
www.ibinet.nl

3. ITAP International

- multiple questionnaires depending on the purpose: individual, team, or organization
- one questionnaire developed by Hofstede called "Culture in the Workplace"
<http://www.itapintl.com/>

4. Culture Compass Online (CCOL)

- based on Trompenaars Hampden-Turner dimensions of culture
www.thtconsulting.com

5. Aperian Global

- developed by an international training firm
- several different types of assessment, including the GlobeSmart cultural assessment tool
- Mrs. Straumann Morohashi offered a special rate to use the GlobeSmart tool, including debriefing and counseling
www.aperianglobal.com

6. Culture Wizard

- 8,000 learning components
 - 160 countries covered
 - 10 core e-learning courses
- www.rw-3.com

7. The Cultural Orientations Indicator (COI)

- connected to Berlitz International
- www.tmc corp.com

8. The International Profiler (TIP)

- not cultural dimension focused, but instead identifies perspectives, lifestyles, etc.
 - useful for both corporate coaching and study abroad
 - Some free content, such as the Kolb's Learning Style Questionnaire
- www.worldwork.biz

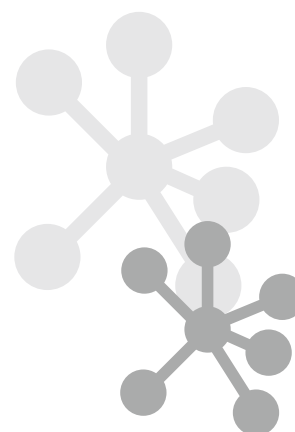
9. Others: Test your intercultural competences

- Myers-Briggs (based on Jung), DISC
 - Free!
- www.areyouintercultural.eu

This session was designed for those interested in intercultural corporate coaching; however, it was also relevant for instructors who are involved in higher education teaching. From a personal perspective – as a university instructor of language and culture – the session gave me some ideas of how I can integrate assessment tools into my cross-cultural studies classes and study abroad preparation sessions. For instance, I plan to use a combination of the Myers-Briggs Type Indicator and Kolb's Learning Style Questionnaire (both free online) with my students to develop self-awareness and a greater understanding of how one's personal attributes may or may not be influenced by culture. Furthermore, since I have an interest in cross-cultural coaching at both the academic and corporate level, I am considering enrolling in one of the assessment training programs that can be done online, for instance, WorldWork's International Preferences Indicator licensing. Regardless of profession or academic interests, the session with Mrs. Straumann Morohashi proved to be valuable for all in attendance.

Andrew Nowlan

Kwansei Gakuin University



07

July 1-2, 2017

“Business and Intercultural Negotiation” Conference

Place: Kansai University, Senriyama Campus

On July 1-2, 2017, SIETAR Kansai teamed up with JALT’s Business Communication SIG (BizCom SIG) for a conference at Kansai University, Senriyama campus. Other supporting organizations included the JALT chapters from Osaka, Kyoto, and Nankyu (Kyushu), JALT Pragmatics SIG, in addition to a few publishers. The theme was “Business and Intercultural Negotiation” where the aim was to bring together and develop synergies between international business, English as a lingua franca, and intercultural communication. Over the two days there were about 120 participants.

The plenaries included Chris Bates, who talked about “The Ethological and Cultural Roots of Different Negotiation Styles.” Chris is based in Taiwan and has lived in Asia for 40 years, working in industrial product sales and marketing, business intelligence consulting, and executive searches. He was also a trainer to Fortune 10 companies on advanced negotiation in Asia. In his plenary, he talked about his many experiences negotiating with Taiwanese and advising Westerners who made the wrong assumptions.

Dr. Kumiko Murata talked about “English as a Lingua Franca (ELF) Research in Business and Workplace Settings”. Kumiko is Professor of English and Applied Linguistics at the School of Education and the Graduate School of Education, Waseda University. Her research interests include ELF, conversation analysis, discourse analysis, pragmatics, intercultural communication, and language teaching. Her most recent edited book is *Exploring ELF in Japanese Academic and Business Contexts* (Routledge, 2016).

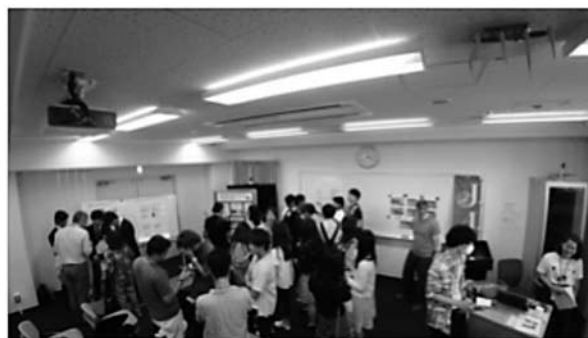
Dr. Tim Craig talked about “Building Cultural Understanding in the Classroom: Teaching Business Cases on Japan’s Cultural Industries”. Tim holds a Ph.D. in International Business and an M.A. in East Asian Studies and International Management. He has 20 years’ teaching and research experience in Canadian and Japanese business schools, and before that he taught EFL in Japan for 15 years. He is the founder of BlueSky Academic Services (www.blueskyacademic.net). In addition to editing and translating, he also publishes case studies on Japan’s cultural industries.

In his presentation he talked about one particular social phenomenon, the making of AKB48. Unlike other business models of idol singers, which use highly trained, highly polished groups, AKB48 uses untrained singers creating the ‘girl next door model.’ Based on the concept of “the idols you can meet,” teams of singers are formed such that performances can be rotated and as many fans as possible can see the singers. Some of the innovations which have led to the group’s super success include handshaking events, time limits on membership to the group, and fan voting of new members. The AKB48 concept has gained success beyond Japan as there are sister groups in Indonesia, China, and several other countries in Asia. The topic raised interesting questions about cultural differences and sameness.

In addition to these three plenaries, there were 15 concurrent presentations by teachers and business trainers, two poster session slots with local university students, and a final closing panel discussion. Many people gathered together



Student Poster Session



Business/Intercultural conference

afterward at a local izakaya to socialize and talk about what they had learned. In general, the consensus seemed to be that it had been very worthwhile and definitely stimulating. Kudos must go to Alan Simpson, the Coordinator of BizCom SIG, who had worked tirelessly for months to get the various organizations and individuals to come together. It was through Alan's efforts that SIETAR Kansai was able to get intercultural concepts included as an important part of the conference. Thank you to all.

Curtis Kelly
Kansai University



Student poster presenters



Student volunteers



Business/Intercultural Conference



The audience

09

Sunday, September 24, 2017

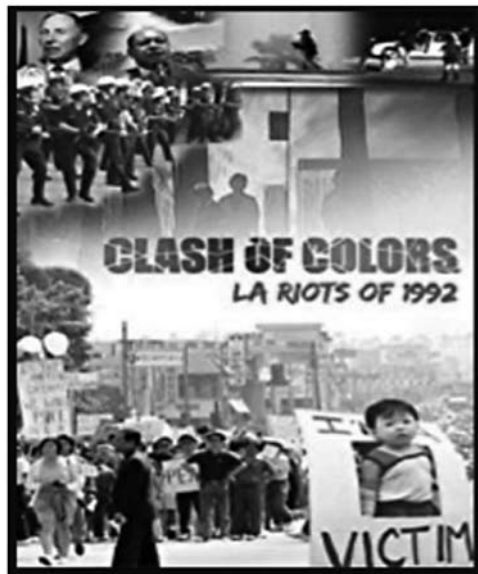
The Film, “Clash of Colors: L.A. Riots of 1992”

Place: Takatsuki Sogo Shimin Koryu Center

On September 24, 2017, SIETAR Kansai members were fortunate to view the film, “Clash of Colors: L.A. Riots of 1992” 「ロス暴動の真実—コリアタウンはなぜ襲われたか—」. We were fortunate because the film has not been publicly screened in Japan. Mr. Chanyu Ko (高贊侑) brought the film with the permission of the producer, writer, and director, David D. Kim, to share it with us.

Mr. Ko is Zainichi Korean (a permanent Korean resident of Japan) and he himself is a documentary writer who focuses on Koreans and Korean identity. He had visited Koreatown in Los Angeles in 1991, so when he saw the reports of the L.A. riots in 1992 saying that African Americans had attacked Koreatown, he felt uneasy because it did not match with what he saw. So in September 1992, he visited the Koreatown in L.A. again to do research. After visiting the Koreatown in New York, he learned that the news reports of the L.A. riots were extremely distorted, and that the media had blamed the riot on conflicts between African Americans and Koreans. In order to report the true voices of the victims, Ko wrote a book entitled, “*Korea Towns in the US*,” which was published in 1992.

The film, “Clash of Colors” is also a more accurate account of what actually happened in the 1992 riot. Since in the 1980s, many Koreans immigrated to the U.S., and although they were often college educated with professions, due to the lack of English language skills, many ended up opening mom-and-pop stores in south central L.A., an area



Mr. Chanyu Ko, writer

long known as an economically distressed area where many African Americans and Hispanics lived. Tensions in the African American community rose after the Rodney King beating case where the police were exonerated. Resentment specifically against Koreans increased after an incident where a Korean American shop owner shot and killed an African American teenager. The news repeatedly showed just the shooting, failing to show the previous part where the teenager was beating the shopkeeper who was behind the counter. The African American community was enraged, and tensions rose even higher when the Korean woman received a lighter sentence than the African Americans expected. African Americans felt as if they were being squeezed out of what little they still had.

The film included sociologists, anthropologists, journalists, and community workers whose commentary generally revealed how anger—which should have been directed at the failings of governmental and societal entities—instead found its scapegoat in the Korean Americans. Thus, when the rioting broke out news reports focused on cultural and racial differences, rather than the true culprit, the anger of the “have nots.”

During the riots, there was a clear pattern that Korean stores were being attacked and set on fire. What the media did not report was that the perpetrators were gang members looking for violence. While the shopkeepers desperately called the police and fire departments, no one came to help them. Instead authorities told them to leave the area for their own safety. But abandoning their stores meant giving up their whole life’s work, and the Korean-Americans decided to stay and protect their property. This was a crucial decision because government officials had actually sent the National Guard and police away from the city and out to protect the suburbs, leaving the racial groups to fight among themselves.

Three crucial points should be noted here. One: men serve an obligatory three years in the military in Korea, so they know how to handle guns. When the gang members attacked, the Koreans pointed their weapons above them, not killing them, but scaring them away. This was clearly out of defense instead of offense. Second, the Korean-American community had its own local radio station, Radio Korea, which relayed messages from the people on the ground—

essential information since the media was only fanning the flames of violence and the authorities had literally abandoned them. Third, the Korean-American community was forced to take matters into their own hands. It became clear to them that the media was susceptible to sensationalism and was not presenting an accurate picture.

The riots claimed 55 deaths, caused more than 4,000 injuries, and \$1 billion in property damage. Despite this, the Korean-American community organized peace marches, where the biggest attracted around 100,000 people. This was an important chapter in the formation of Korean-American identity. “We want peace” were on many of the signs seen during the marches.

While many Korean-Americans wanted to rebuild, an enormous obstacle was placed in front of them. The city passed a law making it far too expensive for store owners to get liquor licenses. The downstream effect of this unfortunate legislation is that Korean-Americans cannot rebuild resulting in fewer stores that will provide basic goods and services to already poverty-stricken residents.

At the end of the film, rather than witnessing closure and more sensitivity of ethnic differences, the SIETAR Kansai viewers were left with mixed feelings: positive ones having learned the Korean-American perspective, but deep sadness that social, governmental, and systemic blind spots are still very much in existence. Mr. Ko took many questions from the audience. When asked about the media’s responsibility, he said he thought that the media was clearly unfair and in his opinion was somewhat “soft” on African Americans because of guilt. He also added, however, that he admires the continuous efforts of the U.S. to improve racial situations. Thank you, Mr. Ko, for helping us understand this important chapter in our history.

Donna Fujimoto

Coordinator, SIETAR Kansai

Michiko Tomioka

Intercultural Communication Trainee

11

Sunday, November 12, 2017

The Annual SIETAR Kansai Student Fair

Place: Osaka Gakuin University

On November 12, 2017, students from Kansai participated in SIETAR Kansai's 5th annual SIETAR Student Fair. This year it was students from Osaka Gakuin University (OGU) who hosted the fair. SIETAR Kansai's goal has been for students to take the responsibility of planning, organizing, and running the Student Fair, and each year the students have been taking on more and more. We are happy to report that the OGU students have successfully completed all the necessary tasks, as they formed an organizing committee early on, and, after the Fair, they took it even one step further—they compiled guidelines to hand over to future Student Fair organizers. Very impressive! A big thanks to Takahito (John) Shirai, Ryota Yoshioka, and Moe Kawauchi.

The theme this year was intercultural experiences, and 38 students from seven different universities in the Kansai region made presentations. For the first time, high school students were invited to participate and a half dozen Kasugaoka Senior High School students contributed their energy and enthusiasm. We hope more high school students will participate in the future. All presenters were given a booth, and they made presentations in English or Japanese followed by questions and answers and interesting discussions on their respective topics. A wide range of topics were chosen by students, including globalization and community building in Ako City, agro-ecological farming in Cuba, bridging Japan with the world, being gluten-free in Japan, Japanese cultural heritage in San Francisco, and being raised 'haafu' in Japan.

The OGU organizing committee had another surprise. They had been in contact with Hiroki Shigeta, a graduate of Kyoto University of Foreign Studies, who as an undergraduate had made a huge impact at the SIETAR Student Fair two years ago with his volunteer activities and creating partnerships with other schools. The OGU committee invited Hiroki to give the closing speech. It is impressive that students were reaching out in so many directions.

I am looking forward to next year's fair!

Daniel Lilley
Osaka Gakuin University

Student Comments:

This was my first time to take part in a SIETAR Student Fair and I found it very interesting. It was really nice to listen to others' stories and know what they are doing. Also I could share my activities which was a very good experience for me, because in my university this kind of event is rarely held. The other presentations inspired me a lot. These presentations gave me high motivation to do such activities. It was also good that I met people who have similar aims in the future. I think that meeting and get to know many people is one of the biggest factors to go to SIETAR. I had a very good time in SIETAR to share each activities and projects. Thank you very much for organizing, SIETAR!

Azusa Matsumoto
Kobe City University of Foreign Studies

初めてプレゼンターとして参加したSIETAR Student Fairは2年前でしたが、今回は実行委員会として働かせていただきました。夏ごろから11月の本番の為に着々と準備を進めてきたつもりでしたが、実際は前日、当日に沢山の準備不足が見つかり、参加者の方々のもご迷惑おかけしました。準備期間が長かったことが逆に仇となりなかなか動きださなかった事が全面的に出してしまったと思います。

実行委員としては改善点もわかりましたが私自身は世界と日本の懸け橋というタイトルで、プレゼンターとしても参加させていただきました沢山の収穫がありました。フェア終わってからも連絡先の交換などで、フェアできた縁を大切にしている姿も見られ実行委員会としてもプレゼンターとしても良かったと思いました。

As an organizing committee member I reflected a lot about what didn't go well, but we also had some things that went well. In my case I also presented a poster presentation, and could make a lot of new friends and network together. I want to participate in the SIETAR Student Fair as a presenter again next year. Finally, I want to thank all people who were involved in SIETAR Student Fair 2017.

Ryota Yoshioka
Osaka Gakuin University

On top of personally participating in the Fair through our presentation, I also enjoyed seeing the presentations of others. Despite all booths fitting with the theme of culture, there was much variety in what was being displayed and discussed. Many participants shared personal experiences from being in foreign countries, research they had made into topics pertaining to culture



or even more hands-on experiences such as teaching booth attendees how to write their name in a foreign language.

I would like to attend something like the SIETAR Fair again in the future, if I get the chance, and would encourage others to do likewise. It's a great opportunity to connect with other students, to hear about all sorts of topics and, in the end, to just have fun.

Dominique Duthie
International student from Australia

The scheduling was very convenient because there were two parts of the program. For the first half of the time, half of the students presented, while the other half could see their presentations. For the second half of the time, they switched. It was nice to be able to see other people's presentations, to be able to learn about their interests and experiences.

The atmosphere was very good. One could feel that everyone was interested and eager to learn about all the topics. Everyone was proud of the work they put into their presentations. It was an atmosphere that promoted the desire to learn and curiosity of others' topics and cultures. I think that people were able to gain many things from participating in the event. For example, many people were able to make friends through the event and they'll be able to contact them in the future.

Eryn Robb
International student from the U.S.

自分の故郷をグローバル化させるための研究をしている人がいて、小さい地域の一人ひとりと他の国の繋がりを作るということが大切だということがわかりました。そういう研究の部類もあるということを知ってとても興味がありました。

今までは少し遠く感じていた海外留学とか大学のことがかなり近く思えてもっとこういう機会があれば参加して他の国の人と繋がっていききたいです。

今回の企画で世界には英語を使ったりしていろいろな活動をしている人がいることを実感でき、世界は広いと思いました。

学生フェアでは、たくさんの大学生や、色々な国の人のプレゼンが聞けて、とても良い学びの場になりました。このような場でプレゼンをする機会は今までになかったのもとても緊張しましたが、聞いてくださる皆さんがわかりやすく質問してくださったので、落ち着いて話すことができました。

僕が今回のイベントで感じたことは、コミュニケーション能力の大切さです。多くのブースで、いろいろな国の人がお客さんに話を伝えようと、いろいろな工夫をしていて、とても勉強になりました。

学生フェアに参加して、たくさんの人と繋がることができました。大人の人や海外の人と繋がれる機会は滅多にないので、新しい世界を広げる良いきっかけになったと思います。もっと英語

を勉強して、たくさんの人と関わっていききたいと思います。

はじめて会った人で、お互いに何も知らない人と英語というたった一つのもので通じ合えるということに感動しました。このイベントは僕にとってとても楽しく、英語のことを含む新しいことをたくさん学べました。

大阪府立春日丘高等学校 3年生

Student Feedback about various presentations:

- それぞれのプレゼンは異文化に対する視点が面白かった
- The presentations were very interactive and full of important information about other countries.
- アメリカ人女子のプレゼンターはフレンドリーで面白かった。日本の文化が好きってってくれるのがとてもうれしかった
- 外国の人が日本の文化に興味を持ってくれることが分かって嬉しかった
- 日本がグローバル化を進めていくためには、このような地道なところから広げていくことが大切だと感じました
- 全体的によかったと感じました。なぜなら全ての発表において聞きがいがあり、新たな発表もありました。
- プレゼンターの物語は他とは違い感動するもので引き込まれました。様々な異文化を知れ、本当に良かった
- 日本に留学で日本語を学ぶ学生にとってそれほど頼りになることはないと思った
- “在日外国人”の言葉をよく聞くけど、あまり理解はできていなかったの、いい機会でした。
- The presenter was very charming and the presentation was also creative.
- 文化が違う事で幸いことや良い出来事が聞けた



01

Sunday, January 28, 2018 15:00-18:00

フィンランドの移民のインテグレーション制度について：
ピアサポートによる移民や難民の支援The Finnish Immigrant Integration System:
Support for Immigrants and Refugees with Peer SupportPresenter: 亀谷優子氏 (フィンランド難民協議会プロジェクト・マネジャー)
Yuko Kametani, Project Manager, Finnish Refugee Council

Place: 高槻市立総合市民交流センター Takatsuki Shiritsu Sogo Shimin Koryu Center

今回 SIETAR 関西支部 1 月例会での亀谷先生の発表を拝聴したが、フィンランドという国や国民性、その抱える問題や対策についての事実だけではなく、フィンランドという独立後 100 年ちょっとの国とそこに暮らす人々の、生き生きとした「お国柄」について触れることができたと感じる。これはその地で学んで暮らし、働いた経験をお持ちの先生ならではの視点で語られたからに違いない。また、フィンランド生まれではない「外国人」としての立場から、フィンランドの難民・移民問題やそのサポート体制について語れる方はかなり少数であることは想像に難くない。そういった意味で大変貴重な機会だったと感じる。

ロシアや隣の大国スウェーデンとの関係、またその歴史により、過酷な道をたどってきたフィンランド。フィンランドというと税金が高いイメージがあるが、実際給与の約 3 分の一が税金として納められているという。しかし教育や医療にきちんと還元されている点、そして何より税金の使い道がきちんと国民一人一人に開示されており、透明性があるので、税率が高くても国民が支持している、とのことだった。このあたり、日本が長年実践できないのはなぜなのかと耳が痛い。また、地理的・歴史的背景から難民・移民問題に取り組まざるを得ない現状という中で、国をあげて取り組んでいる支援策や、国籍に対する考え方（出生地制ではないが後に申請可能）、教育面（特に母国語教育）でのサポートは学ぶべき点が大いにある。個人的に大学職員として留学生の派遣・受け入れ業務に従事していることもあり、単に受け入れ側がサポートするのではなく、同じような立場の人によるサポート（ピアサポート）は、サポートを受ける側、サポートする側の双方に大きなメリットがあると感じた。継続的なピアサポートを実行するためには、ファシリテーター教育が重要という点も納得である。先進国の中でも難民受け入れ問題に大きく遅れを取っている（というかほぼ何もできていない）我が国と比べ、ここでもフィンランドに学ぶ点は大いにあると感じた。

難民・移民問題とその支援制度という重めのテーマの発表だったにも関わらず、ユーモア溢れる、かつ緩急つけた流れのある発表で、あっという間の濃い時間だった。これは先生のお人柄によるところも大きいと感じる。「子ども>女性>犬>男性」の力関係の話には大いに笑わせてもらったが、真の意味での女性の社会進出が進まない日本の現実や、働き方改革、少子化、難民受け入れ問題でも暗礁に乗り上げている我が国を振り返ると、フィンランド人の生き方に倣いたいと感じる点が多かったが、まずはこの目でフィンランドを見てみたい、という思いを強くしたひと時でもあった。亀谷先生、貴重なお話を有難うございました。

難波尚子 *Shoko NAMBA*

大阪学院大学 Osaka Gakuin University

異文化コミュニケーション学会課題別研究分科会

Special Interest Groups (SIGs)

SIG1 : コントラストカルチャーメソッド (CCM)

お問い合わせ/ドナ藤本
fujimotodonna@gmail.com

SIG2 : 感覚機能、感性を多角的に用いた学習法と異文化コミュニケーション能力育成法の統括的研究 (MuSIIC)

お問い合わせ/樋口容視子
yoshikohi@aol.com

SIG3 : Living within Diversity (LiDi)

お問い合わせ/富岡美知子、リサ・ロジャーズ
lidi.sietarjp@gmail.com

SIG4 : コークリエイティブダイアログ (CCD)

お問い合わせ/日下 啓
akira.kusaka@gmail.com
八代京子
kyoko.yashiro1@gmail.com

SIG1: Contrast Culture Method (CCM)

Contact: Donna Fujimoto
fujimotodonna@gmail.com

SIG2: Multi-sensory Approaches to Integral Intercultural Communication (MusIIC)

Contact: Yoshiko Higuchi
Yoshikohi@aol.com

SIG3: Living within Diversity (LiDi)

Contact: Michiko Tomioka or Lisa Rogers
lidi.sietarjp@gmail.com

SIG4: Co-Creative Dialogue (CCD)

Contact: Akira Kusaka
akira.kusaka@gmail.com
Kyoko Yashiro
kyoko.yashiro1@gmail.com



Introduction of SIG 1

第1インタレストグループ活動報告



The Business & Intercultural Negotiation Conference 2017

The Contrast Culture Method (CCM) SIG was invited to hold a short intercultural workshop at the jointly sponsored “Business and Intercultural Negotiation Conference 2017” held at Kansai University on July 1st and 2nd. CCM is an approach that attempts to raise awareness about cultural differences in situations that occur in everyday life. The key component is a roleplay where one player represents the audience while the other player is a trained actor who responds to the other player in ways that will highlight the cultural differences between them.

In this workshop the scenario was between two company team leaders who disagreed about the progress of the project they were working on. After the roleplay, both players were interviewed, and it became clear the two had widely differing views: concerning time, one expected a specific timeline to follow and the other was willing to let the process take its course. One worried about individual accountability and the other seemed to follow a more collective view of responsibility. One showed clear frustration and impatience at the seeming lack of progress, while the other expressed calm confidence in her colleagues being able to complete the project on time.

The audience members asked probing questions to the role players, and many of them admitted that they had experienced very similar situations themselves and could relate easily. The business people, teachers and students of business in the audience had positive responses both to the

session and to the Contrast Culture Method itself, which they had experienced for the first time.

The CCM members who presented the workshop included Tomomi Kumai (the calm role player), Elisabeth Fernandes (the frustrated role player), Donna Fujimoto, Daniel Lilley, and Margaret Kim. The group announced that the CCM SIG is open to anyone who is interested and, if so, to contact the Coordinator, Donna Fujimoto fujimotodonna@gmail.com.

Daniel Lilley

Osaka Gakuin University



Role players: Tomomi Kumai and Elisabeth Fernandes



2017 Banner Year for Contrast Culture Method SIG

The Contrast Culture Method (CCM) SIG was the first SIG for SIETAR Japan (1999), and it is an intercultural education method that was developed by Dr. Edward Stewart in the 1960s. The SIG continues to practice and share this work in Japan. The group makes a presentation every year at the SIETAR annual conference, and, in addition, conducts workshops when invited by other organizations, resulting in a couple of CCM-led sessions per year. However, 2017 turned out to be very different with nine CCM presentations altogether.

What was different this year was that the CCM group for the first time held a three-day workshop at the Nanzan Gakuen Research Center, Nagoya during Golden Week, May 5-7, 2017. The workshop was open to anyone who was interested in CCM, and the SIG was very pleased that 25 people attended. The schedule was organized to target a wide range of interests. The first day introduced CCM and involved the group in an actual workshop session. The second and third days were intended for people who were interested in being trained to be role players and facilitators. Many thanks to Daniel Lilley who helped with the organization and publicity for the workshop, and to Robert Croker for being the all-important liaison with the research center.

The SIG Coordinator, Donna Fujimoto, who organized and led the workshop, reported that all the participants were very active, creative, and amazing to work with. She said the key to successful CCM sessions is ‘collaboration’ and the ability to ‘reflect deeply,’ and “these people were very good at both of these. They were clearly experienced, were so eager to learn, and were fun to be with.” Donna pointed out that the time spent relaxing and socializing together is equally important for good CCM because it allows people to get to know one another, and this is crucial in building trust. If there is trust, it allows for honest opinions. She said rather than trying to avoid strong emotions during the sessions, it is something she encourages when they occur because these incidents are extremely good windows into what lies under the layers of our social selves. This can be challenging since we have no control over what will unfold, but it is worth allowing its expression because it provides fertile grounds for deeper exploration together. (Read about one emotional incident that occurred in the workshop as reported by Alan Simpson in a related article in this newsletter.)

Clearly the Golden Week workshop had an impact on the high number of CCM sessions in 2017. Not only did new

members join the group, but also previous members became enthused and wanted to continue to work together. We had two workshops in Laos in February, at the Business and Intercultural Negotiation symposium in July, at the Shizuoka JALT mini-conference in September, at the SIETAR Japan conference at Sophia University in October, for Peace as a Global Language in November, at an intercultural communication course at Osaka Gakuin University in November, and at JALT Oita in December. The group is already working on more sessions for next year. Anyone who is interested in joining the SIG is welcome.

Donna Fujimoto
Coordinator, CCM SIG



Watching a CCM role play



Some members of CCM workshop

I was a little surprised to see so many attendees at this three-day workshop, and even though we did friendly warm-up activities finding things in common, I was still a little intimidated. Some attendees were actresses, or very vocal, and seemed to have lots of intercultural knowledge. We learned about the roots of CCM, which are important to give justification and trust to the method, and also build respect for those who developed these methods.

The role play started with Joan and Daniel, and the scenario was that a foreign member of the community was being asked to “perform” at a local festival, and there was a misunderstanding or miscommunication of opinions. There were obvious frustrations in the role play, which were uncovered in the interviews. It was fascinating to hear the audience dig deeper into why certain things were said or done, but at the same time revealing deep connections. For example, I felt but couldn’t quite articulate why, there was an essence of discrimination. Was that a value that the role player tried to convey, or was it a reaction to my own resistance towards injustice and defending the underdog? However, I was also able to understand the cultural and societal reasoning for just such an attitude. I was just uncomfortable with it. Now I think back and see that good CCM role plays are able to reawaken emotional memories, fears, and tensions.

On the second evening, we tried to reduce the tension by going to a nice Italian restaurant. I remember eating delicious pizza and talking about privilege. I also felt and still do feel uncomfortable about how privilege gives some people a head start in life. It seems unjust, but as I’m learning, it may not be about trying to solve injustices, but by raising awareness and education of them, it helps to create more tolerant and sensitive societies.

On the next day, we practiced role playing the contrast and reference players, and interviewing, and although it was a little hard to get my head around, I realized that the reference player is not such a static reference but also a dynamic person, who has to react to the situation, and respond to how the actor/actress thinks that is true to the character. It’s not easy to place yourself in that situation, where you don’t really know what you’re doing, and you’re destined to not do a great job; but, it is so important for getting feedback from peers, supportive advice, and exploratory suggestions, in which we helped each other. The interviewing process, is such a crucial—the most crucial aspect—of the method because that’s when you can get the audience engaged,



Role play: Alan Simpson and Sachiko Nakagome

asking questions, which open the role players up, vulnerable, and willing to expose who they really are. There is a special technique to being able to ask the role players the “right questions,” supporting, probing their emotions, and seeing how those emotions are important. Emotions are the windows to the soul!

Finally, we were split into two groups, and we practiced some scenarios. It’s very difficult to find a scenario, which the audience can relate to. Who are the audience members? What are their interests? What are their cultural norms? Then how can the scenario have tension? Where is the interest? Will it fall flat because it’s easy for the audience to read? Is there enough meat in the role play for the audience to bite? We settled on a scenario in a community center, with technology replacing manual labor. One role player was from the city, young, and energetic, and wanting to automate the community center processes, and the other more aged, feeling that what makes the community center a communal experience was the personal interaction, which the machines would reduce.

Walking in to do the roleplay, my mind was in a flap; I didn’t know how to do it. I didn’t like the scenario, I thought it was boring, and someone told me to get really angry, and swear! What? Are you joking? I was even more at unease. My palms were sweating. I tried to think about that character, how he felt, how it was changing his life, robbing him of the things he held dear, his friendships. I really felt the emotion. I didn’t listen to the benefits of modernization, I just got angrier; I tried to make myself angrier. I had enough of all that pushy sales talk. I exploded, I swore, I threw things, and I stormed out!



Day two: Brainstorming a scenario

Outside the room, I was shaking. What had I done? It was just a cultural comparison role play, but it had turned into a roller coaster of emotions. To be honest, I don't even care so deeply about those issues, but in that role, it meant everything to me; I lived and breathed those emotions. I don't really remember the interviews too much. I still think it was too much, swearing; was it inappropriate for the audience? It wasn't particularly comfortable to do, but it was highly memorable. There was definitely contrast in culture, not national cultures, but generational ones, contrast in ideologies, contrast in behaviors.

In the reflections we shared, and now, I consider that there is so much potential from the CCM training method. And I would like to continue to experiment with different kinds of scenarios, different kinds of contexts, different training possibilities, from business video conferences, to marriage counseling! Most importantly, since this workshop, what I have learned is that CCM is only possible with other role players, who also believe in the merits of the methods, as they see how it can deeply affect and change people, and I have made great friends, through this process.

Alan Simpson

Miyazaki International College



CCM SIG members



Introduction of SIG 2

第2インタレストグループ活動報告

MusIIC ▶

1. MusIIC 研究会の趣旨と目的

Multisensory Approaches to Integral Intercultural Communication は、「感覚機能、感性を多元的に用いた学習法と異文化コミュニケーション能力育成法の統合的研究」を行うシータージャパンのSIGで、創立は2002年です。

これまで、既成の分野にとらわれず、人間の持つあらゆる感覚機能や感性を融合した異文化コミュニケーション研究への貢献を目指してきました。研究会、公開講座、リトリート、年次大会ワークショップなどでは、次のようなテーマを扱ってきました。

- 2002年 ムーブメントワーク／気功・太極拳／合気道
- 2003年 心と体／メビウス理論
- 2004年 身体感覚
- 2005年 EQ
- 2006年 ダイアログ
- 2007年 ドラマと語り
- 2008年 プレイバック・シアター
- 2009年 イマジネーション
- 2010年 感情・行動・言葉
- 2011年 メタファー
- 2012年 クリエイティビティ
- 2013年 インプロ
- 2014年 多様な視点
- 2015年 心を開く言葉
- 2016年 五感を使ったコミュニケーション
- 2017年 ドラマセラピーとナラティブ

代表：樋口容視子

メンバー：山本薫、八代京子、磯崎京子

2. 2017年度の研究會・ワークショップ・年次大會発表などの活動内容

- (1) 2017年4月6日(木) 10:30-17:30
研究会とランチ会(港区にて) Narrative について
- (2) 2017年7月6日(木) 11:00-17:30
研究会とランチ会(港区にて) Narrative について
- (3) 2017年7月20日(木)～8月14日(月)
尾上明代主催「ドラマセラピー 2017年夏の連続セッション in 東京・全5回」に参加(八代・樋口)
- (4) 2017年8月31日(木) 14:00-18:00
読書会 19:00 から夕食会(港区にてバナナくらぶと共催) 課題図書『人の心を動かす 使える質問』日小田正人・マツダミヒロ著
- (5) 2017年9月29日(金) 13:00-18:00
研究会とランチ会(港区にて) シーター年次大會ワークショップ打ち合わせ
- (6) 2017年10月7日(土) シーター年次大會ワークショップ MusIIC 開催(上智大学にて) テーマ: 「Playfulnessの系譜をさぐってードラマセラピーとナラティブを使って教育現場を豊かにする」
- (7) 2017年12月7日(土) 10:30-18:00
研究会とランチ会(港区にて) 忘年会
- (8) 2018年1月19日(金) 11:00-17:30
研究会とランチ会(港区にて) 新年会
- (9) 2018年3月19日(月) 11:30-18:00
研究会とランチ会(港区にて) 年次大會ワークショップのための打ち合わせ
- (10) 2018年4月15日(日) 10:30-18:00
MusIIC 公開ワークショップ/講師 京極朋彦氏(ダンサー・振り付け師・俳優)「ジブリッシュ語を使う自己表現と舞台発表」(新宿アイランド麗澤東京研究センターにて)
2017年1月に開催した公開ワークショップが好評だったので、京極さんを再びゲスト講師としてお招きして、さらにアップグレードされた「ジブリッシュ語」による演劇ワークショップです。

3. 2018年度の活動計画

2017年度に主に取り組んだのは、ナラティブ・アプローチとドラマセラピーです。これまで研究会をほぼ隔月に継続してきました。2018年度もこれらを通じて「こころとからだ」の関係性をさらに深く探究するきっかけをさぐります。本年度は、専門家から学ぶために外部の研究会などにもさらに積極的に出かけます。また、みなさまとそれらを分かち合うためのワークショップも充実させます。ドラマセラピー/サイコドラマの講師を招いて、新たなMusIIC主催公開ワークショップを企画中です。

言葉・感情・体・行動の相互関連の重要性に注目した研究会を行ってきた背景にあるのは、人が本来持つ能力を十分に発揮するための言葉とからだの使い方の研究などを通じて、世の中を生き生きとした、多様性に溢れたものにする知恵と技術の研鑽を行いたいという強い思いです。それらをコミュニケーション研修や教育の仕事に生かし、将来的には、それぞれが胸に抱く平和の実現になんらかの形で寄与できることを願っています。

シーター年次大會には、研究会の成果を取り入れて毎年ワークショップを行っています。ここでは、限られた時間であっても、できるだけ実践的でインタラクティブなワークを楽しみおこない、その根拠となる理論や考え方をお伝えします。意図と実践の関係を明らかにし、参考書・文献レビューも必要に応じて準備します。

MusIICの活動にご興味をお持ちの方はご連絡ください。
yoshikohi@gmail.com



2018.03.19



Introduction of SIG 3

第3 インタレストグループ活動報告



SIETAR SIG LiDi/SIETAR関西主催 フィールドワーク報告

2017年3月31日、SIETAR SIG LiDi/SIETAR 関西主催フィールドワークが実施された。このフィールドワークは、大阪市生野区にある「コリアンタウン」と言われる地区を中心に、多民族共生の現状を体験するというものであった。

当日は、JR 鶴橋駅（大阪市）に集合、その後鶴橋駅周辺を徒歩で見学し、多民族共生人権教育センター（NPO 法人）へ移動し、文公輝事務局次長から説明を受けた。そこで、鶴橋の地理的状況からコリアンタウンが形成されるまで、また戦前・戦後における厳しい状況や現状、さらにヘイトクライムやヘイトスピーチに直面す

る日常について詳細な情報提供が行われた。

その後は鶴橋駅周辺からより広い意味でのコリアンタウンへ足を延ばし、そこに見る地理・歴史・社会・経済・文化を包括した地域生活を実際に見聞すると同時に、多民族共生の理想と現状、そこに生きる人々の息遣いを肌で感じる非常に密度の濃いフィールドワークとなった。

このフィールドワークには、LiDiの富岡美知子代表、多民族共生人権教育センターの文公輝事務局次長には、多大なる時間を割いて頂き、多くの示唆を頂く貴重な時間となった。この場を借りて、改めて感謝の意を表したい。

（文責：毛利雅子）



Introduction of SIG 4

第4 インタレストグループ活動報告



年次大会でのワークショップ

2017年で誕生から丸4年を迎えた CCD (Co-Creative Dialogue) 活動の目指すところは、参加者各自が、対話を通して気づきを得ることである。具体的には、まず、自らの強い想い（ビジョン）をメタファーを用いて絵に描き、その絵にまつわる物語を作る。次に、その絵を元に聴き手に物語を語り、聴き手と共に対話を繰り返すことで気づきを得る、というものだ。2016年の名古屋での年次大会では、20人を超す大学生を中心とする若い人を相手にワークショップを開催し、大きな反響を得た。そして、2017年の年次大会でも同様のワークショップを開催することとなり、参加者数40人超（学生が多数を占めた）となる盛会であった。今回は殊に多くの学生の参加が見込まれたので、ビジョンをもっと分かり易く、「自分の将来における最も楽しい・嬉しい・幸せな時・場所」とした。その結果、参加コメントも高評価が多く、大きな成功を収めることができた。自らのビジョンを語り、対話を通して多くの気づきを得ることができたという、参加者から寄せられたコメントを以下に紹介してみたい。

1 自分の幸せなビジョンを語るということがこんなにも気持ちがいいことだということに気づき、とても有意義だった。リテリングするということで聞く姿勢も重要になってくるので、話し手も話しやすかったと思う

- 2 楽しいこと➡将来の自分➡夢とつながり、そこから今の自分に足りないものを観ることができた。楽しい話は伝播する。楽しいことの共有の大切さを知った
- 3 ビジョンはきっと目標になると気づけた
- 4 自分では気づかないことをリテリングにより気付かされた
- 5 自分の幸せの大きさに気付いた。10分では語り足りないほど、自分の想像する幸せが大きいことに気付いた
- 6 話すことで自信がついた
- 7 絵を描き、話し合うということを通じて幸せになることができるなどとは想像していなかった。素晴らしい機会を与えて頂き感謝したい
- 8 自分は笑顔で話しているつもりはなかったが、聴き手から“すごく楽しそうだったよ”と笑顔で言われ、これが自分のほんとにやりたいことなんだな、と気づくことができた
- 9 他の人を通して自分の内面を知ることができ、とても面白かった
- 10 自分の将来のことについて考えるのは不安や焦りが混じって嫌になるときがあるが、絵にする、批判されないといったことでとてもポジティブに考えることができ、ハッピーな気持ちになれた
- 11 自分で幸せなことを話すのはとても楽しいことだなと思った

12 将来なりたい自分からそこに至るまでに必要なもの、今の自分に足りないものが見えてきた。また、それを他の人と共有することにより、自分では気づけなかったことも見えてきた

これらのコメントは、Co-Creative Dialogue の秘める根源的な力、つまり、ディベートでもディスカッションでもなく、批判をしない、相手の言うことを受け止める、というダイアログによるコミュニケーションの持つ力を示しているようだ。そして、そのダイアログを通じて得られる気付きが、どれほど当事者に希望を与え、未来への道筋を照らす明るいトーチとなるかを教えてくれている。

更に、参加者の一人（青山学院大学国際政治経済学部国際政治学科 4年 宮崎怜さん）から寄せられた次のコメントが特に興味深いものであった。

私が参加したグループでは皆、カラフルなクレヨンで思い思いに絵を描き上げていました。実際に自分がこれからチャレンジしていきたい領域の現場の写実的な様子から、一面が光に囲まれた幻想的な絵、果ては将来の居住プランの絵まで、本当にさまざまでした。後から振り返るとみなさんの絵が何を示していたのか、このように言葉にして表現することができるのですが、初めてみなさんの絵を見た瞬間は疑問符がたくさん浮かんでいたのを覚えています。しかし話を聞いていくうちに、その人の背景にあった考え方や挑戦してみたいことが目に浮かぶようになってきて、絵の説明が終わる頃にはその人に対してすっかり親近感を抱くようになったことを印象的に覚えています。また、全く別の内容の絵を描いているのにも関わらず、実は背景では自分と同じような悩みを抱えていたのか、と共感を覚える場面もありました。それと同時に、同じ悩み事を持っていてもそれを解決するためのビジョンは無限にあるということにも気づかされました。私のバジルのような 300 円で叶えられるビジョンもあれば、広大な土地を持って悠々自適に暮らすといったビジョンまで、同じ「心に余裕を持ちたい」という目標でも、それを達成する方法は無限に広がっています。無意識に自分のなかで制約を設けずに、300 円の夢からプライスレスな夢まで、幅広く描けるようになると人生面白いだろうな、と思いました。私は、来る社会人生活のなかでも心に余裕を持つためにベランダで育ててみたいと考えている、バジルの鉢植えの絵を描きました。

実は、今回のアクティビティを 2016 年の 4 月（約 1 年半弱前）に、ゼミで一度行ったことがありました。そしてそのときも何か植物を育てている絵を描いていたのですが、



今回描いたものと見比べてみると、より葉っぱが「大きく」なっているだけでなく、バジルに限定されたことでより「現実味が増した」絵になっていたことに気が付きました。稚拙な絵ではありますが、この 1 年半の間で、少しずつ、着実に「大人」になりつつあることを思わぬ形で感じることもなりました。またぜひ参加してみたいと思えるアクティビティでした（14 ページ参照）。

メタファーで描いた植物そのものが成長していること、しかもより具体的になっていることに初めて気づいた本人だけでなく、我々ファシリテーターにとっても、M 君からのコメントは大きな意味を持つものであった。

9 月の年次大会でのワークショップを成功裏に終えた我々は、その後、11 月に年次大会ワークショップの反省会を兼ねて新手法の勉強会を開催した。昨年に引き続き、ワークショップ参加者からは高評価が多かったことを踏まえ、また、CCD というダイアログのポテンシャルを更に開発すべく、今後も同様のワークショップを続けようということとなった。また、メタファーを使った描画に加え、連想描画という新たな手法を習得すべく、マインドマッピングの手法を用いてメンバーで描画の練習を行った結果、メタファーだけでなく、連想による描画も気づきを促すのに極めて効果的である、との結論を得た。

2018 年は国際大会の年。CCD も新しい手法を用いて実りあるワークショップを実施したいと意気込んでいる。

日下啓 Akira Kusaka
コンサルタント



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Member of Academic Committee:
Shizu Yamamoto Tokai University (2015.4.1- appointed by the President upon approval of the Steering Committee)
Takashi Kosaka Kanda University of International Studies (2015.4.1- appointed by the President upon approval of the Steering Committee)

Internet Directors:
Yoshiko Higuchi, Reitaku University (2003.4.1- appointed by the President upon approval of the Steering Committee)

Newsletter Co-Directors:
Manami Tanaka, Tokyo Future University (2003.4.1- appointed by the President upon approval of the Steering Committee)
Farrah Hasnain, JET Programme (2017.4.1- appointed by the President upon approval of the Steering Committee)

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Kyoko Yashiro, Reitaku University, Professor Emeritus (2003.6.28- appointed by the President upon approval of the Steering Committee)
Shoko Araki, Obirin University (2016.4.1- appointed by the President upon approval of the Steering Committee)

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 スティーブン・M・ライアン 山陽学園大学 (2018.4.1. ~ 2020.3.31)

紀要編集委員/
 リチャード・エパノフ 青山学院大学 (2016.4.1 ~ 会長より任命、運営委員会で承認)
 小池浩子 信州大学 (2016.4.1 ~ 会長より任命、運営委員会で承認)

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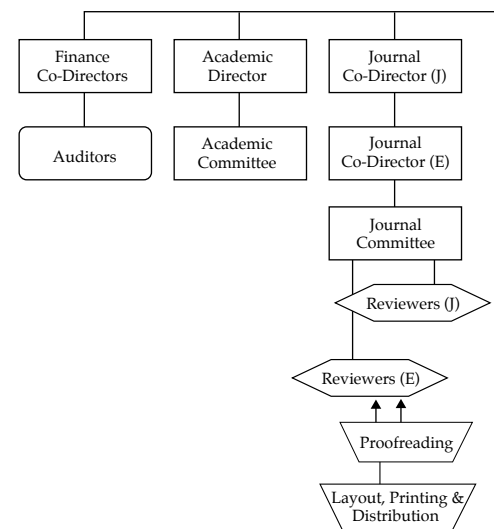
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学術委員/山本志都 東海大学 (2015.4.1 ~ 会長より任命、運営委員会で承認)
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 樋口容視子、麗澤大学 (2003.4.1 ~ 会長より任命、運営委員会で承認)

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 荒木晶子 桜美林大学 (2016年4月1日 ~ 会長より任命、運営委員会で承認)



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 Program: **Lisa Rogers** (Doshisha Women's University)
Miho Yoshioka (Momoyama Gakuin University)
 Publicity: **Naoka Maemura**
 (Kobe City University of Foreign Studies)
 Finance: **Miho Yoshioka** (Momoyama Gakuin University)
 Webpage: **Naoko Oka**
 (Kuno Intercultural Business Consulting Office)
 Internal Communication:
Lisa Rogers (Doshisha Women's University)
Miho Yoshioka (Momoyama Gakuin University)
 Auditor: **Mayumi Kubota** (Kansai University)

関西支部運営委員 (2018年度)

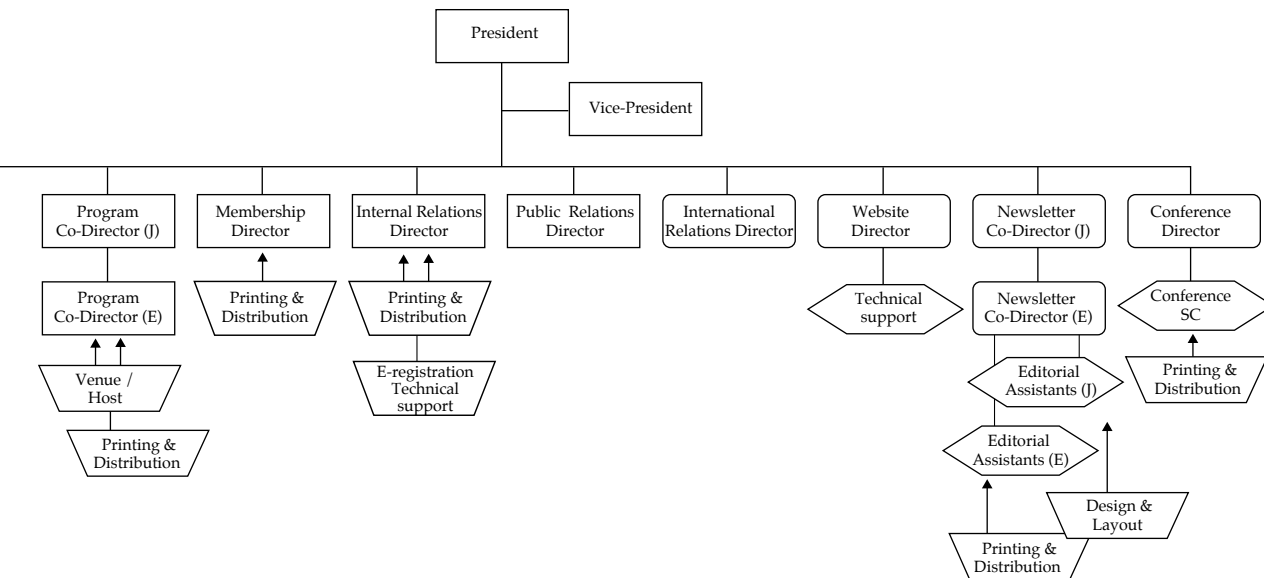
支 部 長 / 藤本ドナ (大阪女学院大学)
 渉 外 / 藤本ドナ (大阪女学院大学)
 プログラム / リサ・ロジャーズ (同志社女子大学)
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 広 報 / 前村奈央佳 (神戸市外国語大学)
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Jon Dujmovich (Keio University)
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Cheryl DiCello (Sugiyama Jogakuen University)
Megumi Yoshieda (Nagoya University of Foreign Studies)
 Finance of Treasurer:
Megumi Yoshieda (Nagoya University of Foreign Studies)
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 企 画 / ケビン・オットソン (南山大学)
 シェリル・ディチェロ (相山学園大学)
 吉枝 恵 (名古屋外国語大学)
 会 計 / 吉枝 恵 (名古屋外国語大学)
 広 報 / ファラ・ハスナイン (JET Programme)



Message from the Editors

ニュースレター編集委員長から

Dear Readers,

We hope you enjoy our annual newsletter. This year, our issue is filled with content related to identity issues and acceptance in society, which are two topics that I deeply care about. I recently joined SIETAR in the fall of 2017, and my first SIETAR event was the annual conference this past October. The conference truly reflected our organization's advocacy for diversity in the world. We had a diverse array of topics, and even a wide range of ages among the attendees, from little toddlers cheering on Dr. Helms to seasoned professionals guiding the student volunteers. It was truly refreshing.

I was also in awe of how much insight was put into each of these articles. As I read through the English and Japanese articles, I noticed that we were not only reflecting on the presenters, but also on our own selves. Topics such as diversity can really be challenging approach at times because of how much it intersects with our own lives, no matter who we are. However, our members have proved that tackling these issues head-on can truly inspire us to create change with this knowledge. We can use our research to simultaneously observe and act on the content we come across through our events and publications. I am honored to play a few roles in SIETAR now, including being the English newsletter editor, public relations chair for SIETAR Chubu Chapter, and as the website designer and excursions coordinator for our upcoming SIETAR Japan World Congress.

I hope you all will enjoy this edition of the newsletter as much as I did, and if you ever see me at any of the SIETAR events, feel free to say hi! I'd love to get to know everyone.

Farrah Hasnain

SIETAR Japan Newsletter Co-Director
English Language Editor

今年は桜の開花が例年より早く、入学式の前に桜が散ってしまいましたが、会員の皆様は花見は楽しめたでしょうか。桜の花を見ると、新しい始まりを感じますね。

ニュースレター委員長として2年目となり、今年は何とか6月に発行できました。原稿執筆にご協力いただいた皆様、本当にありがとうございました。多くの会員の活動を報告できたと思っています。ニュースレターに記事がありますが、今年は中部支部ができ、学会の活動も広がっています。また、2018年の大会は国際大会となります。多くの海外の会員の発表もあり、多くの参加者が日本を訪問します。久しぶりの国際大会が成功するように皆様の協力をお願いします。

ニュースレターに記事を書いてほしい方やご意見がありましたら、お知らせください。このニュースレターが会員の皆様の交流や情報交換の場となり、会員の活発なコミュニケーションの手助けとなるようにと願っています。

田中真奈美 ***Manami TANAKA***

ニュースレター委員長 (日本語担当)



The Spring 2018 Newsletter Editorial Team included:

Manami Tanaka (Co-Director, Japanese Language Editor)

Farrah Hasnain (Co-Director, English Language Editor)

Yayoi Yoshizawa (Graphic Design)

Kokusai Bunken (International Academic Printing & Distribution)

THANK YOU Contributors

We would like to thank the following SIETAR Japan members and friends for their cooperation.

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出口真紀子 Makiko Deguchi
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Farrah Hasnain
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宮崎 怜 Satoshi Miyazaki
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Michiko Tomioka
Daniel Lilley
難波尚子 Shoko Namba
Alan Simpson
毛利雅子
日下啓 Akira Kusaka
田中真奈美 Manami Tanaka

NEWSLETTER Guidelines for Submission

記事募集のお知らせ



ニュースレターでは年次大会をはじめ、東京、関西等で行われる研究会、セミナーなどの感想報告を書いて下さる方を広く募集しております。長さは記事によって多少異なりますが、日本語の場合は平均 1500 字程度です。各支部の催しに参加され感想を書いてみたいと思われた方はぜひ編集委員にご連絡ください。デジタル写真なども撮られた場合はぜひお送りください。ニュースレターは年 1 回発行で、締め切りは 3 月 1 日となっています。皆様からの御連絡をお待ちしています。

田中真奈美 (Manami TANAKA) 日本語担当編集委員
e-mail: tanaka-manami@tokyomirai.ac.jp

The Editing team welcomes reports from members about programs in SIETAR Japan and its Chapters. We may also solicit related articles from members and non-members at any time.

If you would like to contribute, please note the following guidelines:

Length: Submissions of any length will be considered but may be subject to editing. Average word length for reviews is 700 words for English, and 1500 for Japanese.

Language: English or Japanese, or both (encouraged).

Digital photographs: These may be included with the article or submitted independently.

Publications & references: If attached to the report, please use APA format.

Deadline: March 1

Please note the deadline. However, we welcome submissions throughout the year.

Farrah Hasnain (ファラ・ハスナイン) English Language Editor
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異文化コミュニケーション学会 SIETAR JAPAN

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