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## International Project Pilot Study

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### Abstract

The paper presents the results of an empirical study which examines the effectiveness of the study/work abroad programs offered by NUCB against the background of a growing awareness of internationalisation and globalization in the world. Nowadays internationalisation and globalization have become necessities not only for the economy of a state, but also for education as well. Many universities around the world have moved towards forming alliances and seeking accreditations in an effort to demonstrate their openness towards globalization. While this may be an effective way of asserting the quality assurance of their education, these universities should also be prepared to face the challenges imposed by such alliances. NUCB is actively involved in the process of internationalisation, by entering partnerships with other business schools in the world and by nurturing what is termed frontier spirit among its students, encouraging them to participate in a number of international programs.

The current project examines the phenomenon of internationalisation in higher education, and will unfold over a period of 4 years (2009-2012). Our main objective is to find to what extent international programs, such as the ones offered by NUCB, contribute to the positive development of our students' knowledge in general and perception of the world outside Japan in particular. More specifically, we attempt to gauge the growth of our students along the lines indicated by the Japanese Ministry of Education, Culture, Sports and Technology (MEXT), which stresses that the role of international education is "developing capabilities to live in harmony with people of different cultures and customs" while being inspired "to be proud of and feel love of Japanese history, culture and tradition" (Mombusho 2007, 2008). Moreover, by comparing the data obtained from the students involved in these programs, we intend to identify the program or programs that best aid the students' growth as international people.

The present paper consists of two main parts: a review of the literature regarding internationalisation both in general and specifically in Japan, with a special focus on internationalisation in education, and the results of the first stage of our empirical study of the internationalising effect of one of the programs offered by our university, namely the Gap Year (one semester abroad) Program.

### 1. Literature review

#### 1.1. What is *kokusaika*?

In the Japanese lexicon, *kokusaika* is a relatively new concept, which has been widely circulated since 1981, and has the generally accepted meaning of "becoming or making international" (Lincicome 2009). Ironically, in education, and especially higher education, internationalisation started in an effort to keep the great powers at bay by strengthening the country. Walker points out that the internationalisation of Japanese

education was prompted by a “desire to learn from the foreigner, without betraying traditional Japanese values” (Walker 2005:180). According to Yoshimoto, *kokusaika* is a vague concept, which, beyond the pretense of opening up to the world, is just nationalism in disguise, being “yet another model of the world with Japan at the center” (1989:22). As the term is hardly graspable in practice, and as its meaning and application controversial, it has been criticized as “another noun which represents Japan’s untranslatable world view” (Horvat 2000). Instead, Horvat suggests “cosmopolitan” as a more appropriate equivalent for the Japanese term. Other authors suggest yet another new term, “internationalised person”, which stresses the end product of the process of internationalisation, situating the person at the receiving end of the process rather than as actively participating in it (Kato 1992; Sugiyama 1992). Moreover, becoming “internationalised” has often been associated with “learning English”, an aim towards which all students spend long hours cramming for entrance examinations. By doing so, the Japanese are expected to assimilate the Anglo-Saxon views of the world (Nakamura 1989). Subsequently, this would enable the Japanese to identify themselves with Westerners and view themselves not as Asians, but as a different, superior race while other Asian peoples would be perceived as inferior (Oishi 1990; Tsuda 1990). This gives way to a new kind of nationalism, based on Japan’s linguistic “internationalisation” (or rather Anglicization).

## 1.2. Internationalism vs. nationalism

Given the fact that internationalism is essentially about transcending one’s national boundaries, should it exclude patriotism? The answer is negative. Internationalism reflects positive feelings for other nations and their people (Kosterman and Feshbach 1989) and does not exclude one’s love for one’s country. What is then the difference between patriotism and nationalism? Nationalism is an exaggerated patriotism, which denotes one’s attitude of superiority of one’s own country, culture etc. going as far as denying or denigrating the values of or subjugating the others (Balabanis et al, 2001:160). Although nationalism and patriotism overlap in their connotation of “love of one’s country”, there is a different nuance between the two in the sense that while nationalism encompasses ideas of superiority and dominance of one’s nation, patriotism does not necessarily suppose the presence of hostility towards other nations. Moreover, internationalism is not merely the opposite of nationalism, because it presupposes a feeling of empathy and concern for the welfare of other nations (ibid 160).

What is the difference between internationalisation and globalization? While globalization is a process which unfolds with a momentum of its own, internationalisation is rather a program requiring people to act as agents of change (Aspinall 2000). Baylis and Smith’s explanation is demystifying:

Internationalisation refers to a process of *intensifying connections between national domains* ... Global phenomena can extend across the world at the same time and can move between places in no time; they are in this sense *supraterritorial*. While the patterns of ‘international’ interdependence are strongly influenced by national-state divisions, the lines of ‘global’ interconnections often have little correspondence to territorial boundaries. International and global relations can coexist, of course, and indeed the contemporary world is at the same time both internationalized and globalizing (1997:15, italics in original).

Thus, whereas internationalisation is, as the name itself suggests, concerned with relationships across national borders, globalization transcends these borders and is a process which unfolds on a larger scale than internationalisation. Moreover, according to Knight (1997) internationalisation of higher education is meant to counterbalance the all-sweeping influence of globalization; it is “one of the ways a country responds to the impact of globalization yet, at the same time, respects the individuality of the nation”

(p.6). For Ebuchi internationalisation is a process of social and cultural transformation, which involves the strengthening of interdependency.

Despite their wide circulation, the concepts of internationalism and internationalisation have been very little understood and only superficially touched upon in Japanese education. The first successful attempt in opening up to the foreign world dates to the Meiji Era, when Japan began to emulate the West by radically transforming its culture and lifestyle. At that time, internationalisation in education came as a natural continuation of the national trend of modernization, on the heels of the need to transform Japan into a prosperous nation with a strong army (*fukoku kyouhei*) (Lincicome, 2009). The Meiji emperor, in 1868, stressed the importance of internationalisation in education by promoting studying abroad, towards the aim of “strengthening the foundations of imperial rule” (Hunter 1989:192). Internationalisation was also synonymous with modernization, westernization and liberalization (Gerbert 1993). The concept was associated with the expression “out of Asia, into Europe” (“*Datsu-A, Nyu-O*”) (Casey 2000). However, while eagerly embraced in the beginning, internationalisation became more of a nuisance for political powers who saw traditional values like obedience and faithfulness to the emperor quickly disintegrate. However, as Japan gained prominence in the international community, she saw herself compelled to play a more active part in the worldwide trend of internationalisation and globalization (Hunter 1989).

### 1.3. Internationalisation in education

According to Jane Knight (1999), internationalisation is “the process of integrating an international/intercultural dimension into the teaching, research and service functions of the institution” . Education is instrumental in nurturing internationally-minded specialists fluent in several languages, individuals who can adapt easily to the volatile conditions of the contemporary interrelated world. In higher education internationalisation represents the awareness of interactions between cultures, with teaching, research and service functions aiming towards the goal of achieving intercultural understanding (Yang 2002). Here, the term implies human exchange (teachers, students), the exchange and accreditation of programs, courses and degrees, joint participation in research projects and international conferences (Huang 2003).

From the 1980s, the Japanese Ministry of Education has stressed its official position vis à vis internationalisation. In 1987, The National Council of Educational Reform underscored the importance of, on the one hand, “developing capabilities to live in harmony with people of different cultures and customs” while, on the other hand being inspired “to be proud of and feel love of Japanese history, culture and tradition” (Mombusho 2007, 2008). Together these have the goal of “awakening as a Japanese and the rearing of *kokusaijin*” (Ishii et al, 1996, p. 237). Two questions arise: what is a *kokusaijin* and what makes a *kokusaijin*?

### 1.4. Internationalisation and the nurturing of *kokusaijin*

The Japanese Language Dictionary (*Kokugo Jiten*) defines the term *kokusaijin* as: “1. A famous person who is active on the international stage; 2. an educated person who possesses foreign language skills and who is effective on the international stage” (our translation). “Cosmopolitan”, “internationally-minded person” or “world citizen” are English translation equivalents. However, although *kokusaijin* and “internationally-minded person” would be expected to reflect the same reality, their significance is strongly anchored in their respective cultures. Yoneoka (2000) found that the concept of *kokusaijin* denotes different realities for Japanese students and foreign students (American, German and Indian). Whereas for Japanese students an internationally-minded or cosmopolitan person is somebody who possesses the knowledge and experience of the foreign culture and language, for the other students the concept is more likely to be linked

to affective attributes, such as tolerance and lack of prejudice (Yoneoka, 2000b). Returning to the vision of the Ministry of Education of internationalisation one can notice that this image reflects more or less accurately the gap between nationalism (“awakening as a Japanese”) and internationalism (“the rearing of *kokusaijin*”). As shown by Lincicome (2009), although in recent years steps have been taken towards internationalisation in education, these have been rather superficial, while the essence remains mostly focused on the reiteration of the students’ attachment to their country, its culture and system of values.

While criticized as being a marketing strategy to attract more students, or to keep them from enrolling in universities overseas (Walker 2005:168), the travel/study abroad programs adopted by universities have been instrumental in contributing to the growth of internationally-minded students. Such programs accord with the Ministry of Education call to nurture abilities, such as language skills and a higher level of knowledge, while stressing the importance of one’s national identity. While some authors saw a potential for improving the quality of university education (Kida 1981), others have warned that these programs are an excuse for raising awareness of the uniqueness of Japanese culture and thereby purposefully cultivating cultural differences. Other initiatives include the development of the education curricula to include more courses taught in English, student exchange programs, and the famous initiatives for attracting foreign students proposed in the 1980s by the Ad Hoc Education Council headed by the then PM Nakasone (the so-called 100,000 Foreign Students Plan), and more recently, in 2008, by the Ministry of Education (the 300,000 Foreign Students Plan”).

## 2. The Pilot Project

PROGRAM	GAP YEAR (SEMESTER ABROAD)	INT’L VOLUNTEER	FRONTIER SPIRIT (SEMESTER ABROAD)	DIS (SEMESTER ABROAD)	STUDENT EXCHANGE
Countries	Europe	Europe, etc.	UK, China	Canada	Hong Kong, France
Period	Late Apr. – Early Jul.	Aug. and Sept.	1. Mid Apr. to end of Jul. 2. Mid Sept. to end of Dec.	2 <sup>nd</sup> semester of the 2 <sup>nd</sup> year	HK – Sept to Apr Rouen – Sept to Jun
Duration	11 wks	2 to 3 wks	16 wks	12 wks	10 months
Members	12	48	UK Spring – 11 UK Fall – 7 Beijing Fall: 2	30	HK -3 Rouen - 2

Table 1. The international programs offered at NUCB in 2009. Source: NUCB Student Exchange Desk.

In the first stage of our research, we conducted two sets of surveys among the students of our faculty who participated in one of the international projects offered by NUCB: the Gap Year, Frontier Spirit, International Volunteer, Department of International Studies (DIS) Program and Student Exchange. As can be seen from the above table, the students spent a number of weeks abroad, traveling or studying. Of these programs, three were study abroad programs (Frontier Spirit, DIS and Student Exchange), while the other two were travel oriented (Gap Year) or dedicated to volunteer work (International Volunteer). Of the study abroad programs, two were entirely English oriented (Frontier Spirit and DIS) while the students who participated in the student exchange programs were engaged in studying business disciplines.

The questions in the first section were organized around three themes

- a. self-awareness
- b. awareness of own country
- c. international awareness

The second section contained questions referring to the students' general knowledge of domestic and international affairs. We conducted the same survey twice – once before their departure and a second time after their return.

The results of the questionnaires were expected to reflect not only a shift in our students' general awareness, a change in their attitude towards foreign cultures and people, but also a change in the students' perception of themselves and their involvement in an interdependent world.

## 2.1. Preliminary Results.

We conducted a trial analysis of the results obtained from the Gap Year program. The program was started in 2005 and it is restricted to freshmen majoring in English or commerce. Initially a large program, with 36 students enrolled in 2005, it has been affected by the economic recession, with members decreasing to 12 in 2009 and 13 in 2010. Also, a more rigorous selection of the participants based on their English communication skills has contributed to a drastic reduction in their numbers. The program consists of traveling for 11 weeks around Western European countries. The students can obtain a maximum of 10 credits and must submit a report after their return.

### 2.1.1. The knowledge section.

This section contained questions testing the students' general knowledge regarding domestic and international culture, history, geography, socio-political and economic affairs. The questions were compiled from existing knowledge tests available in print and on the internet.

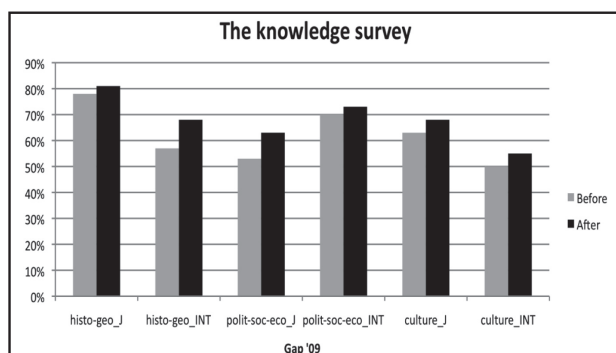


Chart 1. The knowledge section.

As can be seen in Chart 1, the students demonstrated a lack of knowledge of international history, geography and culture, with only 50% correct responses to the related questions. Their general knowledge (e.g. the country hosting the Nobel prize, Shakespeare's most representative literary works, etc.) is rather poor. On the other hand, they seemed to have a more solid knowledge of Japanese history and geography (78% of the respondents gave correct answers before and 81% after). However, the students' responses showed that they were not familiar with their country's socio-political and economic situation (53% before and 63% after) as well as a lack of cultural knowledge (63% before and 68% after for Japanese culture

and 50% before and 55% after for international culture respectively). Regarding their progress upon their return from Europe, no significant improvement could be noticed in their level of knowledge, which can be justified by the non-academic nature of the Gap Year program. The only notable increase can be observed at the level of knowledge of foreign history and geography, which increased by 11%, from 57% before departure to 68% after return. This improvement is a possible result of the students' need to orient themselves during their travels around various European countries.

Within the knowledge component, we also examined the progress of the students' English listening and reading proficiency, which can be measured by their scores in the TOEIC test, administered before their departure, in April, and in January, after their return. As can be seen in the chart below, from its inception the Gap Year program has contributed greatly to raising the students' level of English skills.<sup>1</sup>

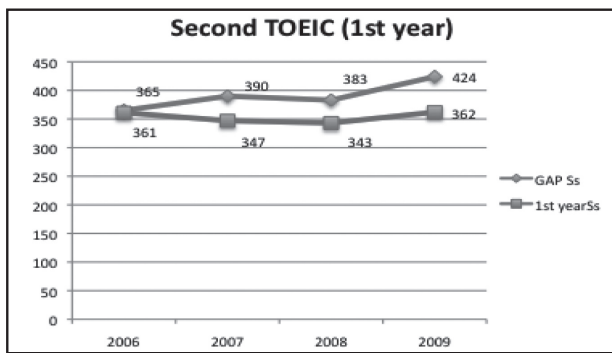


Chart 2. The average scores in the second TOEIC test (First year students)

Chart 2 compares the average scores in the second TOEIC test obtained by all first year students with those obtained by the Gap students in the period from 2006 to 2009.<sup>2</sup> As can be seen, while the yearly averages in the second TOEIC test show no major increase, the scores obtained by the Gap students in the second TOEIC test (after their return) situate them above the average and indicate a relatively steady growth.

By examining the scores obtained by Gap Year students before and after their program between 2005 and

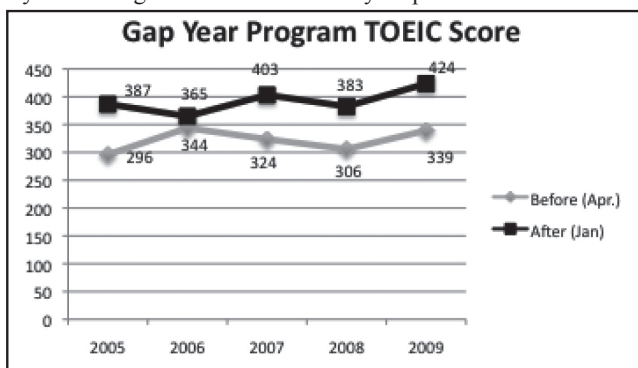


Chart 3. The TOEIC score average for the Gap students (English majors) Before and After

1 For consistency, we analyzed the TOEIC scores of English majors only, since the examination is not compulsory for the other non-English majors.

2 The second TOEIC test is held in June for non-Gap students and in January for Gap and other students participating in semester-abroad international programs.

2009 (Chart 3), one can observe that, with the exception of the year 2006, the students improved their TOEIC score by at least 75 points on average.

### 2.1.2. The awareness section.

This section has three components, reflected in the nature of the questions: self-awareness, national awareness and international awareness.

#### a. Self-awareness

Three questions were selected for the present analysis. They refer to the way in which the students perceive themselves as individuals and as members of a group.

As shown in the chart below, the question “Are you shy around strangers?” elicited more positive responses after the students’ return from abroad. Thus, more people considered themselves moderately shy after return. At the same time, the number of those who chose “Don’t know” decreased. The responses reflect the fact that the students came to know themselves better after their international experience.

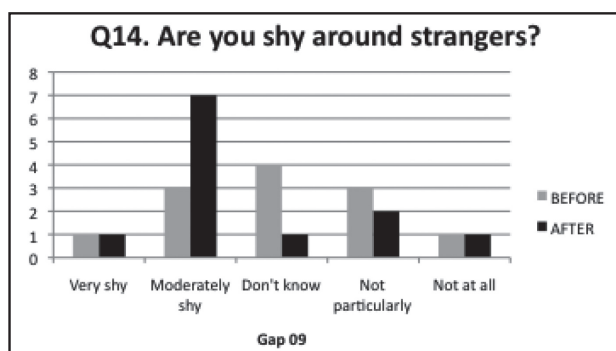


Chart 4. The students’ responses to Question 14. “Are you shy around strangers?”

Regarding Question 20, which refers to expressing opinions in a group discussion, slightly more returnees appeared willing to give their opinion whereas others preferred to avoid being too assertive.



Chart 5. The responses to Question 20, “How do you behave in a group discussion?”

In this section, a slightly positive tendency towards assertiveness and openness could be seen. This may suggest a less immature attitude towards oneself and others, perhaps the result of their contact with

other people and cultures.

b. National awareness.

In this component we tested the students’ perception of their country, and the results obtained reflect a positive change in the students’ image of their own country, society and culture. The majority of answers reflect an increased appreciation of Japanese lifestyle and values after the students’ return from abroad.

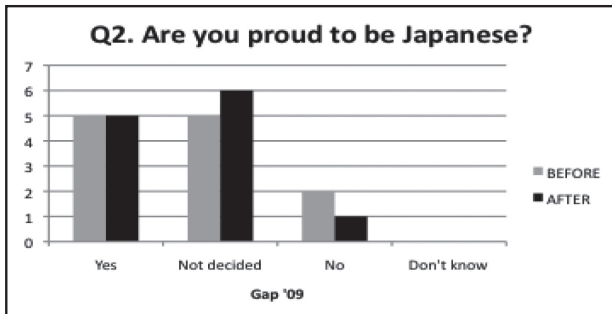


Chart 6. The responses to Question 2. “Are you proud to be Japanese?”

The results in Chart 6 show no significant change in the students’ feelings towards their own country. The negative responses decreased after return, while more students selected “not decided”.

The following question was “Do you consider Japan an Asian country?” Most of the students answered affirmatively both before and after, but a small number of returnees gave negative answers. This may hint to the Japanese sense of belonging to the Western world (Nakamura 1989), which was discussed in the literature review.

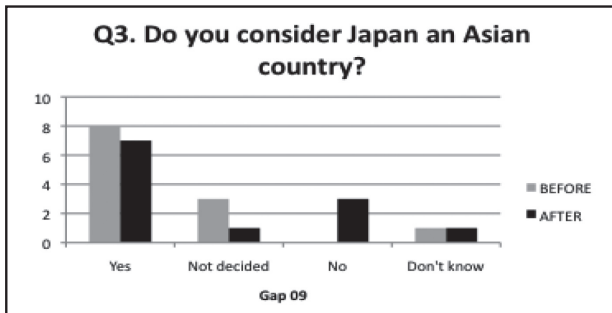


Chart 7. The responses to Question 3 “Do you consider Japan an Asian country?”



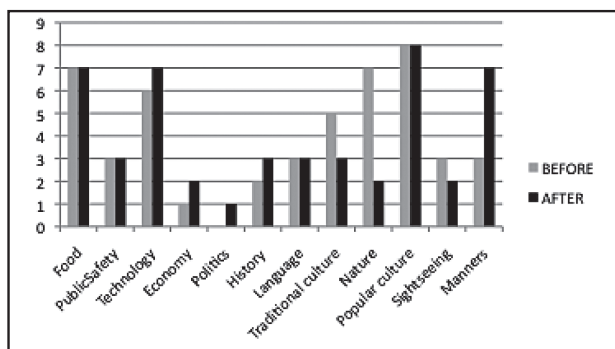


Chart 8. The responses to Question 5, “Choose the things which make you proud to be Japanese.”

Food, technology, and popular culture ranked highly in our students responses about things that makes them proud to be Japanese. Very little significant changes can be noted here, except for a slight increase in their appreciation of technology, a decrease in the appreciation of their country’s nature and a rise in their appreciation of Japanese people’s manners, which more than doubled after return.

Another proof of the students’ renewed appreciation of their country and its values is shown in the results in the chart below.

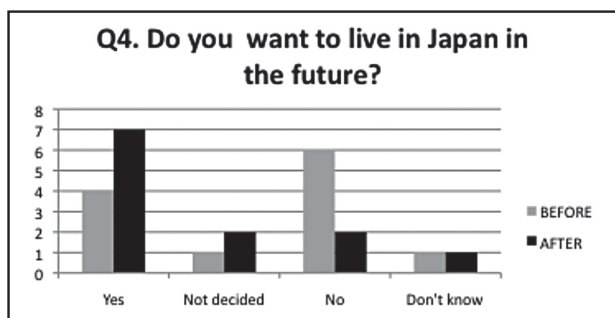


Chart 9. The responses to Question 4, “Do you want to live in Japan in the future?”

The responses show the students’ increased willingness to continue to live in their country of birth after their return, as this number almost doubled from that of before their departure. Furthermore, only two students gave a negative answer after their return, as compared to six before their departure.

As concluding remarks for this section, we note an increase in the number of students who were more appreciative of certain aspects of Japanese society and culture after returning from their trip. Their travel experience gave them the possibility of comparing their country with the countries they visited during their program.

c. International awareness.

The questions included in this section aimed at providing insight into the students’ change of perception of other countries and their people. We observed the changes in the students’ preferences for and familiarity with foreign countries. Also, we measured the changes in the students’ image of foreign countries and their people after the completion of the international program. We offered a choice of 17 industrialized and developing countries belonging to various continents, language families, religions and races, including USA, UK, Italy, New Zealand, Russia, Bulgaria, Turkey, Iran, China, Korea, Thailand,

Vietnam, Singapore, Brazil, Peru, Kenya, and South Africa.

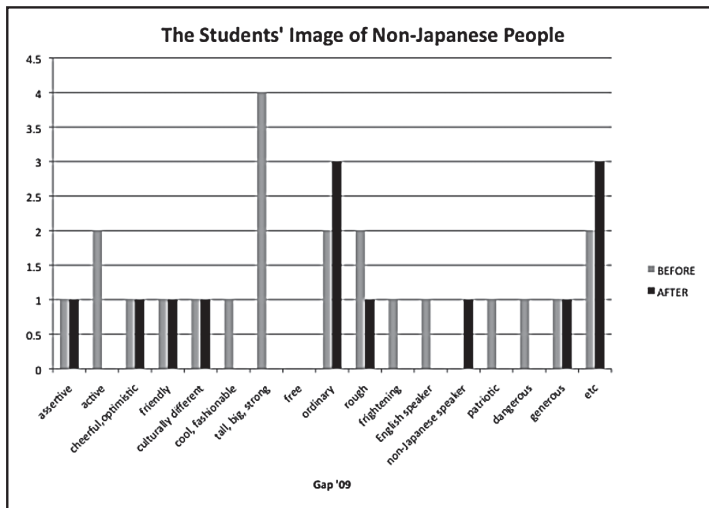


Chart 10. The students' image of non-Japanese people.

The Japanese students' stereotype of foreign people can be seen in Chart 10. Here the students were encouraged to write whatever attributes came to their minds when thinking about foreign people. More students chose physical attributes before their trip. By contrast, none of the students mentioned these after their return. Rather, they seemed more impressed to discover that they were usual people speaking a different language. Also, none of the returnees selected such attributes as “cool”, “dangerous” or frightening.

The following chart refers to the students' country preferences before and after their overseas experience. This section refers to 3 questions: “choose the country you feel the most familiar with” (familiar country); “choose your favorite country” (favorite country); “choose the country you want to work in the future” (future working place).

As can be seen in Chart 11, there is no clear-cut distinction between favorite countries and countries they wish to work in. USA and UK ranked high in the students' preferences, and it can be noticed that, with the exception of Italy, all the others are English-speaking countries. On the other hand, the students are familiar with countries like the USA, New Zealand (English speaking countries), China, Korea and Thailand (Asian countries) and, after their international experience they also become familiar with England (which most of the Gap Year students visit), and less so with China.

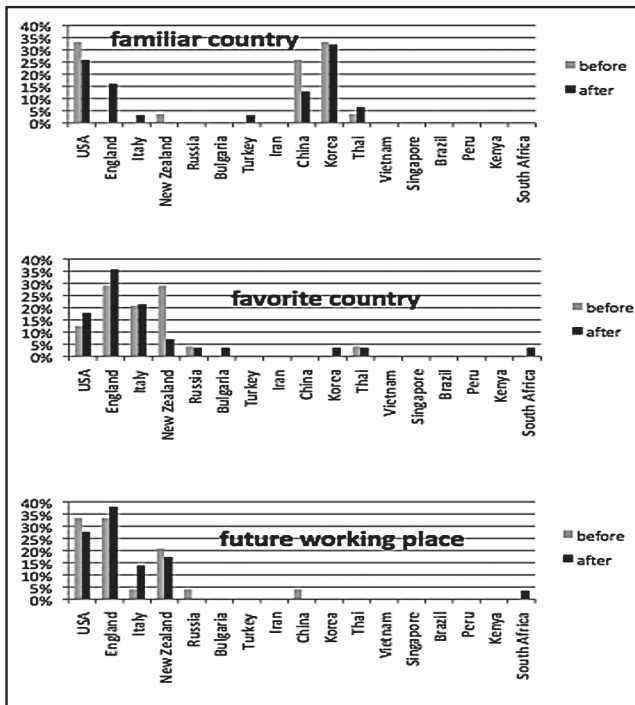


Chart 11. Favorite country, familiar country, wish to work country

Regarding the students’ favorite countries, as chart 11 shows, their choices are rather limited to Western European advanced nations. Moreover, regarding the question “Which country would you like to live/work in?”, the most responses were concentrated on USA, UK, Italy or New Zealand. The answers indicate the students’ tendency of favoring mostly Western European advanced nations, since all the other countries (including familiar countries such as Korea and China) do not seem to be among the students’ chosen destination for living or working.

As far as their interest in foreign countries and cultures is concerned, most of the students’ interests ranged from fashion to cuisine, but very few were interested in more “serious” aspects of the countries they visited, such as environmental issues, international conflicts and international aid.

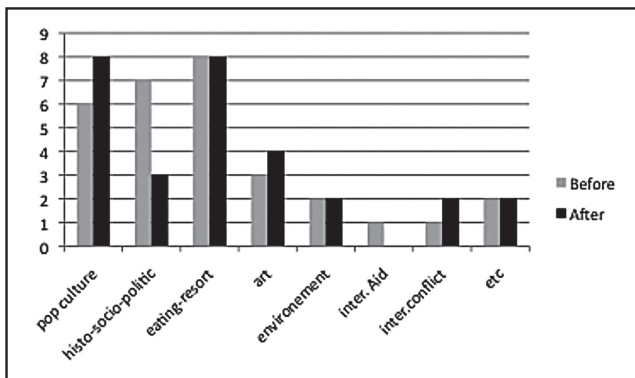


Chart 12. The students’ interests in foreign countries.

The students' responses to the question "Do you think there should be more foreigners in Japan?" reflect an increased tolerance towards foreigners. Before departure, their opinions were evenly divided between the pros and cons of accepting more foreigners in Japan, while after return, the favorable responses increased by 25% and the unfavorable ones decreased by the same percentage.

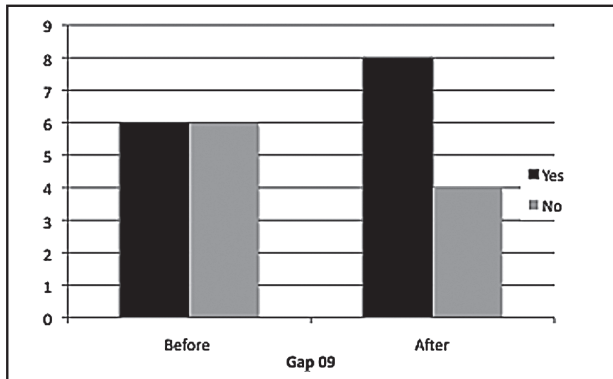


Chart 13. The responses to the question "Do you think there should be more foreigners in Japan?"

### Summary of findings

#### 1. The Knowledge Section.

No substantial increase in the students' knowledge was observed. Their level of general culture and knowledge is rather low, with slightly better results for questions about Japanese history and geography. The lack of improvement in this particular area could be justified by the nature of the present Gap Year program, which has no special focus on study abroad or acquisition of academic knowledge.

#### 2. The TOEIC progress.

The students' TOEIC average scores, already high before departure, continued to improve after their return from Europe. Although the semester abroad was not spent on studying, it can be said that the communication experience they accumulated during their travel had a positive influence on their TOEIC scores.

#### 3. The Awareness Section.

Overall the students' attitudes appear to have changed to a certain extent. In the self-awareness section, the students' responses indicated a slight improvement in their social skills and group communication skills. The returnees considered themselves slightly more outspoken in a social situation.

The responses in the national awareness section revealed a renewed appreciation of their country and culture. The contact with other cultures and people allowed them to make comparisons with their own country, which they subsequently see in a more positive light. The "re-awakening" towards things Japanese is in line with the requirements for internationalisation set by the Ministry of Education.

The responses in the international awareness section reflect a slightly more realistic image of the foreign world after return. The students' positive and negative stereotypes about foreign countries and their people remain basically unchanged. However, several positive developments could be observed in the sense of an increased tolerance towards foreigners in Japan and less prejudice vis-à-vis foreigners' positive and negative aspects.

### Conclusion and recommendations

We can conclude that, within the very small number of participants, our findings indicate that the present program has been fairly effective in the strict sense attributed by the Ministry of Education to the concept of “nurturing internationally minded people”, through “developing capabilities to live in harmony with people of different cultures and customs” while being inspired “to be proud of and feel love of Japanese history, culture and tradition” (Mombusho 2007, 2008). At the end of their international experience, the students showed an increased acceptance of other cultures and people, and at the same time they came back to their country feeling proud to be Japanese citizens and appreciative of aspects which otherwise would have been taken for granted, such as people’s manners, economy and technology. However, due to the small number of students participating in the current analysis and the limited scope of the Gap Year program, we consider it is premature to draw a definite conclusion about the “internationalisation” effect of the program. This will be possible upon a more complete analysis and comparison of all the other international programs such as the Frontier Spirit, International Volunteer and DIS Study Abroad Programs.

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**Appendix 1. The Knowledge Survey**

性別：女 男

年齢：\_\_\_\_\_

学年：\_\_\_\_\_

参加するプログラム：Gap Year / Frontier Spirits / 国際 Volunteer (国：\_\_\_\_\_ )  
国際教養学科カナダ 語学研修 / その他 ( \_\_\_\_\_ )


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以下の質問の答えを○で囲みなさい。

- (1) 天皇ができないことを選びなさい
  - ① 憲法改正・法律・政令・条約を公布すること
  - ② 外国大使・公使を接受すること
  - ③ 国務大臣や官吏の任免を認証すること
  - ④ 法律を誠実に執行し、国務を総理すること
  
- (2) 次の記述から、六法を組み合わせているものを選びなさい
  - ① 憲法、民法、刑法、商法、公職選挙法、財政法
  - ② 憲法、民法、刑法、商法、民事訴訟法、刑事訴訟法
  - ③ 憲法、民法、刑法、内閣法、国会法、労働基準法
  - ④ 民法、刑法、商法、内閣法、国会法、裁判所法
  - ⑤ 憲法、民法、刑法、内閣法、国会法、裁判所法
  
- (3) 次の組織の中で日本が加入しているものはどれですか？
  - ① 欧州連合 / EU
  - ② 石油輸出国機構 / OPEC
  - ③ 北米貿易自由協会 / NAFTA
  - ④ 関税および貿易に関する一般協定 / GATT
  
- (4) サブプライムローンの問題の発端はどこ国ですか？
  - ① フランス ② 英国 ③ 米国 ④ 中国
  
- (5) 現在、日本はどの国から最も輸入していますか？
  - ① 韓国 ② 米国 ③ 中国 ④ ブラジル
  
- (6) 中国チベット自治区の指導者で、チベット仏教の最高指導者はだれですか？
  - ① ダライラマ ② マハトバガンジー ③ ヨハネパウロ ④ ヘルイアマル
  
- (7) 次の国のうち、ユーロを使っていない国はどれですか？
  - ① イタリア ② オランダ ③ ベルギー ④ イギリス
  
- (8) 国際連合はどこにありますか。
  - ① ニューヨーク ② ロンドン ③ パリ ④ ワシントン

- (9) 2008年十二月二十七日、イスラエル軍がハマス掃討作戦として大規模な空爆を開始した地域はどこですか？  
①パレスチナ ②イラク ③アフガニスタン ④レバノン
- (10) 現在北朝鮮（朝鮮民主主義人民共和国）の国家首席の名は何ですか？  
①ボク・セイキ ②キム・ジョンイル ③キム・デジュン ④キム・イルソン
- (11) 次の川のうち、ヨーロッパのものではない川はどれですか？  
①ボルガ川 ②ライン川 ③ナイル川 ④ドナウ川
- (12) 北アフリカに広がる世界最大の砂漠はどれですか？  
①サハラ砂漠 ②アタカマ砂漠 ③ゴビ砂漠 ④タクラマカン砂漠
- (13) ベトナムの首都はどれですか？  
①ウランバートル ②ホチミン市 ③マニラ ④ハノイ
- (14) 次の国のうち、中東に位置しない国はどれですか？  
①イラン ②イスラエル ③レバノン ④エジプト
- (15) 国名と首都の組み合わせとして、間違っているものはどれですか。  
①アフガニスタン - カブール  
②スペイン - マドリード  
③ペルー - リマ  
④カナダ - トロント
- (16) 日本の最西端の、東経122度56分にある島はどれですか？  
①南鳥島 ②与那国島 ③沖の鳥島 ④択捉島
- (17) “日本の屋根”と呼ばれる日本アルプスに属しない山脈はどれですか？  
①飛騨 ②木曾 ③赤石 ④和泉
- (18) 鹿児島県が飼育頭数第1位である代表的家畜は何ですか？  
①鶏 ②牛 ③ぶた ④羊
- (19) 日本でいちばん面積の小さい都道府県はどこですか？  
①青森 ②群馬 ③山梨 ④香川
- (20) 北海道の先住民はどれですか？  
①アイヌ ②ウィルタ ③イヌイト ④ニヅフ
- (21) 1997年、香港はどこから中国へ返還されましたか？  
①イギリスから ②アメリカから ③フランスから ④オランダから
- (22) オリンピック発祥の地である都市はどこですか？  
①アテネ ②ローマ ③エルサレム ④ポンペイ



- (23) 1991年、米軍中心の多国籍軍によるイラク攻撃で勃発した湾岸戦争の「湾」とは、何湾ですか？  
① ペルシャ湾 ② ボスニア湾 ③ メキシコ湾 ④ パナマ湾
- (24) ソ連の民主化の改革ペレストロイカを推進した人物はだれですか？  
① ゴルバチョフ ② イェルチン ③ レニン ④ プチン
- (25) 東西冷戦のシンボルとなっていたベルリンの壁があった国はどこですか？  
① ルーマニア ② ボスニア ③ チェコ ④ ドイツ
- (26) 冠位十二階や十七条憲法を定め、法隆寺を建てたとされる摂政はだれですか？  
① 藤原道長 ② 北条時宗 ③ 聖徳太子 ④ 豊臣秀吉
- (27) 1603年に征夷大將軍となり、幕府を開いたのはだれですか？  
① 足利尊氏 ② 徳川家光 ③ 源頼朝 ④ 徳川家康
- (28) 日本の初代首相はだれですか？  
① 西郷隆盛 ② 板垣退助 ③ 伊藤博文 ④ 坂本竜馬
- (29) 1972年にアメリカから日本に返還された島はどこですか？  
① 国後島 ② 種子島 ③ 隠岐ノ島 ④ 沖縄本島
- (30) 元号が昭和から平成にかわった際に在任していた内閣総理大臣はだれですか？  
① 宮沢 喜一  
② 竹下 登  
③ 小渕 恵三  
④ 羽田 孜
- (31) 次のシンボルを宗教の象徴としている宗教はどれですか。  
  
① キリスト教 ② ユダヤ教 ③ イスラム教 ④ 仏教
- (32) 国名の英語表記がまちがっているものはどれか。  
① マレーシア - MALAYSIA  
② ガーナ - GANA  
③ フィリピン - PHILIPPINES  
④ オーストラリア - AUSTRALIA
- (33) 次の悲劇のうち、シェイクスピアの作品ではないものはどれですか？  
① オセロー ② ハムレット ③ マクベス ④ ロレンザチオ
- (34) 次のうち、ノーベル受賞者ではない日本人はだれですか？  
① 大江健三郎 ② 佐藤栄作 ③ 小林誠 ④ 夏目漱石

- (35) 次のうち、一番長く就任した日本の総理大臣はだれですか？  
① 阿部伸三 ② 小泉純一郎 ③ 小渕恵三 ④ 森喜朗
- (36) 世界遺産と所在国の組み合わせでまちがっているものはどれですか？  
① アンコールワット（アンコール） - タイ  
② ピサの斜塔（ピサのドウオモ広場） - イタリア  
③ ヴェルサイユの宮殿と庭園 - フランス  
④ マチュ・ピチュの歴史保護区 - ペルー
- (37) 敬語の使い方として、ふさわしくないものはどれですか？  
① 明日お宅に参ります。  
② 部長をそこまでお送りして参ります。  
③ 先生がお帰りになりました。
- (38) 次のうち、ジブリの作品ではないアニメはどれですか？  
① とんりのトトロ ② 螢の墓 ③ プレイブストリ ④ 風の谷のナウシカ
- (39) ノーベル賞で有名なノーベルはどこの人ですか？  
① スウェーデン ② ノルウェー ③ デンマーク ④ アイスランド
- (40) サッカーのワールドカップについて、まちがっているものはどれですか？  
① アジアで開かれるのは 2002 年が初めてである。  
② 複数の国で共催するのは 2002 年が初めてである。  
③ 1998 年の大会では開催国のフランスが優勝した。  
④ 南半球で開催されたことは一度もない。
- (41) 東太平洋の赤道付近の海水の温度が低くなって起こる異常気象を何といいますか？  
① ラニーニャ現象 ② エルニーニョ現象 ③ ブロッキン現象 ④ ダイポールモード現象
- (42) 国名と公有語の組み合わせとして間違っているものはどれですか？  
① トルコ - トルコ語  
② メキシコ - スペイン語  
③ イラン - アラブ語  
④ ブラジル - ポルトガル語
- (43) 和食で吸物が出たとき、お椀のふたの扱い方として正しいものはどれですか？  
① ふたを取ったら、そのまま糸じりが上になるようにして善の外に置く。  
② ふたを取ったら、そのまま糸じりが上になるようにして善の中に置く。  
③ ふたを取ったら、裏返しにして善の外に置く。  
④ ふたを取ったら、裏返しにして善の中に置く。
- (44) 西洋料理の席でナプキンの使い方として、好ましくないものはどれですか？  
① ホストや目上の人が広げたあとで広げるようにする。  
② 口をぬぐう場合はナプキンではなく、なるべく自分のハンカチを使うようにする。  
③ 食事の中座は好ましくはないが、やむをえないときはナプキンを椅子の上に置く。  
④ 食事後は、簡単にたたんでテーブルに置く。

(45) 「人民の人民による人民のための政治」という言葉を残した人はだれですか？

- ① エイブラム リンカーン
- ② トマス ジェファースン
- ③ マハトマ ガンジー
- ④ フランクリン ローズベルト

(46) 今年（2009年）米国のアカデミー映画祭で最優秀外国語映画賞を受賞した日本の映画のタイトルは何ですか？

- ① 60歳のラブレター
- ② ジェネラル・ルージュの凱旋
- ③ 菊次郎の夏
- ④ おくりびと

ご協力ありがとうございました

## Appendix 2. The Awareness Survey.

性別：女男

年齢：\_\_\_\_\_

学年：\_\_\_\_\_

参加するプログラム：Gap Year / Frontier Spirits / 国際 Volunteer (国：\_\_\_\_\_ )  
国際教養学科カナダ 語学研修 / その他 (\_\_\_\_\_ )

以下の質問について、○をつけてお答えください。

1 あなたは日本が好きですか

- (1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

2 あなたは日本人であること、または日本で生まれ育ったことを誇りに思いますか

- (1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

3 日本はアジアの一部だと思いますか

- (1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

4 あなたはずっと日本に住みたいと思いますか

- (1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

5 あなたが、日本について誇りに思うもの・外国人に紹介したいものはどのような部分ですか

(以下のうち、5つ以内で選んでください)

- (1) 食文化 (2) 治安 (3) 様々な技術 (4) 経済 (5) 政治 (6) 歴史 (7) 日本語  
(8) 伝統文化 (歌舞伎、能など) (9) 自然 (温泉、四季など)  
(10) 大衆文化 (漫画アニメ、映画、スポーツなど) (11) 観光名所  
(12) 日本人のマナー (礼儀正しさ、他人への思いやり、気配りなど)

6 あなたが、日本の恥ずかしいと思う部分は、どのような部分ですか

(以下のうち、5つ以内で選んでください)

- (1) 食文化 (2) 治安 (3) 様々な技術 (4) 経済 (5) 政治 (6) 歴史 (7) 日本語  
(8) 伝統文化 (歌舞伎、能など) (9) 自然 (温泉、四季など)  
(10) 大衆文化 (漫画アニメ、映画、スポーツなど) (11) 観光名所  
(12) 日本人のマナー (旅行先での悪いマナーなど)

7 あなたには、尊敬する日本人の人物がいますか

- (1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

いる場合は、誰ですか。その人の名前を書いてください。\_\_\_\_\_

- 8 あなたは、「これからの日本を変えるのは自分だ」という気持ちを持っていますか  
(1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

自分ではない場合は誰だと思えますか \_\_\_\_\_

- 9 もし戦争が起きたら、あなたは日本を守るために戦えますか  
(1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

- 10 あなたは、他の国に比べて、日本はいい国だと思いますか  
(1) そう思う (2) どちらかといえばそう思う (3) どちらともいえない  
(4) そう思わない (5) わからない

- 11 あなたは現在、一人暮らしをしていますか  
(1) はい  
(2) いいえ

- 12 アルバイトはしていますか  
(1) はい  
(2) いいえ

- 13 アルバイトをする目的を教えてください  
(1) 好きなものを買うため  
(2) 好きなことをするため (海外旅行などを含めて)  
(3) 生活費を稼ぐため  
(4) 学費を払うため

- 14 あなたは人見知りする方ですか  
(1) とても人見知りする  
(2) どちらかといえばする  
(3) どちらともいえない  
(4) あまりしない  
(5) まったくしない

- 15 あなたはどんな環境で最も効率よく働けますか  
(1) 一人で  
(2) グループで  
(3) わからない

- 16 あなたはコンプレックスを持っていますか  
(1) はい  
(2) いいえ

- 17 16の設問に「はい」と答えた人は以下の中から相当する項目に○をつけてください  
(複数選択可)
- (1) 顔
  - (2) 体形
  - (3) 性格
  - (4) 知性
  - (5) 英語・語学能力
  - (6) 運動神経
  - (7) 才能
  - (8) 家の経済状況
  - (9) その他があれば教えてください ( )
- 18 日常生活におけるあなたの精神状態はどうですか
- (1) 安定している
  - (2) 気分屋です
  - (3) 心配性です
  - (4) 落ち込んでいる
  - (5) わからない
- 19 あなたが、サークルやクラブに入った最初の日を想像してください。周りには知らない人ばかりがいます。あなたはこういった行動を取りますか。
- (1) 一人でいて、声がかげられるのを待つ
  - (2) グループに近づいて、声がかげられるのを待つ
  - (3) グループの中の一人に自分から声をかける
  - (4) なるべく大勢の人に声をかける
  - (5) わからない
- 20 あなたのサークルやクラブで、夏休み合宿を行うため、会議を開いて、日程、場所などを決めることになりました。あなたはその話し合いの場でどのような態度をとると思いますか
- (1) 自分がやりたいことを積極的に話し、意見をいう
  - (2) 自分のやりたいことを話しますが、周りのことも考えて意見を少なめにする
  - (3) 自分から意見を言わずに他の人の意見に従う
  - (4) わからない
- 21 あなたにとって「外国人」と、どのようなイメージがありますか。自由に書いてください
- 22 あなたが行った／住んだことのある国を教えてください。

23 あなたには、何らかの連絡を取り合っている外国人の友達がありますか

- (1) いる  
(2) いない

「いる」と答えた人 → 何人いますか ( ) 人

「いる」と答えた人 → どの国の人ですか ( )

24 以下のうち、あなたが好きな国を選んで○をつけてください (3つまで)

アメリカ、イギリス、イタリア、ニュージーランド、ロシア、ブルガリア、トルコ、イラン、中国、韓国、タイ、ベトナム、シンガポール、ブラジル、ペルー、ケニア、南アフリカ共和国

25 以下のうち、あなたが身近に感じる国を選んで○をつけてください (3つまで)

アメリカ、イギリス、イタリア、ニュージーランド、ロシア、ブルガリア、トルコ、イラン、中国、韓国、タイ、ベトナム、シンガポール、ブラジル、ペルー、ケニア、南アフリカ共和国

26 もしも将来あなたが外国で働くとしたら、以下のどの国で働きたいですか (3つまで)

アメリカ、イギリス、イタリア、ニュージーランド、ロシア、ブルガリア、トルコ、イラン、中国、韓国、タイ、ベトナム、シンガポール、ブラジル、ペルー、ケニア、南アフリカ共和国

27 もしあなたの兄弟姉妹 (いない場合はいる場合を想像して) が国際結婚すると言ったら、どの国の人とであれば嬉しいと感じますか (3つまで)

アメリカ、イギリス、イタリア、ニュージーランド、ロシア、ブルガリア、トルコ、イラン、中国、韓国、タイ、ベトナム、シンガポール、ブラジル、ペルー、ケニア、南アフリカ共和国、その他 [ ]

28 もしあなたの兄弟姉妹 (いない場合はいる場合を想像して) が国際結婚すると言ったら、どの国の人の場合、あなたは抵抗を感じてしまうと思いますか (3つまで)

アメリカ、イギリス、イタリア、ニュージーランド、ロシア、ブルガリア、トルコ、イラン、中国、韓国、タイ、ベトナム、シンガポール、ブラジル、ペルー、ケニア、南アフリカ共和国、その他 [ ]

29 あなたにとって以下の国（の人）は、どのようなイメージがありますか。あてはまるものに○をつけてください。

アメリカ	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
イギリス	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
ニュージーランド	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
ロシア	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
中国	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
韓国	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
タイ	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]
ケニア	明るい 格好いい おしゃれ お金持ち 怖そう ずるそう 危険そう 貧しそう わからない その他 [ ]

30 あなたが英語以外に勉強するとしたら、何語を勉強したいですか

( ) 語

31 あなたは、日本に住む外国人が増えた方がよいと思いますか。減った方がよいと思いますか。その理由も教えてください。

(1) 増えた方がよい

(2) 減った方がよい

理由 [ ]

32 あなたが海外の何に興味を持っているかを教えてください。以下の分野のうち、あなたの海外への興味として当てはまるものを選んでください（3つまで）。

ファッション/ブランド品、音楽、スポーツ、遺跡/歴史、政治/社会、食事、リゾート、芸術/文化、環境保護への取り組み、開発援助、紛争/戦争、その他 [ ]
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ご協力ありがとうございました。