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研究課題名(和文) Study Abroad Students' Identification Practices, Motivations, and Learning Evaluations: Examining Heterogeneity and Fluidity

研究課題名(英文) Study Abroad Students' Identification Practices, Motivations, and Learning Evaluations: Examining Heterogeneity and Fluidity

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研究成果の概要(和文)：この共同プロジェクトは、研究を実施し次の国際的なフォーラムで成果をディセミネーションされました。1) 米国コロラド州デンバーで開催されたアジア研究協会2019大会でセッションをオーガナイズし、4つの論文が発表されました。2) Routledge出版社のシリーズ「アジアの教育政治学」の中で編集されたボリューム「グローバル教育効果と日本」(2020年3月、ISBN 978-0-367-26218-1)の一部として4つの論文を出版されました。このエスノグラフィック研究の主な発見は、「留学」や「留学生」という用語は勉強する先に「居場所」を見つけた「学生」を遠ざける悪効果になるということでした。

研究成果の学術的意義や社会的意義

This research shows that “study abroad” student migration to Japan is faced with issues of 1) cultural politics, 2) implications of a “foreign” language as a medium of instruction, 3) high resistance to receiving immigrants, and 4) new institutional arrangements designed to “globalize” education.

研究成果の概要(英文)：This collaborative project successfully conducted and completed research disseminated in the following professional, international fora: 1) A session organized and conducted at the Association of Asian Studies 2019 (March) Conference in Denver, Colorado, USA. Four papers were presented. 2) Four published papers as part of the edited volume, The Global Education Effect and Japan (March 2020, ISBN 978-0-367-26218-1) in the Routledge series, “Politics of Education in Asia.” The main findings of our ethnographic study was that the term “abroad” alienates students who have found “home” at their “study abroad” destination. Analyzing student interviews and participant observation data in terms of the notion of time, nation-state ideology, border construction, and the role of English as the language of medium, we discovered complex identification practices. Japan can be a home for diverse individuals, whether they identify as “Japanese” or not.

研究分野：social anthropology

キーワード：educational anthropology global education study abroad migration studies border construction EMI

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1. 研究開始当初の背景

Globalist discourses celebrate movements of people across the globe and encounters with difference. Study abroad is a particular type of such a global movement of people encouraged by many governments targeting educated and often privileged young adults (Barnick, 2010). It takes various forms in terms of its aims and age groups, with diverse effects. The student mobility it entails can be classed as “credit mobility,” which often involves short-term attendance of programs designed to provide academic credit that is transferable to the home program, and “degree mobility,” which is usually long-term and concerns pursuit of a degree from a university the student attends abroad. Study abroad is expanding with support from international organizations, governments, higher education institutions, and the private sector.

What is often not talked about is the fact that the notion of “abroad” in study abroad is a social construct based on the ideology of the nation-state, which assumes both drastic differences among nations and homogeneity within nations (Anderson 1991, Beck & Sznaider 2006). This notion is also apparent in the discourse of immersion—a prevalent discourse in study abroad—which values almost any experience of the host society’s mundane daily life as the most important way of learning, unattainable in one’s home country (Doerr 2012). This exoticization of “abroad” can be critiqued as assuming the homogeneity of not just the host society, but also the study abroad students. In contrast, the understanding of heterogeneity within both societies, host and home, leads some researchers to suggest “study away” rather than “study abroad.” This notion counts visits to immigrant or socioeconomically different communities in the place where one lives as a meaningful experience similar to study abroad (Hovland et al. 2009; Plater et al. 2009). However, the heterogeneity and fluidity of identification practices of students has not been discussed in the study abroad literature.

2. 研究の目的

To address this gap of student identification practices in the existing literature, this project focused on the complex and fluid identification practices of international students as they manifest themselves in the process of “studying abroad.” Existing research on global education and study abroad assumes that students have stable ethnic and cultural identifications that match closely the framework of the nation-state. However, many students exercise shifting, fluid, and overlapping identification practices that do not fit with this modernist framework. This research project investigated these identification practices by asking two questions: 1) what motivates students to study abroad and 2) how do they evaluate their experience as successful (or unsuccessful) learning activities?

The way we did this was to examine the motivation of students to study abroad and what it is that they consider to be a “learning experience.” In study abroad, what constitutes legitimate knowledge and thus legitimate learning remains contested because the most valued learning method is “immersion,” i.e., experiencing mundane daily practices in the host society. In immersion, what exactly constitutes learning is open-ended, without clear learning objectives, curricula, assessment, or designated teachers. Students are said to develop the sensibility, attitudes, skills, and knowledge that make up the much-discussed yet still ambiguous “global competence” (Deardorff 2009; Doerr 2014). “Global citizens” can critically

examine themselves and their society, view and act beyond their own region or nation, and understand what others go through (Lewin, van Kirk 2009; Rizvi 2000). Strategies to nurture global competence and turn students into global citizens are much discussed. They include well-planned pre-departure experiences (Brustein 2009); ethnographic projects (Ogden 2006); reflective writing (Chen 2002); and volunteer work, internships, and co-op programs providing opportunities to engage directly with the host community (Bringle and Hatcher 2011). Ways to measure and assess the results has also been discussed extensively (Deardorff 2009; Porfilio and Hickman 2011).

Viewing this debate as a struggle to define what constitutes “legitimate knowledge” (Bourdieu and Passeron 1977), this project offered a new angle: analyses of processes of legitimizing certain activities as “learning” in the study abroad context and how this relates to the students’ fluid identification practices, focusing on the processes of differentiation in the narratives and actions of (potential) study abroad students as they talk about their learning experiences abroad.

3. 研究の方法

Two sets of methods and mode of analysis were used. The first set was comprised of text analyses with the understanding that texts performatively reiterate discourses that order social relations (Butler 1993). We analyzed the brochures of study-abroad programs and how-to literature on study abroad. The second set was comprised of ethnographic methodology: interviews and participant observation. We carried out open-ended, semi-structured, recorded interviews of Doshisha students who were either studying abroad, contemplating studying abroad, or returning from a study abroad experience by asking questions about their personal background, what motivates(d) them to study abroad, what they learned so far or want to learn when studying abroad, when and how they tend to learn things, what similarity and difference they felt between their home country and their (future) study abroad destinations, and their future aspirations. Through these questions, we analyzed: To what degree do students wish to encounter cultural otherness when studying abroad? How do students position themselves in relation to the host society and its presumed cultural otherness promoted in study abroad brochures? How do students view the heterogeneity of the destination as well as their home country? How do they position themselves in that heterogeneity? How do they perceive their “global competence” and how it gets developed? How do students recognize cultural otherness in the politics of cultural visibility (i.e., marked as different) and invisibility (i.e., being considered the norm), shaped by relations of power? Are students pushed to study abroad with a service work component with a wish to lessen the disparity of wealth? How does such a lure of cultural otherness relate to the cultural capital of the experience or degree from the destination? How do these perceptions change depending on the contexts and interlocutors?

This project also analyzed the students’ own evaluation of fruitful learning and its relationship to their sense of self. We asked: What makes students perceive a particular act as learning? Can students learn something only when it is “different” from them? Do students feel there are “good” learning and “bad” learning? What determines it? What discourses do students draw on to justify their perception of a particular act as learning? Do they perceive that they learn from their fellow countrymen/women, although the dominant discourse of study

abroad—immersion—views they do not? How do these perceptions change depending on the contexts and interlocutors? Participant observation was carried out in the classrooms, social gatherings, and other daily activities on and off-campus of Doshisha University. While interviews allowed researchers to gain insight into the interviewees' opinions about issues that may not be expressed in depth otherwise, participant observation allowed us as researchers to observe moments when individuals express their views in particular contexts of interactive dynamics, which differed from the interview results.

Study abroad is an important field of investigation as this enterprise connects (a) notions of education, personal growth, and civic engagement, (b) ideologies of globalism, (c) restructuring of higher education and language education, and (d) a new industry of mediating, hosting, and preparing study-abroad students. This project connected daily experiences to the wider discourses about cultural otherness and education, offering an analysis of the ways relations of power shape such processes. Its findings opened up new areas of investigation theoretically and offer practically useful information regarding students' motivations and evaluation of study abroad experiences.

4. 研究成果

We discovered that the term, “abroad,” alienates. Being labeled a “study abroad” student alienates some who have found “home” at their “study abroad” destination. As “home” indicates a personal, emotional, and sometimes shifting notion of one’s sense of belonging, to claim that a student is studying “abroad” assumes they are not “at home.” The students in this study challenged the casual use of the term in study abroad literature. This became apparent when we asked a group of students in an English-taught program at Doshisha University to participate in this research project on “study abroad students”: to our surprise at the time, they resisted having the label applied to themselves. This led to further discussions with students as they shared their experiences and perceptions with us. This research report describes and analyzes the dynamic border politics through these heated responses to this term, “abroad,” by many students.

Arguing that Japan, or another city or town they choose to identify with, is now their “home” because they see their future there, because they feel “at home” and comfortable there, because Japan was never “not home,” and because they have no intention of going elsewhere, these students rejected the label “study abroad students.” This also suggests how the identification of “home” changes throughout time, where students who consider themselves study abroad students at one time may change their mind and think they are no longer study “abroad” students as they become at home in the destination.

This research suggests such students who made the study abroad destination their home as “post-study abroad students” who challenge the commonly argued effects of studying abroad: to negotiate and bridge different cultures while keeping their “own culture” intact. Also, some students with connections with Japan, though not fully, never thought of Japan as “abroad,” whom we call “never-study abroad students,” although they otherwise are considered “study abroad” students by the institution. Analyzing student interviews in terms of the notion of time, nation-state ideology, border construction/subversion (not only abroad vs. home and Japan vs. non-Japan but also students vs. people who work, and other

borders), and the role of English as the language of instruction, this research illustrated complex identification practices and how Japan can be a home for diverse individuals, whether they identify as “Japanese” or not. This research illuminated this dynamic politics of difference and border construction/subversion.

The interviews of students addressed the question of what constitutes “abroad,” as they rejected the label “study abroad student.” Unlike common study abroad discourse, what is “abroad” or not was decided by one’s intent—whether or not to stay there—as well as one’s degree of comfort being there hence a sense of belonging. This created the paradoxical situation where the more one adjusts to the place, the less they become study abroad students, making study abroad alumni “post-study abroad students” who are no longer “abroad” in their original study abroad destination. Students may never see Japan as their “abroad” and may have never related to Japan in the way the notion of “study abroad student” suggests, making them “never study abroad students.”

Shifting what constitutes “abroad” to be dependent on one’s sense of non-belonging—if you belong, it is not your “abroad”—these students’ arguments suggest “Japan” to be a diverse “home” for those who may or may not identify themselves as “Japanese,” as nationality and ethnicity are becoming more and more irrelevant in defining oneself. In this process, borders—abroad vs home or Japan vs non-Japan or *ryūgakusei* vs non-*ryūgakusei*—were maintained and subverted through rejecting its relevance outright or shifting to different scales.

English, the global language that connected these diverse students, paradoxically encouraged students to scramble the notions of difference and related borders. Time, nation-states, border, and language are important components that create currently prevalent worldviews: a world made up of a jigsaw puzzle of nation-states that share calendar time (homogeneous empty time) with a clear-cut border, within which people are homogeneously speaking the same language. This research, however, showed that the students were perpetuating, negotiating, and subverting these prevalent assumptions as they are gathered together in a program originally designed around these same assumptions, an ideology of globalism premised on nation-states as units of difference.

That is, this research showed the ways students, who study in English— while residing in Japan, subvert the very premise of “global education”— the pre-existence of “cultural difference,” whose border students are encouraged to cross, negotiate, and manage— in complex ways through their engagement with the notion of “abroad.” This is one important “global education effect.”

5. 主な発表論文等

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〔産業財産権〕

〔その他〕

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6. 研究組織

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