文化アイデンティティの国際化の研究—首都圏の大学生における質問票調査とアイデンティティマップの混合手法

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Doctoral Thesis

Examining the Internationalization of Cultural Identities:
A mixed methods study of questionnaire surveys and identity maps from university students in the Greater Tokyo Area

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Abstract

As Japanese society becomes more internationalized, studies regarding identity - the Word of the Year in 2015 - become more relevant. Further, as the ageing society places greater burdens on Japanese youth (Japan’s greatest asset), awareness of the make-up of this population segment becomes increasingly crucial. Hence, this doctoral thesis addresses this need by presenting results from a six-year (2011-2016) mixed methods research project on the cultural identities of Japanese university students.

The first three years (Stage One: Quantitative-based Research Showing the Existence of Internationalization in Japanese University Students' Cultural Identities) of the project provided data from 3,004 quantitative questionnaire surveys into possible effects of the Great East Japan Earthquake on the self-perceived cultural identities of Japanese university students. This dataset was analysed to reveal an initial strengthening of regional identities and that being Japanese was the highest ranked cultural identification of the ten provided. Despite English speaker and global identifications being found the weakest surveyed, analysis of the overall dataset in the fourth year indicated an overall strengthening of them, suggesting the possibility of increased internationalization of these students’ cultural identities. However, there were gender differences; comparatively, females were more drawn to the global world and males were more strongly tied to their cultural roots, such as their gender and hometown affiliations. These findings from Stage One of the project acted as a catalyst for the initiation of a second stage of research into this topic, this time of a qualitative nature.

The fifth and sixth years of this project (Stage Two: Qualitative-based Research Revealing the Nature of the Internationalization of Japanese University Students' Cultural Identities) examined qualitative data to reveal details of the nature of this apparent internationalization trend, as well as other distinguishing features of Japanese university students' cultural identities. Results of discriminant analyses of identity maps (visual representations of the multiple facets of cultural identities) of two studies (n = 50; n = 94) revealed which of nine codes (Global, National, Languages, Relationships, Emotions, Nature, Institutional, Discourse, and Affinity) were significantly different between four groups categorized by gender and overseas experience. These analyses produced functions separating those respondents who had lived abroad from those who had not by scores on global identity markers - those with overseas experience scoring higher. Other functions, as well as those of a quantitative survey (n = 50) addressing some of these markers, separated the genders according to
scores on National, Relationships, Discourse, and Affinity markers. In general, males more strongly related to group affiliations, while females tended to identify with their relationships. However, when overseas experience came into play, females expressed comparatively stronger global identities, while males displayed stronger national identities. The results of Stage Two suggest that the interplay between gender and overseas experience differentiate the identities of Japanese university students’ cultural identities and that males in particular have different identification patterns dependent on overseas experience.

Both stages of this mixed methodology research project produced results in alignment with each other. Findings from Stage One indicated an overall trend towards internationalization, with females displaying comparatively stronger identifications with the wider world through English language and global identities, while males were more drawn to their cultural roots, such as their gender and hometown affiliations. Overall findings from the various analyses of the quantitative and qualitative data produced in Stage Two support these findings and further indicate that both gender and overseas experience are important factors influencing the cultural identities of Japanese university students. They indicate that while Japanese male youth tend to identify strongly with being Japanese and belonging to groups, young Japanese women are more likely to identify more strongly with relationships with other people. For those with experience living abroad, this includes relationships on the global stage. However, these findings also make it clear that it is not one factor alone but the interplay of factors (in this case, gender and overseas experience) that combine to influence cultural identities (in this case, those of Japanese university students), which are both dynamic and multifaceted in nature.
Acknowledgements

Parts of this thesis have been previously published. Regarding Stage One, a series of four articles were published in Toyo University’s *Journal of Business Administration* from 2011 to 2014. These papers introduced the topic and provided a comparison of students from two different universities (Ogawa, 2011), illuminated differences between students of different faculties at one of the universities (Ogawa, 2013a), compared responses of male and female respondents (Ogawa, 2013b), and analysed regional differences (Ogawa, 2014). The results of the combined three-year dataset were published in the 2015 edition of the *Toyo University Human Research Institute Journal* (Ogawa, 2015). The study of the main cohort’s identity maps (Ogawa, 2016a) was published in SIETAR (Society for Intercultural Education, Training and Research) Japan’s 2016 *Journal of Intercultural Communication* and an article based on the results of the questionnaire survey on identity perspectives (Ogawa, 2016b) is currently under consideration for publication.

The author is grateful for the insights gained through hearing stories of lived experiences during the Great East Japan Earthquake (and in the aftermath thereof) personally related to her by friends and family (who wish to remain anonymous). She wishes to express gratitude to Professor Ema Ushioda of the University of Warwick for her suggestion to include regional identifications in the questionnaire used in Stage One and to Professor Christopher Weaver of Toyo University for co-operation with the statistical analysis of it. Likewise, the assistance of several teaching faculty members from Toyo University (too numerous to name here) and Associate Professor Renee Sawazaki from Surugadai University in the collection of the large numbers of questionnaires is also greatly appreciated. Of course, this stage would not have been possible without the willing participation of the thousands of student respondents who answered the questionnaires.

The respondents in Stage Two were asked to examine their cultural identities more intensely and their willingness to do so was crucial for the second stage of this research project; the author is grateful to them for this. She is also thankful to a number of her colleagues who provided contact with willing participants and to Professor Diane Nagatomo of Ochanomizu University for introducing her to Gee’s identity perspectives. The larger study was possible thanks to the access to extra identity maps provided by Professor Tomoko Yoshida of Keio University and Mr. Satoshi Utsuno. Thank you also to Professor Ronald Heck of the University of Hawaii for advice regarding discriminant analysis during Stage Two. The author is particularly grateful to her research group
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Thank you to everyone who contributed in some way to this research project!
“Identity is the answer to the question of who we are and what we do in society relative to others and the way we associate with them through interaction.”

Hemmi (2014, p. 77)
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1. Introduction to Stage One: Quantitative-based Research Showing the Existence of Internationalization of Japanese University Students' Cultural Identities

Identity, chosen as the word to represent the year 2015 (Steinmetz, 2015), is a topical research theme in certain areas of social science academia (Norton, 2014). Despite being neither easy to define (Gans, 2012; Mercer, 2014), nor measure (Angulo, 2008), many researchers agree that an understanding of cultural identities - and particularly their multicultural nature - is an important aspect of living in our times (Fantini, 2000; Kim, 2008; Livermore, 2011; Mercer & Williams, 2014; Omoniyi, 2006; Sen, 2006; Shaules, 2015; Ting-Toomey & Chung, 2005; and Valentine, 2009). In fact, the importance of identity in our modern lives is widely understood. To name a couple of famous names, singer-songwriter Bruce Springsteen reflects on the strong connection between his identity and his music in his book, *Born to Run* (Springsteen, 2016), and in an article with a self-explanatory title, the actor most commonly known for his role as Harry Potter, Daniel Radcliffe reflects on the pitfalls of being a child star: ‘The difficulty is trying to work out who you are’ (Oppenheim, 2016).

In Japan, a better understanding of the identities of the current “global generation” (Sugimoto, 2010, p. 73) of Japanese youth is necessary, since they are a crucial population segment of the rapidly ageing, human-resource-dependent Japanese society (Goodman, 2012). With the ageing of Japanese society, it seems only natural to focus on the values of the older generation. However, it is the younger generation who hold the key to Japan’s future and therefore their identifications and values are likely to determine many aspects of life once their influence takes a stronghold in society. As Goodman writes:

Japan is a country with very few natural resources other than its young people, and as the population gets older and smaller the importance that is placed on the well-being of these young people becomes greater. How young people are socialized and enter the labor market is of crucial importance to the whole society (p. 164).
Therefore, the research subject of identity is topical, youth attending Japanese universities (where internationalization is an increasingly prominent discussion; Lassegard, 2013; LeBlanc, 2015) are an appropriate population to study, and now is an appropriate time to do so. A further reason making it pertinent that attention be paid to the cultural identities of Japan’s youth is that they may have undertaken accelerated changes (Burgess, 2008) due to the effects of the Great East Japan Earthquake (Funabashi, 2011).

1.1 Aftermath of the Great East Japan Earthquake

The triple disasters of the multiple earthquakes, tsunami, and nuclear meltdowns of the officially-named Great East Japan Earthquake (Ministry of Foreign Affairs of Japan, 2011), which suddenly ravaged Japan on March 11, 2011, and the continuing effects of these disasters on the people of Japan are both undeniably and understandably highly traumatic events affecting not only the lives and lifestyles of everyone involved, but also their cultural identities - the very sense of who they are. This section aims to highlight this issue and to provide early insights into how the cultural identities of the Japanese people may have been affected in the aftermath of these calamities, with a particular focus on Japanese university students. In fact, this research project was initiated with the aim to assist in providing information for the forthcoming debate (Reid, 2011) about what kind of a nation Japan will become in this new era (Funabashi, 2011; Stockwin, 2012).

The official name of the earthquake of March 11, 2011 is the Great East Japan Earthquake, but it has been commonly referred to as the Tohoku-Kanto Earthquake, since Tohoku and Kanto are the two regions of Japan which suffered worst regarding loss of life, injury and radioactive contamination, as well as shortages of electricity, transportation, food, and fuel. There is little doubt that Tohoku experienced the lion’s share of this suffering, but it also must be recognized that people in Kanto also suffered in all of the above ways. Within Tohoku, generally it was the coastal areas that suffered the most; and within Kanto, parts of Ibaraki and Chiba prefectures were subjected to more damage than most other areas. Given the large scale of the disaster, it is possible to conceive that cultural identification shifts likely occurred for many Japanese people - some lasting only for the short term and others remaining for an extended period of time.

These events and their effects were disasters on a major scale. The loss of life and scale of destruction were not confined to the Tohoku region (literally, northeast
region) of Japan as many prefectures outside the region also suffered loss of life and various forms of damage from this catastrophe. Even still, the scale of destruction in Tohoku was enormous. According to the Japanese National Police Agency, as at June 10, 2016, the death toll was 15,894 (4,673 in Iwate, 9,541 in Miyagi, and 1,613 in Fukushima). But, these are not final figures, as there were still 2,558 reported missing more than five years on from the disaster (National Police Agency, 2016). In addition, the cabinet office of the Japanese government reported 83,951 evacuees at shelters as at June 14, 2011 (Cabinet Office, Japanese National Government, 2011).

The huge scale of the disaster meant that many people in different parts of Japan personally experienced the effects of it. In the first week or two after the earthquake, everyday supplies in some prefectures were very limited. As Yoko Kobayashi, a resident of Abiko in Chiba Prefecture, wrote in a book of personal experiences compiled in the second week after the earthquake, “I’m experiencing for the first time empty shelves at supermarkets and gasoline stations with no gasoline … There is a lack of electricity…. I pray for a quick recovery as soon as possible, and that we never have a disaster as great as this again” (Sherriff, 2011, p. 72). Likewise, the author, who was living in Kawagoe, Saitama at the time, could not obtain petrol, water or many kinds of foodstuffs, nor use the public train system for several days. On top of this, people were subjected to ill informed and in many areas unpredictable power outages, which meant no electricity or water, closed businesses, and stopped traffic lights. During that time, the author could sense the emotional stress in those around her and certainly felt it herself. At the same time, she also experienced both a stronger sense of community with some of her friends and neighbours, as well as more distancing from others, as survival-type instincts came to the fore regarding petrol, food or other daily essentials. At the time, the difficulties the author was experiencing reminded her of her grandmother’s stories of going without daily essentials during wartime to support those fighting in battle. This is one of the reasons why she was aware that the sacrifices people in Kanto were making were essential for the health, emotional well-being and in some cases the very survival of large numbers of people spread throughout a vast and isolated area in Tohoku. She knew that people there were suffering terribly - both physically and emotionally - including her sister-in-law’s family, who had evacuated to Sendai City Hall. From email communication with said sister-in-law, which provided insights into her situation and changed mind-set, the author perceived that the experiences of this family probably had a strong effect on their cultural identities and since it was likely that many other people were similarly affected, this provided her with the motivation to explore possible changes to the cultural identities of people in Japan.
In reality, people living in Tokyo also had a rude awakening to the fact that things they had previously taken for granted could no longer be counted on. On March 23, the Tokyo Metropolitan Government advised people not to use tap water for making infant formula as it had exceeded radiation limits for infants (The Japan Times Special Report 3.11: A chronicle of events following the Great East Japan Earthquake, 2011, p.27), which prompted a run on bottled water at supermarkets (p. 28). This advice was later withdrawn but concerns over radiation reaching Tokyo continued long after the catastrophe. According to this special publication by the Japan Times, “the level of radioactive iodine detected in seawater near the Fukushima No. 1 Nuclear Power Plant was 1,250 times above the maximum level allowable, the Nuclear and Industrial Safety Agency said on March 26, suggesting contamination from the reactors was spreading” (p. 33). Even before these public announcements were made, the nuclear threat to the health of those living in Tokyo created a fear amongst many residents of the city. To take one example from the collection of experiences compiled by Sherriff (2011) between one and two weeks after the earthquake, “I live in Tokyo. As of the morning of March 19th, the incessant aftershocks have abated somewhat, and the fear now is of course the still-burning power plants. In the past week, we have all scrambled to become nuclear radiation experts…. I have never felt so helpless about something that might have such a profound effect on the well being of my family, friends, my compatriots and myself. Of course I’m terrified” (p. 82).

It is quite conceivable that such traumatic memories in the minds of so many people are likely to influence the future mind-set of the people of this nation. This possible long-term shift in the national psyche may have taken a slightly different form had there been better communication to the public by the Tokyo Electric Power Company and the Japanese national government. Crisis communications expert Peter Sandman wrote on March 14th, 2011 that the situation at Fukushima appeared to be getting worse and worse, when a good communication strategy would have been to prepare the public for a certain level of environmental nuclear contamination and then assure them that the development of the situation was no worse than that which they had been prepared for (Sandman, 2011). Such a strategy, however, would have required previous attention from the industry to such a possibility and as Trivers (2011) blatantly puts it, “All effort was put into a public relations campaign to convince the country that the reactors were safe, while no effort was spent on what to do in case of crisis” (p. 337). Sandman also criticized the communication before the disaster of an over-optimistic nuclear industry, quoting from the World Nuclear Association (last updated in January, 2011), “Even for a nuclear plant situated very close to sea level, the robust sealed
containment structure around the reactor itself would prevent any damage to the nuclear part from a tsunami, though other parts of the plant might be damaged. No radiological hazard would be likely” (n. p.). Although the nuclear experts were soon to be proven wrong, such pre-disaster optimism may explain why despite being “the world’s expert in robotics – Japanese robots can run on two feet, sing, dance, and play the violin – none were designed to work in a crippled, radioactive plant” (Trivers, p. 337). Even Junichiro Koizumi, Prime Minister of Japan from 2001 to 2006, “had been a proponent of nuclear power while prime minister, but living through the Fukushima disaster taught him that what experts said about atomic power being safe, cheap and clean was ‘all lies’” (“Koizumi backs sick sailors”, 2016, website pages unknown). Not only the direct effects of the disaster, but also the way these issues were presented to the public has likely affected the way Japanese people view not only disaster-related issues, but also many other aspects of the world around them. In fact, it is possible that it has affected the very sense of who they are and their connections with the world – in other words, their cultural identities.

1.2 Societal Changes in Japan

The earthquake was sudden - and of an almost unprecedented magnitude. It was “the strongest recorded in Japanese history”, it “shifted the earth’s axis by 25 centimeters, shortening the length of a day by 1.8 microseconds”, and had a magnitude which measured “a whopping 9.0” (The Japan Times, 2011, p. 6). Then came the tsunami. According to tsunami expert Shigeo Takahashi, devastation from the tsunami alone was a once in a century event (The Japan Times, p. 11). The nuclear meltdowns at reactors 1, 2, and 3 of the Fukushima Daiichi Nuclear Power Plant followed. At the time that Stage One of this research project was conducted, there was still no consensus as to the scale of the environmental damage caused by the nuclear reactor damage in Fukushima. What was definite is that it was deemed serious enough to be rated a “level 7 on the International Nuclear Event Scale, the only nuclear crisis since the 1986 Chernobyl disaster that has been assessed so severely” (The Japan Times, p.8). Just as the earthquake has shaken the physical foundations of much of the nation of Japan and perhaps altered it forever, the tsunami has permanently changed the landscape of a large part of the country’s coastline and the nuclear disaster has contaminated the soil, water, and air around us, so has the stability of the nation and its individuals been altered in ways that Japan and her people may never be the same again.

Other recent changes in Japanese society mean that from the 1990s and onwards there is “a greater focus on personal and social development”, which may lead to “a
better-balanced, more caring society and population” compared to the period of fixation on money and material goods in the 1970s and 1980s (Goodman, 2012, p. 171). Further, there are indications that Japan is at a crossroads of becoming a multicultural society (Yamanaka, 2002 in Burgess, 2008, p. 77). Moreover, back in 2008, Burgess claimed that there were already signs of dramatic changes in Japan and even predicted that catalysts would bring about change in Japanese society: “As such, it is future events – perhaps a rapid and sudden explosion of very overt change – that will determine whether the arguments for a ‘new Japan’ stand or fall” (p.77). Perhaps one such “rapid and sudden explosion of very overt change” was the Great East Japan Earthquake. As Stockwin (2012) states, “it seems likely that the disasters triggered by the events of 11th March 2011 will mark a stage – perhaps a turning point – in the modern history of Japan” (p. xvii). Stockwin continues in this preface of a book on Japanese youth to note that the disaster drew the international spotlight onto Japan. Shikata (2012) agrees that “the memory of March 11, 2011, is now a part of Japan’s collective consciousness and critical in understanding the country as we look to the future. The landscape of Japan – literally and metaphorically – has been irrevocably changed…. The March disaster resulted in a transformation of perceptions, attitudes, and public opinion across Japanese society, including a change in perceptions of Japan from abroad” (p. 60).

Historically there appears to be a connection between the occurrence of a major earthquake in Japan and a major change in Japanese society. In fact, Funabashi (2011) has illuminated an historical pattern of connections between major earthquakes (namely, the 1854 and 1855 Ansei Great Earthquakes, the 1923 Great Kanto Earthquake, and the 1995 Great Hanshin Earthquake), which appeared to correlate with major social changes, such as the opening of Japan in 1854, the loss of the Anglo-Japanese Alliance in 1922, and “the advent of Japan’s lost era” (p. 8) in the 1990s. Likewise, Takezawa (2008) describes the Great Hanshin-Awaji (or Kobe) Earthquake as a turning point in relationships between Japanese nationals and other Japanese residents. Changes in society like those witnessed in Kobe are desirable for Japanese society, even though their causes are not. In fact, Shikata (2012) claims that not only is it likely that the Great East Japan Earthquake created a turning point in Japanese society, but that there is a moral responsibility to make sure that it did: “While the challenges that Japan faces clearly go beyond those caused by last year’s disaster, it would be a grave injustice to all victims of the Tohoku tragedy if this did not mark a turning point. For my part, I firmly believe the current period will come to mark the start of a Japanese revitalization. The challenge of building a new Japan is a historic one, but one that the country is determined to meet head-on” (p. 60). This determination has been repeatedly expressed
in the media in the form of “gambarē” and “one Japan” - so that it has come to gain a ring of nationalism to it (Johnston, 2011).

Comments like this would suggest a subsequent strengthening of identification with being Japanese by many people throughout Japan. However, it appears the effects of the disaster have been quite different from one region of Japan to another, as Nagata and Nakata (2012) discuss in their article on the impact of power saving measures and the imbalance in energy availability between different regions of Japan. The fact that the Kanto region was affected is significant. The Great East Japan Earthquake “was truly unprecedented. It affected not only millions in the Tohoku region directly but tens of millions in the Tokyo region indirectly” (Johnston, 2011, p. 76). Perhaps because Tokyo was affected, many people suddenly challenged the government’s long-standing proclamation that nuclear power is safe and energy-awareness increased dramatically (Nagata, 2012), as illustrated in the example provided by Aoki (2012) of how the lives of a group of Tokyo mothers were changed in their efforts to protect their children from the potential health risks from exposure to radiation.

In addition to the eroding stress of on-going radiation concerns, there have also been emotional effects following the vast physical damage and changes resulting from these events. Emotional effects of living through such trauma cannot be discounted and are evident in this quote from a high school student, who survived the tsunami only by deserting her own mother: “The following months were so difficult that she even felt like killing herself, she said. But she now says that after experiencing such great hardships she has learned many things” (Daimon, 2012, p. 35). Such experiences may influence not only those who were directly affected, but also those who were indirectly exposed to them via the media or through social contacts. Further, they are likely to influence the way that young people view themselves and the world, since crises and transformation enable identity development (Ferguson, 2000). In any generation, a number of youth experience bullying, abuse, a family member dying or some other crisis in their lives while growing up. However, due to the large numbers of youth (particularly in the devastated Tohoku area and the influential Kanto area) who were influenced by this particular event, the Great East Japan Earthquake should not be ignored as a possible factor influencing the future society of Japan as these young people become more and more active in it. Funabashi (2011) points out that just as many elderly Japanese people remember what they were doing when the surrender of World War II was declared, so will this generation remember where they were and what they were doing at “zero hour” – 2:46 p.m. on March 11, 2011 (p. 14).
1.3 Cultural Identity Research

While Japan is likely to have entered a new phase in its history, what type of society will develop is as yet unclear. As Reid (2011) puts it, “What kind of a nation will emerge from this transformative event remains a matter of intense debate” (p.28). Over time, changes in society become clear. However, awareness or hints of such changes as they happen could be useful to policy makers as well as to the public in general. It is hoped that this research project will assist in this task by indicating possible changes in the cultural identities of Japanese university students in order to provide hints as to the direction these young people may lead Japanese society towards in the future.

On the surface, this area of research may not appear as valuable to society as, say, engineering or economics. However, as Economics Nobel Prize winner Amartya Sen (2006) writes in his highly acclaimed book *Identity and Violence*, “identity can also kill - and kill with abandon. A strong - and exclusive - sense of belonging to one group can in many cases carry with it the perception of distance and divergence from other groups” (pp. 1-2). Throughout his book Sen urges all people, for the sake of world peace and prosperity, to see themselves and others as being multicultural, as we all are. An example he offers (in the prologue) of an individual’s cultural identities is as follows:

The same person can be, without any contradiction, an American citizen, of Caribbean origin, with African ancestry, a Christian, a liberal, a woman, a vegetarian, a long-distance runner, a historian, a schoolteacher, a novelist, a feminist, a heterosexual, a believer in gay and lesbian rights, a theater lover, an environmental activist, a tennis fan, a jazz musician, and someone who is deeply committed to the view that there are intelligent beings in outer space with whom it is extremely urgent to talk (preferably in English). Each of these collectivities, to all of which this person simultaneously belongs, gives her a particular identity. None of them can be taken to be the person’s only identity or singular membership category. Given our inescapably plural identities, we have to decide on the relative importance of our different associations and affiliations in any particular context. (pp. xii-xiii)

A similar view is expressed by other scholars, such as Omoniyi (2006, p. 30) and Valentine (2009), who calls for:

An approach that takes into account expanding and connecting boundaries to include the construction of multiple identities and diverse roles and functions, replacing
dichotomies of us and them, native and non-native, women and men, and difference and dominance with dimensions of pluralism and expansion of the canon. (p. 577)

It could be argued that the concept of cultural identities is so abstract that researching them is an ineffective task. And yet, they are such an integral part of each one of us. Lie (2004) writes that identity is “at once obvious and obscure” and quotes Saint Augustine: “We surely know what we mean when we speak of it. We also know what is meant when we hear someone else talking about it…. Provided that no one asks me, I know” (p. 2). This suggests that as soon as someone asks, suddenly one’s cultural identity appears to be unfathomable. However, the necessity to ask should override the difficulties in finding answers. In fact, the multicultural nature of today’s world requires an understanding of cultural identities. As Crisp (2010) claims, “diversity is arguably the most persistently debated characteristic of modern societies. The nature of a world in which traditional social, cultural and geographical boundaries have given way to increasingly complex representations of identity creates new questions and new demands for social scientists and policymakers alike” (p. 1). It is now apparent that to succeed in today’s global environment, an understanding of cultural identities is essential. Livermore (2011) is bold enough to state, “The number one predictor of your success in today’s borderless world is not your IQ, not your resume, and not even your expertise. It’s your CQ” (p. xiii). Livermore explains that CQ refers to Cultural Intelligence, which is the ability to function in a variety of contexts.

Given the importance of the development of cultural intelligence for young people of all nations, but especially in this case, young people in Japan, the author holds that the March 2011 triple disaster provides a timely opportunity to examine whether the cultural identities of Japanese young people have been affected by this major event. In Sherriff (2011), a resident of Tokyo named Mark Warschauer provides such an example when he writes of how his family’s babysitter was stranded for six nights in his apartment due to transportation disruptions after the earthquake. After spending the first night alone in a spare bedroom, the babysitter spent the remaining five nights huddled together in one room with everyone in the family. Her change in mind-set from wanting to sleep alone to wanting to sleep with her employer’s family suggests that her cultural identifications with the family had adjusted after the earthquake. Without interviewing her personally, it is difficult to ascertain how much of this change was temporary due to the state of emergency at the time and how much will be long-lasting. However, it is not hard to conceive that her way of viewing and relating to this family changed since the earthquake and her bonds with them strengthened. Likewise, it is predictable that many
other people who experienced the effects of 3/11 have similarly made shifts in their cultural bearings.

It is these predicted invisible, yet very real, shifts to the cultural identities of Japanese people due to the Great East Japan Earthquake that have prompted this research. However, there are many other factors influencing these results, including the increased focus on internationalization at Japanese universities (Lassegard, 2013; LeBlanc, 2015), including at the university where the majority of respondents in Stage One were attending. The author believes that university students, who are more open to change than the more mature population and yet more aware of those changes than the younger population, are an ideal target segment of the Japanese population for this project. In fact, the university students who acted as respondents in the various studies in this research project were in the 16 to 25 year age group defined and described by Hopkins (2010) as youth, who from an identity perspective are at the same time between as well as inclusive of childhood and adulthood stages of life. This age group is a crucial one regarding identity as it marks a stage of becoming (Wyn & White, 1997). Further, as experts on modern Japanese society, such as Delvin Stewart, emphasize the important role that Japanese universities have to play in building tomorrow’s Japanese society (Stewart, 2011), Japanese university students are a particularly relevant population group for this research project. It is because the age group of the respondents in this research project represents the next generation of this nation’s most influential members that the author sincerely hopes this thesis may provide some insights into the cultural affiliations of Japanese young people and therefore tentative indications of the possible directions of Japan as a nation.
2. Research Methods for Stage One

Stage One sought to discover preliminary insight into how Japanese university students’ cultural identities may have been developing at this pivotal period for Japanese society. Consequently, it was exploratory in nature and sought to investigate the relative strengths and weaknesses of ten cultural identifications both before and after the Great East Japan Earthquake. Further, it examined trends in these identifications over three years of data collection and analysed differences between subgroups of respondents. This was achieved through the distribution of a questionnaire survey to students at a university in central Tokyo, as well as a number of students from two other universities in the Greater Tokyo Area. The inclinations of students at Toyo University’s Hakusan campus in the middle of Tokyo, who completed the majority of the questionnaires, may be indicative of an influential sector of Japan’s youth. While gauging the sense of affiliation a university student feels with their university, faculty, gender, national, and other groups is an imprecise science, this author believes that the benefits of awareness of these issues determines the value of such research overrides the problematic nature of conducting such research. Identity “queries one’s sense of self and probes the significance of one’s social identification” (Lie, 2004, p. 4). Further, Social Identity Theory “highlights the significance of group membership for individual identity and discusses the role of social categorization and social comparison in relation to self-esteem” (Ward, Bochner & Furnham, 2001, p. 99). Therefore, asking respondents about their sense of self and identification with social groups appears to be a valid way to investigate their identities.

2.1 Research Participants for Stage One

The analysis in this report uses the data from 935 questionnaires from the first administration in July of 2011, along with 1,002 from the second time in July of 2012, and 1,067 questionnaires completed in July of 2013. The participants for each study/dataset are described below, along with descriptions of how they were grouped for the separate analyses conducted each year that were based on various demographic statuses.

There were 941 participants in the 2011 study, but six questionnaires were removed from the analysis because they were incomplete, leaving a total of 935 usable questionnaires. Of this total, 75 were obtained from three faculties of Surugadai University in Saitama through the cooperation of a lecturer there, with 26 from the
Contemporary Cultures Faculty, 25 from the Media Faculty, and 24 from the Law Faculty. The remaining participants were from three faculties at Toyo University’s central Tokyo campus, with 689 students from the Business Administration Faculty, 104 students from the Law Faculty, and 64 students from the Economics Faculty taking part in this research project thanks to the cooperation of several lecturers in these faculties. Three Toyo University students did not indicate their faculty on the questionnaire form and therefore were excluded from the analysis by faculty group. The breakdown of academic years is as follows: 222 were first year students, 476 were second year students, 152 were third year students, 59 were fourth years students, and 26 neglected to indicate their academic year. Of the 2011 respondents, 542 specified that they were male, 336 indicated that they were female and 57 did not specify their gender. A gender analysis was conducted comparing the responses of the male and female respondents, while the questionnaires with no gender specified were excluded. Regarding regions of origin, respondents from the Tohoku region were the only group to display statistically different responses to the other groups, so an analysis based on region was conducted comparing the Tohoku-origin respondents to those from all other regions. Therefore, the 34 respondents who claimed hometowns in the Tohoku region and were compared against 852 students from other regions, while the 49 respondents who did not state their hometown region were excluded from this analysis. Therefore, in addition to the analysis of the complete 2011 dataset, separate analyses based on gender (Section 3.1.2), region (Section 3.1.3), academic year (Section 3.1.4), and faculty (Section 3.1.5) were each conducted using questionnaires completed by the relevant respondents for each group. See Table 1 for a breakdown of the groups used in each of these analyses.

| Table 1. Respondent Numbers by Gender, Region, Year, and Faculty Group in 2011 |
|---|---|---|---|
| **Gender** | Males: 542 | Females: 336 | Not Known: 57 | Total: 935 |
| **Region** | Tohoku: 34 | Others: 852 | 49 | 935 |
| **Year** | Year 1: 222 | Year 2: 476 | Year 3: 152 | Year 4: 59 | 26 | 935 |
| **Faculty** | Business: 689 | Economics: 64 | Law: 104 | Surugadai: 75 | 3 | 935 |

In 2012, questionnaires were distributed by several lecturers in the Business Administration, Sociology, Literature, and Law faculties at Toyo University and by a
lecturer at another university in Tokyo, with only two respondents. The data from these respondents is included in the 2012 dataset. Of the 1,002 completed questionnaires in the 2012 study, 486 were females, 513 were males, and three were of unspecified gender. In order to complete a gender analysis of the data (Section 3.2.2), the three questionnaires of unspecified gender were removed for that analysis, leaving a total of 999. Unlike the 2011 dataset, an analysis by year of study was not conducted since the author became aware that a number of other factors (such as job hunting activities) were likely to be strongly influential on the results and academic year became less significant as time passed after the disaster (i.e. a greater percentage of respondents were not university students at the time). Also, unfortunately, there was not enough data from respondents originating from the Tohoku region to conduct an analysis by region for the 2012 study. However, a subset of approximately half (n = 508) of the 2012 dataset (n = 1,002) was used to make comparisons between equal numbers of respondents from four different faculties of Toyo University to compare the responses of students undertaking different areas of study. Since a number of differences were discovered when comparing the faculties, these will each be presented in separate tables (in Section 3.2.3). The breakdown of these respondents into gender, year of study, and faculty groups is displayed in Table 2 below.

<table>
<thead>
<tr>
<th>Year</th>
<th>Faculty</th>
<th>Business Administration</th>
<th>Sociology</th>
<th>Literature</th>
<th>Law</th>
<th>Gender Totals</th>
<th>Year Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Year</td>
<td>Females</td>
<td>0</td>
<td>59</td>
<td>80</td>
<td>15</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>1st Year</td>
<td>Males</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>158</td>
</tr>
<tr>
<td>2nd Year</td>
<td>Females</td>
<td>0</td>
<td>23</td>
<td>17</td>
<td>94</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>2nd Year</td>
<td>Males</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>14</td>
<td>20</td>
<td>154</td>
</tr>
<tr>
<td>3rd Year</td>
<td>Females</td>
<td>26</td>
<td>9</td>
<td>17</td>
<td>4</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>3rd Year</td>
<td>Males</td>
<td>45</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>55</td>
<td>111</td>
</tr>
<tr>
<td>4th Year</td>
<td>Females</td>
<td>5</td>
<td>16</td>
<td>13</td>
<td>0</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>4th Year</td>
<td>Males</td>
<td>51</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>51</td>
<td>85</td>
</tr>
<tr>
<td>Faculty Totals</td>
<td></td>
<td>127</td>
<td>127</td>
<td>127</td>
<td>127</td>
<td>F= 378</td>
<td>M= 130</td>
</tr>
</tbody>
</table>
Due to the difficulties demonstrated in the previous two years of obtaining access to large numbers of respondents from other universities, the 2013 survey was conducted entirely at Toyo University. Of the 1,067 questionnaires completed in July of 2013, 572 and 437 respondents identified as males and females, respectively. These 1,009 questionnaires formed a gender analysis of the 2013 data, while the 58 of unspecified gender were excluded. However, this analysis is included for reference only (in Section 3.3). Since a variety of analyses had already been conducted in the previous two years, substantial new knowledge was not anticipated. Therefore, comprehensive analyses of the 2013 dataset were not conducted. Instead, these questionnaires provided crucial data for the analyses conducted on the total combined dataset of questionnaires collected over the three years (2011 to 2013).

Finally, the combined analysis was conducted in 2014 and utilized the data collected in the three previous years, analysing this larger dataset in order to provide overall trends. The results of an analysis conducted to compare the overall results from year to year are presented in Section 3.3.1. Of the 3,004 questionnaires collected over the three years, 1,259 were completed by females and 1,627 by males. The remaining 118 questionnaires of unspecified gender were removed from the sample in order to complete the gender analysis of the data presented in Section 3.3.2.

### 2.2 Research Instrument Used in Stage One

The data collection for Stage One was carried out in July 2011, July 2012, and July 2013 by means of a cultural identification questionnaire\textsuperscript{xiii} (an English translation of which is in Appendix A). The questionnaire was distributed in Japanese on a single A4 sheet of paper with a demographic section requiring respondents to indicate their gender, hometown region, faculty, and year of study at the top. This was followed by two columns of lists of 10 possible cultural identifications thought to be most applicable to the respondents and useful for analysis in this research project. At the bottom, there was a declaration (signed and dated), allowing the use of the data for research purposes. Ten cultural identities, which could be considered to relate to relevant social groups for Japanese university students, were chosen for the questionnaire: Gender, Region of Japan, Japanese Speaker, English Speaker, Japanese, Global, High School (of graduation), University, Faculty, and Year of Study.

In Japan, gender distinctions are often more obvious than in western cultures. Gender is included in this survey as a cultural identity to be ranked in order to determine the importance students place on their gender\textsuperscript{xiv} as a cultural identity at this stage in their lives.
Japan is divided into eight regions: Hokkaido, Tohoku, Kanto, Chubu, Kinki, Chugoku, Shikoku, and Kyushu and Okinawa. The region of Japan a person is from plays a part in their cultural identity formation. Claims of regional cultural variances, such as Lie’s (2001) claim that people from Tokyo are more likely to have stronger identification with being from Japan (and less with being from Tokyo) than people from other areas of Japan (such as Hokkaido or Kansai), justify the inclusion of this item.

Although the above regions of Japan have their own dialects, the Japanese language is generally understood to refer to the national language. Again to quote Lie, “if two people do not share a common language, then it is difficult to presume any sense of solidarity and, therefore, identity between them” (2001, p. 185). Aside from being a valid identification in its own right, this item is also included to put the identifications of being Japanese and being an English speaker into perspective.

Respondents’ identifications with being an English speaker may appear to be a strange inclusion in this survey’s list. However, in the late 19th century, English might have become the national language of Japan since the imposition of a national standard dialect was such a difficult task that the English language was considered (Lie, 2001). Following the path that history actually took, English is normally a compulsory subject for university students; for the students surveyed, it was compulsory for the six years prior to entering university and for at least part of their time at university.

There are both cultural and racial criteria for being Japanese (Tsuda, 2009) as evident in a case reported by Graburn and Ertl (2008) when one mixed-race sibling was allowed entry into a public bathing establishment while the other lighter-skinned sibling was denied entry. Further, Fish (2009) explains, “during the Tokugawa period, Japanese did not divide the world into regions of ‘fair’ and ‘dark’ races, as Europeans did, but rather into ‘we Japanese’ and ‘others’” (p. 43). Therefore, this item is included to determine how much identification respondents feel with the social group of being Japanese.

Having a global identity is included for the reason that it is currently “the age of globalization in Japan” (Takezawa, 2008, p.41). However, the tendency towards “boutique internationalism” (Graburn & Ertl, 2008, p.19) and other distancing factors from the globalization process means that it can be difficult for Japanese youth to identify themselves as being global citizens. This item could be an important indication of the direction in which Japanese society will take, as influential members of society who have a strong global identity themselves are likely to incorporate that into their roles in Japan, which in turn will influence others in Japanese society.
In addition, four student identifications were included in the list of ten cultural identities for these respondents to rank due to their importance in Japanese society. In Japan, which high school and university you graduate from is highly relevant to what type of employment you obtain, as well as other indicators of social status. Peer groups are also influential, including which faculty you belong to. Also, school year is a strong identifier (and also a division) of social groups, from elementary school right through to late adulthood\textsuperscript{xv}. Therefore, these four student identifications are all relevant identities for Japanese university students and thus worthy of inclusion.

2.3 Rasch Analysis

The design of the questionnaire was such that it provided rank-order data. Rank-order data, however, cannot be used to specify the true differences between students (Hays, 1988) because the distances between students on a continuum of cultural identification cannot be assumed to be interval. In order to achieve an interval level of measurement, rank-order data must be first transformed into interval data using a statistical procedure such as a Rasch analysis (Wright & Stone, 1979). This particular procedure, developed by Georg Rasch and later Ben Wright, combats problems (e.g. in computing averages) innate in analyzing raw data of non-linear nature, such as rating scales or ranking scales. The Rasch method computes person measures (in units of logits) and item measures (in units of logits) that can then be used for statistical tests. It also takes into account that not all items are of equal value. For further information on Rasch methods, please refer to Boone, Staver & Yale (2014).

The students’ responses to the Cultural Identification Questionnaire were analysed using the Rasch partial credit model (Andrich, 1978) implemented by Winsteps (Linacre, 2004). The Rasch partial credit model estimates each cultural identity separately and thus creates individual ranking scales for each cultural identity. The students’ responses to this questionnaire are reported in logits, which in the context of this study measures the degree of difficulty students experienced in identifying with each of the cultural identities pre- and post-March 11, 2011, according to how they ranked them in each column of the questionnaire. The norm referenced choice of 0 logits represents the average level of difficulty that the students experienced ranking the different cultural identities. In other words, a logit score below 0 for a particular cultural identity means that students experienced little difficulty identifying themselves with that cultural identity. Conversely, for a cultural identity to have a logit score above 0, it means that students experienced more difficulty identifying themselves with that particular cultural identity.
3. Stage One Results

Below are the results from the statistical analyses of data collected from the questionnaires from 2011, 2012, and the combined three-year dataset (2011-2013 inclusive), including a mention of gender differences in the 2013 dataset. Please note that, perhaps deceivingly, negative figures depict positive identification, whilst positive figures represent negative identification (e.g. English Speaker is an identity that respondents tended NOT to relate strongly to, yet has positive figures/values). Please also note that due to the nature of this type of analysis, differing sizes of the datasets used in each analysis, different $p$ values and other factors have resulted in figures reported in one section not always being identical to corresponding results in another section.

3.1 Results from the 2011 survey

In this section, first the results of the overall analysis of the data collected in July of 2011 will be presented (in Section 3.1.1). This will be followed by the results of four further analyses conducted according to different demographic statuses. These are: gender (in Section 3.1.2), region (in Section 3.1.3), faculty (in Section 3.1.4), and year of study (in Section 3.1.5).

3.1.1 Overall Differences in the 2011 Survey

First, the total data collected in July 2011 was analysed to discover the overall results. Table 3 shows the average level of difficulty all students surveyed had in identifying with each of the following ten cultural identities: Faculty, Year of Study, University, High School (where they graduated from), Region of Japan (of origin), Gender, Japanese, Global, Japanese Speaker, and English Speaker. Please note that negative logits depict positive identification, while positive logits represent negative identification.
Table 3. Overall Differences in the 2011 Survey

<table>
<thead>
<tr>
<th></th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty</td>
<td>0.05</td>
<td>0.10</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.08</td>
<td>0.12</td>
</tr>
<tr>
<td>University</td>
<td>-0.17</td>
<td>-0.11</td>
</tr>
<tr>
<td>High School</td>
<td>0.07</td>
<td>0.17</td>
</tr>
<tr>
<td><strong>Region of Japan</strong></td>
<td><strong>0.04</strong></td>
<td><strong>-0.11</strong></td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td><strong>-0.18</strong></td>
<td><strong>-0.12</strong></td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.39</td>
<td>-0.35</td>
</tr>
<tr>
<td>Global</td>
<td>0.19</td>
<td>0.16</td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.03</td>
<td>-0.07</td>
</tr>
<tr>
<td>English Speaker</td>
<td>0.30</td>
<td>0.26</td>
</tr>
</tbody>
</table>

*N.B. Bold font indicates a significant difference (p < 0.01)*

Starting at the top of the table, it is evident that faculty identifications were in a slightly weak position (0.05 logits) before the earthquake and weakened further (to 0.10 logits) after. Identifications with study year followed a similar pattern (from 0.08 logits to 0.12 logits). University identifications were strong before (-0.17 logits) and to a lesser extent after (-0.11 logits) the disaster. The average sense of identification respondents had with the high schools they graduated from likewise experienced a weakening to 0.17 logits from an already weak 0.07 logits. Overall, students’ reported identifications with each of these four indicators of student identification have decreased after the Great East Japan Earthquake, evident in the comparatively higher figures for each of them after the disaster.

From the above table, it is also evident that there generally was a slightly weak association (0.04 logits) before the disasters of March 11, 2011 with respondents’ respective region of origin (or hometown). However, this changed to a moderately strong identification (-0.11 logits) after the disaster. Respondents demonstrated a very strong average identification with gender (-0.18 logits) before the earthquake and this dropped to a moderately strong identification (-0.12 logits) afterwards. These two
identifications – Region and Gender – displayed the only two statistically significant changes in this analysis.

Being Japanese had by far the highest identity rating of -0.39 logits. This dropped slightly to -0.35 logits, without affecting its status as the most perceived relevant cultural identity surveyed. Conversely, having a global identity was the second weakest identity surveyed. This weak figure of 0.19 logits strengthened slightly to 0.16 logits after the earthquake. A slight strengthening was also seen regarding the identification of these students as being speakers of the Japanese language. Starting at a slightly above average position (with regards to the items analysed in this research project) of -0.03 logits, this figure strengthened slightly to -0.07 logits. This indicates that respondents may have identified more with being Japanese speakers after the disasters, albeit only slightly. The weakest link in cultural identification indicated by these respondents was that of being an English speaker. At 0.30 logits before the earthquake and 0.26 logits after, this was an even less likely identification than having a global identity. These two identities (being an English speaker and having a global identity) were the two weakest and followed the same pattern; that is, a slight strengthening of a very weak identification.

3.1.2 Gender Differences in the 2011 Survey

As stated above, in the overall analysis of the data from 2011, region and gender were the two identifications that displayed significant differences before and after the Great East Japan Earthquake. Regarding differences between the responses of the male and female participants, however, the gender-distinct analysis revealed significant differences regarding two different identifications – English Speaker and Global. Table 4 shows the average level of difficulty students had in identifying with each cultural identity, according to their gender groups. Both genders experienced a shift from slightly low identification with the region of their hometown before the earthquake to a moderately high one after. Females demonstrated the larger shift from 0.03 logit to 0.17 logits, whereas males moved from the same 0.03 logit position before the earthquake to -0.09 logits after it. Gender identification for both sexes was strong before the earthquake (-0.15 logits for males and -0.23 logits for females). This identification weakened after the disaster to -0.10 logit for males and -0.16 logits for females. However, gender remained a strong identification factor for both genders. Although male respondents’ very high average identifications with being Japanese weakened from -0.41 logits to -0.34 logits, female respondents showed no change at an even higher -0.44 logits. These differences were not statistically significant.
Table 4. Differences by Gender in 2011

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th></th>
<th>Female</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.04</td>
<td>0.10</td>
<td>0.04</td>
<td>0.10</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.08</td>
<td>0.13</td>
<td>0.08</td>
<td>0.13</td>
</tr>
<tr>
<td>University</td>
<td>-0.17</td>
<td>-0.11</td>
<td>-0.17</td>
<td>-0.11</td>
</tr>
<tr>
<td>High School</td>
<td>0.06</td>
<td>0.16</td>
<td>0.03</td>
<td>0.16</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>0.03</td>
<td>-0.09</td>
<td>0.03</td>
<td>-0.17</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.15</td>
<td>-0.10</td>
<td>-0.23</td>
<td>-0.16</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.41</td>
<td>-0.34</td>
<td>-0.44</td>
<td>-0.44</td>
</tr>
<tr>
<td><strong>Global</strong></td>
<td><strong>0.18</strong></td>
<td><strong>0.17</strong></td>
<td><strong>0.27</strong></td>
<td><strong>0.24</strong></td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.04</td>
<td>-0.07</td>
<td>-0.04</td>
<td>-0.04</td>
</tr>
<tr>
<td><strong>English Speaker</strong></td>
<td><strong>0.27</strong></td>
<td><strong>0.23</strong></td>
<td><strong>0.37</strong></td>
<td><strong>0.34</strong></td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.01) between the genders

There was little change regarding global identities before and after the earthquake for either sex, with both claiming minor strengthening of low identifications. However, the range was significantly different between the sexes, as males revealed moderately low (0.18 logits, then 0.17 logits) average identifications with having a global identity, whereas females claimed very low (0.27 logits, then 0.24 logits) average identifications. The figures for cultural identifications as speakers of the Japanese language are all slightly high. While the identification by male respondents strengthened slightly after the earthquake (from -0.04 logits to -0.07 logits), that of the female respondents remained unchanged (at -0.04 logits). Like those of the global identity figures, the English speaker identification figures strengthened slightly for both genders. However, respondents continued to have low average identifications as being speakers of the English language, with changes from 0.27 logits to 0.23 logits for males and 0.37 logits to 0.34 logits for females. These represent significant gender gaps regarding English speaker identifications both before and after the disaster. Educational
identifications (Faculty, Year of Study, University, and High School) were almost identical between the genders - bar identifications before the earthquake with high school of graduation, with females at 0.03 logits and males closely behind at 0.06 logits.

3.1.3 Regional Differences in the 2011 Survey

The region-specific analysis of the 2011 dataset produced some interesting results. Table 5 shows the average level of difficulty students had in identifying with each cultural identity, according to the geographical region of Japan they were from. The Tohoku region is the only region that showed significant differences to the other regions, so it is shown separately here. Respondents from the Tohoku region claimed to have strengthened their already strong average identification with their region (-0.12 logits) by an amazing 0.47 logits. This dramatic increase in cultural identification resulted in a figure of -0.59 logits, which is greater than any other identified in this research project. It has even well surpassed the highest group identification found of being Japanese (i.e. the fourth year students in Table 6), which was normally the highest found. Meanwhile, respondents from other regions (grouped together as there were no major differences between their answers) also experienced major strengthening of their ties to the region of their hometown from a slightly low rating of 0.03 logits to a moderately high one of -0.11 logits.
Table 5. Differences by Region in 2011

<table>
<thead>
<tr>
<th></th>
<th>Tohoku (n = 34)</th>
<th>Other Regions (n = 852)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Faculty</td>
<td>-0.08</td>
<td>-0.06</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.10</td>
<td>0.13</td>
</tr>
<tr>
<td>University</td>
<td>-0.17</td>
<td>-0.22</td>
</tr>
<tr>
<td>High School</td>
<td>-0.08</td>
<td>0.02</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>-0.12</td>
<td>-0.59</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.18</td>
<td>-0.07</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.35</td>
<td>-0.29</td>
</tr>
<tr>
<td>Global</td>
<td>0.29</td>
<td>0.36</td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>0.09</td>
<td>0.10</td>
</tr>
<tr>
<td>English Speaker</td>
<td>0.47</td>
<td>0.50</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.01) between Tohoku and other regions.

Gender identification was initially strong overall (-0.18 logits for both groups) and this identification decreased after the disaster. This decrease was more prominent for those respondents from Tohoku (to -0.07 logits) than for those from other regions (to -0.12 logits). Likewise, identification with being Japanese also decreased, but was still very high at -0.29 logits (from -0.35 logits) for Tohoku respondents and -0.37 logits (from -0.41 logits) for respondents from other regions. In contrast, both groups demonstrated very low average identifications with being global citizens before the earthquake, at 0.29 logits for Tohoku and 0.21 logits for other regions. The latter very slightly moved towards average (as far as this research project is concerned) to 0.19 logits. However, respondents from the Tohoku region showed even less identification with being global citizens after the earthquake, with an identification statistic of 0.36 logits.

Another contrast between the respondents from Tohoku and those from other regions relates to cultural identification with being Japanese speakers. Respondents from Tohoku did not indicate strong identification with being Japanese speakers either...
before (0.09 logits) or after (0.10 logits) the disaster; whereas other respondents indicated a slightly strong identification before (-0.04 logits), which increased after (-0.07 logits). The gap between the two groups’ post-disaster figures is statistically significant. Perhaps the difference in strengths of Japanese language identifications between these two groups is related to the issue of regional dialects of the Japanese language versus the standard form of the language.

Both groups of respondents showed very weak average identifications - Tohoku respondents extremely so - as being English speakers both before and after March 11, 2011. Whereas the average identification as being an English speaker of respondents from other regions strengthened slightly after the disaster (from 0.30 logits to 0.27 logits), Tohoku respondents’ corresponding average identification weakened slightly (from 0.47 logits to 0.50 logits). These were not large changes for either group so the cultural identification with being a speaker of the English language remained very low. Tohoku respondents in particular claimed very weak identifications with being English speakers on average. In fact, this was nearly the weakest average group identification observed in this stage of this research project, second only to that of fourth year students (in Table 6).

There were some differences between the respondents from the Tohoku region and those from other regions regarding the four student identification indicators. Notably, these were stronger faculty identifications (-0.08 logits and -0.06 logits for Tohoku respondents versus 0.04 logits and 0.10 logits for other respondents, before and after the disaster, respectively), high school affiliations (-0.08 logits and 0.02 logits versus 0.06 logits and 0.16 logits) and post-earthquake university identifications (-0.22 logits versus -0.11 logits). However, none of these were statistically significant.

### 3.1.4 Academic Year Differences in the 2011 Survey

Next, the dataset obtained in 2011 was analysed according to academic year of study. Table 6 shows the average level of difficulty students in each academic year had in identifying with each cultural identity. These levels are shown both before and after the Great East Japan Earthquake, for each academic year group.
Table 6. Student Identifications Differences by Academic Year in 2011

<table>
<thead>
<tr>
<th></th>
<th>First Year (n = 222)</th>
<th>Second Year (n = 476)</th>
<th>Third Year (n = 152)</th>
<th>Fourth Year (n = 59)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre</td>
<td>Post</td>
<td>Pre</td>
<td>Post</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.06</td>
<td>0.10</td>
<td>0.04</td>
<td>0.10</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.08</td>
<td>0.13</td>
<td>0.12</td>
<td>0.20</td>
</tr>
<tr>
<td>University</td>
<td>-0.17</td>
<td>-0.14</td>
<td>-0.17</td>
<td>-0.11</td>
</tr>
<tr>
<td>High School</td>
<td>0.06</td>
<td>0.16</td>
<td>0.12</td>
<td>0.16</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>0.03</td>
<td>-0.11</td>
<td>0.00</td>
<td>-0.11</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.18</td>
<td>-0.12</td>
<td>-0.15</td>
<td>-0.07</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.41</td>
<td>-0.37</td>
<td>-0.46</td>
<td>-0.44</td>
</tr>
<tr>
<td>Global</td>
<td>0.21</td>
<td>0.19</td>
<td>0.21</td>
<td>0.19</td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.04</td>
<td>-0.07</td>
<td>-0.12</td>
<td>-0.16</td>
</tr>
<tr>
<td>English Speaker</td>
<td>0.30</td>
<td>0.27</td>
<td>0.28</td>
<td>0.30</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.01) between the years of study

Generally, faculty identifications were not particularly strong either before or after March 11th, 2011. Even the slightly strong average faculty identifications before the earthquake of -0.07 logits reported by third year students disappeared after the disaster, replaced by a weak 0.10 logits. Fourth year students showed particularly weak average faculty identification before the earthquake of 0.18 logits, which became stronger than those of students from other academic years (all 0.10 logits) after the disaster at a figure of 0.06 logits.

Regarding the average identifications with academic year of study, these indicators tended to move from a position of low identification to an even lower one. An exception to this trend was displayed by the fourth year student group, who identified more with being fourth year students after 3/11 (0.06 logits) than before (0.14 logits). A possible explanation of this is provided in Section 4.1. Pre-disaster, students tended to demonstrate strong identifications with their university, with the first three year groups all at -0.17 logits. These figures weakened post-disaster to range between -0.04 logits
and -0.14 logits. Again, the exception was the fourth year student group, who at -0.03 logits did not have particularly strong average levels of identification to start off with and trended in the opposite direction, by strengthening to -0.09 logits. Identification with being graduates of their various high schools consistently dropped over all four groups, from 0.06 to 0.16 logits for first years, 0.12 to 0.16 logits for second years, 0.12 to 0.20 logits for third years, and from -0.16 to 0.04 logits for fourth years. All bar the pre-disaster figure for fourth year students of -0.16 logits indicate weak alliances, whereas fourth year students reported feeling strong connections to their high schools prior to the earthquake.

Although regional identifications across the table appear to have strengthened after the disaster, these figures did not show up as being statistically significant. Likewise, gender identifications consistently weakened after the disaster, but not significantly. Identifications with being Japanese, the highest-rated identity, remained almost the same (from -0.34 to -0.35 logits for third year students) or weakened either slightly (from -0.41 to -0.37 logits for the first years; from -0.46 to -0.44 logits for the second years) or moderately (from -0.50 to -0.33 logits for the fourth years), yet still insignificantly, after the disaster. Japanese speaker identifications also did not display significant differences between the year groups; while the averages of the other year groups strengthened slightly after the disaster (from -0.04 to -0.07 logits for the first years; from -0.12 to -0.16 logits for the second years; from -0.04 to -0.07 logits for the third years), fourth year students claimed a weakening of their average identification (from -0.13 to -0.07 logits). Global and English speaker markers each demonstrated statistically significant differences between the pre-disaster scores of third and fourth year students, with fourth year students demonstrating much weaker associations on average with being English speakers (0.52 logits) and with having Global identities (0.39 logits) as opposed to third year students (0.27 and 0.15 logits, respectively).

### 3.1.5 Faculty Differences in the 2011 Survey

Finally, differences in responses found in the 2011 dataset were analysed according to the three participating faculties of Toyo University and the three participating faculties of Surugadai University (grouped together to create a sufficiently large enough group for this analysis). Table 7 shows the average level of difficulty students had in identifying with each cultural identity, according to faculty xvii. Although many of the changes to the averages of Surugadai University respondents followed the opposite trend to those of the Toyo University respondents, no significant differences were found in them.
**Table 7. Student Identifications Differences by Faculty in 2011**

<table>
<thead>
<tr>
<th></th>
<th>Business Administration $(n = 689)$</th>
<th>Economics $(n = 64)$</th>
<th>Law $(n = 104)$</th>
<th>Surugadai $(n = 75)$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre</td>
<td>Post</td>
<td>Pre</td>
<td>Post</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.05</td>
<td>0.10</td>
<td>0.07</td>
<td>0.10</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.08</td>
<td>0.12</td>
<td>0.08</td>
<td>0.17</td>
</tr>
<tr>
<td>University</td>
<td>-0.17</td>
<td>-0.14</td>
<td>-0.15</td>
<td>-0.08</td>
</tr>
<tr>
<td>High School</td>
<td>0.07</td>
<td>0.17</td>
<td>0.12</td>
<td>0.17</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>0.04</td>
<td>-0.11</td>
<td>-0.01</td>
<td>-0.11</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.18</td>
<td>-0.12</td>
<td>-0.18</td>
<td>-0.09</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.39</td>
<td>-0.35</td>
<td>-0.44</td>
<td>-0.44</td>
</tr>
<tr>
<td>Global</td>
<td>0.19</td>
<td>0.16</td>
<td>0.19</td>
<td>0.19</td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.03</td>
<td>-0.07</td>
<td>-0.11</td>
<td>-0.15</td>
</tr>
<tr>
<td>English Speaker</td>
<td>0.30</td>
<td>0.26</td>
<td>0.30</td>
<td>0.32</td>
</tr>
</tbody>
</table>

*N.B. Surugadai University students from different faculties were grouped together*

Students’ identifications with being students in their respective faculties varied across faculties. For Business Administration and Economics students, their slightly low average levels of identification (0.05 and 0.07 logits, respectively) dropped to a moderately low level (0.10 logits for both) after the calamities. Law students, however, identified strongly with being law students before the disaster (-0.06 logits) and later dropped down to the same moderately low score of 0.10 logits as both the Business Administration and Economics students. Conversely, Surugadai University students actually strengthened their identifications from a rather low average identification score of 0.18 logits before the earthquake to 0.06 logits after. Toyo University students from all three faculties surveyed tended to have the same low identifications with their academic year before 3/11 – a score of 0.08 logits. This identification score weakened for all faculties to either 0.12 or 0.17 logits after. Surugadai University students again
showed the opposite trend of strengthening scores from a moderately weak 0.13 logits to a slightly weak 0.05 logits.

Regarding university identifications, Toyo University students demonstrated high average identifications with being Toyo University students before the earthquake (either -0.15 or -0.17 logits). Although these scores weakened, they remained high averages at -0.08 logits for Economics students, -0.03 logits for Law students, and especially -0.14 logits for Business Administration students. Again, Surugadai University students showed the opposite trend as their average identifications with their university strengthened after the disaster, from -0.03 to -0.11 logits. Before the earthquake, Toyo University students had moderately low identifications (ranging from 0.07 to 0.13 logits) with being graduates of the various high schools they graduated from. These identification figures dropped even further (to 0.17 or 0.21 logits) after the earthquake. Yet again, the figures of students from Surugadai University were very different to those of Toyo University students. However, this time the direction of the trend was the same but the range was different, from a moderately high identification score of -0.12 logits before the earthquake to a slightly low score of 0.03 logits afterwards.

Regional identifications strengthened across the table (from left to right: 0.04 to -0.11 logits; -0.01 to -0.11 logits; 0.04 to -0.14 logits; -0.07 to -0.13 logits). Conversely, gender identifications weakened (-0.18 to -0.12 logits; -0.18 to -0.09 logits; -0.14 to -0.10 logits; -0.31 to -0.23 logits). Whereas Business Administration faculty and Surugadai University students indicated weakened identifications with being Japanese (-0.39 to -0.35 logits and -0.44 to -0.30 logits, respectively), students from the Economics (both scores of -0.44 logits) and Law (-0.34 and -0.35 logits) faculties remained basically the same. Global identifications either showed no change (Economics remaining at 0.19 logits) or a weakening of 0.03 logits (0.19 to 0.16 logits for Business Administration, 0.13 to 0.10 logits for Law, and 0.33 to 0.30 logits for Surugadai). In contrast to the slight strengthening of Japanese speaker identifications by each faculty group from Toyo University (from left to right: -0.03 to -0.07 logits; -0.11 to -0.15 logits; -0.03 to -0.07 logits), Surugadai University students’ average Japanese speaker identifications weakened from -0.14 to -0.07 logits. Although English speaker identifications changed little for Toyo University respondents (0.30 to 0.26 logits; 0.30 to 0.32 logits; 0.27 to 0.26 logits), they weakened from 0.48 to 0.39 logits for respondents from Surugadai University.
3.2 Results from the 2012 survey

In this section, the overall results from the 2012 study will be presented first (in Section 3.2.1). Next, results of a gender analysis (Section 3.2.2) will be reported. These results will be followed by differences discovered in the analysis conducted according to faculty group (Section 3.2.3).

3.2.1 Overall Differences in the 2012 Survey

As with the 2011 dataset, the data collected in July of 2012 was first analysed to discover the overall results. Table 8 shows the average level of difficulty all students surveyed had in identifying with each of the ten cultural identities. Remember that for Stage One data, negative figures depict positive identification, while positive figures represent negative identification.

<table>
<thead>
<tr>
<th></th>
<th>Before</th>
<th></th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faculty</td>
<td>0.15</td>
<td></td>
<td>0.15</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.12</td>
<td></td>
<td>0.21</td>
</tr>
<tr>
<td>University</td>
<td>-0.11</td>
<td></td>
<td>-0.10</td>
</tr>
<tr>
<td>High School</td>
<td>-0.02</td>
<td></td>
<td>0.13</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>-0.02</td>
<td></td>
<td>-0.17</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.16</td>
<td></td>
<td>-0.08</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.34</td>
<td></td>
<td>-0.35</td>
</tr>
<tr>
<td>Global</td>
<td>0.18</td>
<td></td>
<td>0.17</td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.04</td>
<td></td>
<td>-0.05</td>
</tr>
<tr>
<td>English Speaker</td>
<td>0.23</td>
<td></td>
<td>0.23</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.01) between the time periods

From the above table it is evident that respondents on average demonstrated a strong gender identification of -0.16 logits before the earthquake. This dropped to a still strong average of -0.08 logits afterwards. On average, respondents indicated a minor
positive identification with being Japanese speakers at -0.04 logits; this figure remained about the same at -0.05 logits. Being Japanese had by far the highest identity rating before the disaster of -0.34 logits. This notably high identification remained so at -0.35 logits, maintaining its status as the cultural identity overwhelmingly perceived to be the most relevant surveyed.

Conversely, the weakest link in cultural identification indicated by these average figures was that of being an English speaker. At 0.23 logits both before and after the earthquake, this item also maintained its rank - as the weakest ranked item of those surveyed. Following the English speaker item, having a global identity was the second weakest identity surveyed. Likewise, this weak figure of 0.18 logits remained about the same after the earthquake, at 0.17 logits. Of particular interest here was the movement of regional identifications from a fairly neutral -0.02 logits before the disasters to a strong position of -0.17 logits after. This statistically significant result was also evident in the analysis of the 2011 dataset.

Regarding the four student identifications, whilst faculty remained at a score of 0.15 logits and university also stayed around the same (-0.11 logits and then -0.10 logits), both year of study and high school of graduation demonstrated significant changes. Year of study weakened from an already low 0.12 logits to an even lower 0.21 logits. Likewise, high school identification also weakened, from -0.02 logits to a lower 0.13 logits.

### 3.2.2 Gender Differences in the 2012 Survey

Following the analysis of overall results of the 2012 dataset, the data was then split into two groups by gender (male and female) for further analysis. Table 9 below shows the average level of difficulty students had in identifying with each cultural identity, according to their gender groups.
As evident in the table above, both genders experienced a shift from a slightly high identification (-0.02 logits) with the region of their hometown before the earthquake to a moderately high one after (-0.17 logits). Gender identification was high for females at -0.11 logits but even higher for males at -0.20 logits before the earthquake. This gender difference was statistically significant. These rankings dropped after the disaster for both genders, to -0.06 logits for females and -0.10 logits for males. Although male respondents’ very high identifications with being Japanese strengthened even more from -0.34 to -0.39 logits, female respondents showed a slight weakening of their Japanese identities from -0.34 to -0.31 logits. The difference between the post-disaster figures of each gender was significant. Nevertheless, all of these figures indicate very strong identifications with being Japanese for each gender in each time period. The genders mirror each other with respect to cultural identifications as being speakers of the Japanese language. Both genders remained about the same at -0.04 logits before and -0.05 logits after the disasters.
As in the 2011 analysis, the two cultural identities with an international focus both received low identification ratings again in the 2012 analysis. Figures relating to global identities reveal discrepancies between the sexes, with females claiming moderately low identifications both before (0.13 logits) and after (0.14 logits) the earthquake, while the average identifications for males were lower still, at 0.22 logits before and 0.20 logits after. The pre-disaster gap between the global identification figures of the two sexes was statistically significant. Interestingly, although the English speaker identification figures remained the same in the case of each gender, these were far enough apart to render statistical significances between the genders. Males reported a much lower figure of 0.29 logits compared to the corresponding 0.17 logits for females.

Moving on to the four student identifiers, faculty identifications remained steady at a low 0.15 logits for all four figures. Likewise, university identifications remained high at -0.11 logits for both genders before the disaster and -0.10 logits for both after. Meanwhile, identifications with year of study weakened for both genders, from 0.12 to 0.21 logits for males and from 0.14 to 0.21 logits for females. Gender differences in high school identifications before the earthquake produced a statistically significant result, with males situated at -0.06 logits and females at 0.03 logits, while the post-disaster figures were the same, with average identifications of both genders weakening to 0.13 logits.

3.2.3 Faculty Differences in the 2012 Survey

Data analysis of the responses of students from the Business Administration, Sociology, Literature, and Law faculties (each with 127 respondents) revealed significant differences between students from the different faculties regarding five of the ten cultural identities surveyed. The results of the comparisons of these five cultural identifications (University, Faculty, English Speaker, Japanese Speaker, and Being Japanese) are presented in separate tables below. Numbers with bold font indicate a significant difference (p < 0.005), while faculty names with bold font indicate those faculties with a significant difference with two or more other faculties regarding that cultural identification factor. The five cultural identifications surveyed which did not show statistically significant differences between the faculties and therefore will not be reported on were: Year of Study, High School of Graduation, Region of Hometown, Global, and Gender.

First, a comparison between the faculties regarding students’ identifications with being Toyo University students revealed significant differences in the responses of the
average Literature faculty student compared to the average student from the Business Administration, Sociology or Law faculties. These results are presented in Table 10 below, which shows the average level of difficulty these students had in identifying with Toyo University.

**Table 10. University Identifications According to Faculty in 2012**

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Administration</td>
<td>-0.21</td>
<td>-0.09</td>
</tr>
<tr>
<td>Sociology</td>
<td>-0.17</td>
<td>-0.15</td>
</tr>
<tr>
<td><strong>Literature</strong></td>
<td>0.03</td>
<td>-0.01</td>
</tr>
<tr>
<td>Law</td>
<td>-0.22</td>
<td>-0.20</td>
</tr>
</tbody>
</table>

*N.B. Bold font indicates a significant difference (p < 0.005) between faculties*

From the negative figures in the Before column of the above table, it is evident that respondents from the Business Administration, Sociology, and Law faculties on average demonstrated strong identifications with their respective faculties before the earthquake (Business Administration at -0.21 logits; Sociology at -0.17 logits; Law at -0.22 logits). After the Great East Japan Earthquake, these figures weakened either moderately (Business Administration to -0.09 logits) or slightly (Sociology to -0.15 logits and Law to -0.20 logits), but not significantly. However, the responses of Literature students were very different. Contrary to the strong university identifications of students from the other faculties analysed, they displayed a slightly weak average identification with Toyo University (0.03 logits) before the disaster. This figure is significantly weaker than all of the other three faculties, at 0.24 logits weaker than Business Administration, 0.20 logits weaker Sociology, and 0.25 logits weaker than Law. Moreover, Literature students showed the opposite trend to students from the other faculties with a slight strengthening of their affiliations with Toyo University after the disaster (to -0.01 logits). The gap of 0.19 logits between the Literature (-0.01 logits) and Law (-0.20 logits) faculties in the After column is statistically significant.

Next, significant differences between faculties were also found in the responses students gave regarding their affiliations with their faculties. Table 11 shows the average level of difficulty each group of students had in identifying with their faculty, with students grouped by faculty. As evident below, Law students tended to demonstrate a
stronger sense of affiliation to their faculty pre-earthquake (0.00 logits), compared to students from the Business Administration (0.10 logits) or Sociology (0.12 logits) faculties. On the other hand, Literature students showed a much weaker affiliation of 0.25 logits. This 0.25 logit difference between the average faculty identifications of Literature faculty students and Law faculty students is significant. Meanwhile, the 0.15 logit difference between the Literature and Business Administration faculties is also statistically significant, but the 0.13 logit difference between the Literature and Sociology faculties is not.

<table>
<thead>
<tr>
<th>Faculty Identifications According to Faculty in 2012</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Administration</td>
<td>0.10</td>
<td>0.17</td>
</tr>
<tr>
<td>Sociology</td>
<td>0.12</td>
<td>0.10</td>
</tr>
<tr>
<td>Literature</td>
<td>0.25</td>
<td>0.21</td>
</tr>
<tr>
<td>Law</td>
<td>0.00</td>
<td>-0.01</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.005) between faculties

The figures after the earthquake are reasonably similar to the pre-earthquake ones. Again, Business Administration (0.17 logits) and Sociology (0.10 logits) students demonstrated low faculty affiliations. Moreover, Literature students again showed an even lower average affiliation with their faculty of 0.21 logits and Law students again revealed a comparatively much higher affiliation of -0.01 logits. This difference of 0.22 logits between the Literature and Law faculties is statistically significant. In addition, the difference of 0.18 logits between the Business Administration and Law faculties is also significant.

Further, the four faculty groups were compared regarding their identifications with being speakers of the English language. As evident in Table 12 below, the average student from the Sociology faculty had a lower identification pre March 11, 2011 with being an English speaker (0.30 logits) than students from the Business Administration (0.22 logits), Literature (0.21 logits), and Law (0.23 logits) faculties, but not significantly. The figures for post March 11, 2011 English Speaker identifications are similar; Sociology students on average displayed lower identifications (0.33 logits) than Business Administration (0.19 logits), Literature (0.26 logits), and Law (0.23 logits).
students. The gap of 0.14 logits between respondent averages from the Sociology and Business Administration faculties is significantly different.

*Table 12. English Speaker Identifications According to Faculty in 2012*

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Administration</td>
<td>0.22</td>
<td>0.19</td>
</tr>
<tr>
<td>Sociology</td>
<td>0.30</td>
<td>0.33</td>
</tr>
<tr>
<td>Literature</td>
<td>0.21</td>
<td>0.26</td>
</tr>
<tr>
<td>Law</td>
<td>0.23</td>
<td>0.23</td>
</tr>
</tbody>
</table>

*N.B. Bold font indicates a significant difference (p < 0.005) between faculties*

The four faculties were also compared regarding their students’ identifications with being speakers of the Japanese language (in Table 13 below). Unlike the results for English language identifications, but alike the results for university and faculty affiliations, it is the Literature faculty that again stood out as having significantly different results to the other faculties. Before the disaster, the very high average identification of Literature faculty students with being Japanese speakers (-0.20 logits) was 0.17 logits higher than every other faculty (all -0.03 logits) examined. Similarly, students from the Literature faculty (-0.14 logits) demonstrated a significantly higher average Japanese speaker identification than those from the Sociology (0.03 logits) and Law (0.02 logits) faculties following the disaster. Since the average identification with being a Japanese speaker strengthened for Business Administration students after the disaster (-0.07 logits), the difference between these students and the students from the Literature faculty lessened to a statistically insignificant 0.07 logits.
Table 13. Japanese Speaker Identifications According to Faculty in 2012

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Admin.</td>
<td>-0.03</td>
<td>-0.07</td>
</tr>
<tr>
<td>Sociology</td>
<td>-0.03</td>
<td>0.03</td>
</tr>
<tr>
<td>Literature</td>
<td>-0.20</td>
<td>-0.14</td>
</tr>
<tr>
<td>Law</td>
<td>-0.03</td>
<td>0.02</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference ($p < 0.005$) between faculties

Finally, Literature students also revealed comparatively stronger affiliations with being Japanese, as shown in Table 14 below. Before the disaster, the average identification of Literature faculty students with being Japanese was a high -0.45 logits. Although students from the Business Administration (-0.28 logits), Law (-0.26 logits), and especially Sociology (-0.37 logits) faculties also declared very high average identifications with being Japanese, students from the Literature faculty claimed such high average identifications that the figure for the Literature faculty was significantly higher than two of the three other faculties. These statistically significant differences of 0.17 and 0.19 logits, respectively, are with the Business Administration faculty and Law faculties. When compared to the Sociology faculty, the difference of 0.08 logits is not significant. Although Literature students still claimed the highest average identification (-0.43 logits) with being Japanese after the Great East Japan Earthquake, no statistically significant results were found between the faculties, with Business Administration at -0.33 logits, Sociology at -0.35 logits, and Law at -0.29 logits.

Table 14. Japanese Identifications According to Faculty in 2012

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Before</th>
<th>After</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Admin.</td>
<td>-0.28</td>
<td>-0.33</td>
</tr>
<tr>
<td>Sociology</td>
<td>-0.37</td>
<td>-0.35</td>
</tr>
<tr>
<td>Literature</td>
<td>-0.45</td>
<td>-0.43</td>
</tr>
<tr>
<td>Law</td>
<td>-0.26</td>
<td>-0.29</td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference ($p < 0.005$) between faculties
3.3 Results from the Combined Three-Year Dataset

Since the previous two years had already produced comprehensive findings (discussed in sections 3.1 and 3.2 above), a significant number of new and meaningful findings were not expected from a comprehensive analysis of the data collected in 2013. Therefore, substantial analyses were not conducted. Although a gender analysis of the 2013 dataset did produce significant gender differences for global and English speaker identities, which consistently strengthened (albeit slightly) after the disaster (Table 15), the author does not believe they provide enough extra information to the combined three-year dataset in order to merit a separate presentation and discussion of the 2013 dataset results, which were not substantial anyway. Since similar patterns were found in the gender analysis of the combined three-year dataset, especially regarding English speaker and global identifications, these and other findings emerging from the analysis of the total dataset collected over the three years will instead be presented in this section. Therefore, the results of an analysis comparing the responses from the separate years will be presented in Section 3.3.1. This will be followed in Section 3.3.2 by another analysis of the combined three-year dataset, this time comparing the genders.

Table 15. Differences by Gender in 2013

<table>
<thead>
<tr>
<th></th>
<th>Male (n = 572)</th>
<th>Female (n = 437)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.18</td>
<td>0.10</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.02</td>
<td>0.12</td>
</tr>
<tr>
<td>University</td>
<td>-0.12</td>
<td>-0.16</td>
</tr>
<tr>
<td>High School</td>
<td>-0.08</td>
<td>0.12</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>0.03</td>
<td>-0.11</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td>-0.16</td>
<td><strong>-0.12</strong></td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.30</td>
<td>-0.31</td>
</tr>
<tr>
<td>Global</td>
<td><strong>0.19</strong></td>
<td><strong>0.16</strong></td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>0.03</td>
<td><strong>0.08</strong></td>
</tr>
<tr>
<td>English Speaker</td>
<td><strong>0.19</strong></td>
<td><strong>0.18</strong></td>
</tr>
</tbody>
</table>

*N.B. Bold font indicates a significant difference (p < 0.005) between the genders*
3.3.1 Yearly Analysis from 2011 to 2013

First, the total dataset was analysed by year of administration in order to discover the overall trends over the three years. Table 1 shows the cultural identification rankings of each of the ten identities, both before and after the Great East Japan Earthquake, for each year xvii. Please note that the numbers in bold represent significant differences from the corresponding figures of previous years, which are underlined.

Most notable in Table 1, the final year of the survey (2013) produced figures representing significantly stronger average identifications with both global and English speaker identifications than the previous two years. Significant differences are evident between years 2011 and 2013, as well as between years 2012 and 2013. In addition, in the case of the English speaker identity factor, the figures are statistically significant in all instances. These results suggest that the group of students surveyed in 2013 were more likely to identify both with being English speakers and with having a global identity than those surveyed in each of the two previous years. Specifically, English speaker identification figures increased steadily from very low figures of 0.30 logits (Before) and 0.26 logits (After) in 2011, to 0.23 logits (Before) and 0.22 logits (After) in 2012, and then again to 0.15 logits (Before) and 0.15 logits (After) in 2013. Although still weak when compared to other identifications, this is a marked strengthening of identifications with being English speakers. Likewise, but not as dramatically, global identification figures also rose from 0.24 logits (Before) and 0.18 logits (After) in 2011 to 0.19 logits (Before) and 0.16 logits (After) in 2012, and further to 0.12 logits (Before) and 0.12 logits (After) in 2013. Therefore, similar to the trend evident with English speaker identification, identification with having a global identity also displayed an overall strengthening of a weak identification. In other words, identifying with having a global identity was also less unlikely in 2013 than in 2012 or 2011.
Table 16. Yearly Differences from 2011 to 2013

<table>
<thead>
<tr>
<th></th>
<th>2011 (n = 935)</th>
<th></th>
<th>2012 (n = 1,002)</th>
<th></th>
<th>2013 (n = 1,067)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.05</td>
<td>0.10</td>
<td><strong>0.14</strong></td>
<td>0.14</td>
<td><strong>0.21</strong></td>
<td>0.15</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.06</td>
<td>0.14</td>
<td>0.08</td>
<td>0.18</td>
<td>0.08</td>
<td>0.17</td>
</tr>
<tr>
<td>University</td>
<td>-0.21</td>
<td>-0.15</td>
<td><strong>-0.14</strong></td>
<td>-0.13</td>
<td><strong>-0.06</strong></td>
<td>-0.11</td>
</tr>
<tr>
<td>High School</td>
<td>0.03</td>
<td>0.17</td>
<td>-0.02</td>
<td>0.13</td>
<td>-0.02</td>
<td>0.14</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>0.04</td>
<td>-0.11</td>
<td>-0.02</td>
<td>-0.17</td>
<td>0.00</td>
<td><strong>-0.11</strong></td>
</tr>
<tr>
<td>Gender</td>
<td>-0.18</td>
<td>-0.12</td>
<td>-0.16</td>
<td>-0.08</td>
<td>-0.14</td>
<td>-0.08</td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.36</td>
<td>-0.39</td>
<td>-0.34</td>
<td>-0.35</td>
<td>-0.33</td>
<td>-0.30</td>
</tr>
<tr>
<td>Global</td>
<td><strong>0.24</strong></td>
<td>0.18</td>
<td><strong>0.19</strong></td>
<td>0.16</td>
<td><strong>0.12</strong></td>
<td><strong>0.12</strong></td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.01</td>
<td>-0.02</td>
<td>-0.03</td>
<td>-0.01</td>
<td>-0.03</td>
<td>-0.01</td>
</tr>
<tr>
<td>English Speaker</td>
<td><strong>0.30</strong></td>
<td>0.26</td>
<td><strong>0.23</strong></td>
<td>0.22</td>
<td><strong>0.15</strong></td>
<td><strong>0.15</strong></td>
</tr>
</tbody>
</table>

N.B. Bold font indicates a significant difference (p < 0.0005) from the corresponding underlined year(s)

Further statistically significant differences were found for faculty as well as university identifications before the disaster, and regional identifications after. Significant differences in faculty identifications before the disaster are between: 0.05 logits in 2011 and 0.14 logits in 2012; 0.14 logits in 2012 and 0.21 logits in 2013; and 0.05 logits in 2011 and 0.21 logits in 2013. This trend represents a gradual, yet significant, lessening of faculty ties in remembered and reported pre-disaster faculty identifications. Statistically significant differences were not found in the related post-disaster faculty figures. It is interesting to note that, although not necessarily statistically so, students tended to rank their faculty ties higher before the earthquake than after in 2011, about the same in 2012 (or at least the numbers have averaged out the same), and lower before the earthquake than after in 2013. University identification figures also indicate a gradual weakening of pre-disaster identifications, although the identification figures themselves are much stronger than those of faculty ties. Significant differences were
found between each of the three years with regard to pre-disaster university affiliations: -0.21 logits in 2011 and -0.14 logits in 2012; -0.14 logits in 2012 and -0.06 logits in 2013; and -0.21 logits in 2011 and -0.06 logits in 2013. Like the statistical differences found regarding faculty identifications, those for university ties also only related to reported pre-disaster identifications, which were recalled a mere few months after the disaster in 2011 but more than two years later in 2013.

The only statistically significant difference regarding regional identifications is between the post-disaster average of -0.17 logits in 2012 and -0.11 logits for the corresponding data in 2013, indicating a weaker average regional identification in 2013 than in 2012. The lack of a statistically significant difference between post-disaster regional identifications in the data of 2011 and 2012 despite 2011 and 2013 having the same numerical values appears inconsistent. However, this is likely to be due to the difference in sample sizes. While analyses for 2012 and 2013 were both conducted with data from over one thousand questionnaires, analysis of 2011 data was from the lower number of 935 questionnaires. This, in tandem with the high benchmark of $p > 0.0005$, may have resulted in statistical difference not showing up for these particular figures.

### 3.3.2 Gender Analysis of the Combined Three-Year Dataset

Next, the data was analysed according to gender groups. Table 17 shows the cultural identification rankings for females and males of each of the ten identities, both before and after the Great East Japan Earthquake. In general, females were more likely to identify with being English speakers and with having global identities when compared to their male counterparts. On the other hand, males were more likely to identify with their gender, as well as both their high schools and regions of origin. Although females tended to have relatively (to other factors) low identifications with having a global identity (0.14 logits Before and 0.12 logits After), males were statistically even less likely to relate to having a global identity (0.21 logits Before and 0.19 logits After). The same could be said about identifying with being an English speaker, with scores of 0.18 logits (Before) and 0.17 logits (After) for females compared to 0.27 logits (Before) and 0.26 logits (After) for males.
### Table 17. Gender Differences in the Combined Three-Year Dataset

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Before</td>
<td>After</td>
</tr>
<tr>
<td>Faculty</td>
<td>0.14</td>
<td>0.13</td>
</tr>
<tr>
<td>Year of Study</td>
<td>0.06</td>
<td>0.15</td>
</tr>
<tr>
<td>University</td>
<td>-0.13</td>
<td>-0.14</td>
</tr>
<tr>
<td><strong>High School</strong></td>
<td><strong>-0.04</strong></td>
<td>0.12</td>
</tr>
<tr>
<td>Region of Japan</td>
<td>-0.02</td>
<td><strong>-0.16</strong></td>
</tr>
<tr>
<td>Gender</td>
<td><strong>-0.18</strong></td>
<td><strong>-0.12</strong></td>
</tr>
<tr>
<td>Japanese</td>
<td>-0.35</td>
<td>-0.37</td>
</tr>
<tr>
<td><strong>Global</strong></td>
<td><strong>0.21</strong></td>
<td><strong>0.19</strong></td>
</tr>
<tr>
<td>Japanese Speaker</td>
<td>-0.03</td>
<td>0.01</td>
</tr>
<tr>
<td><strong>English Speaker</strong></td>
<td><strong>0.27</strong></td>
<td><strong>0.26</strong></td>
</tr>
</tbody>
</table>

*N.B. Bold font indicates a significant difference (p < 0.0005) between genders*

In contrast, results revealed stronger gender identifications on average for males (-0.18 logits Before and -0.12 logits After) when compared to females (-0.12 logits Before and -0.07 logits After). Also in contrast to the results for the global and English speaker identifications discussed above, both males and females were shown to be more likely to relate strongly to their gender comparative to other factors. Additional significant differences were found between the average post-disaster regional identifications of males at -0.16 logits and females at -0.11 logits, with males tending to identify with their respective regions more strongly. Finally, the average pre-disaster high school of graduation identifications of females at 0.03 logits and males at -0.04 logits were also significantly different, again with males more likely to identify more strongly with the high schools they graduated from than their female counterparts.
4. Discussion of the Findings from Stage One

Below, the findings presented above from the analyses of the 2011 survey, the 2012 survey, and the combined dataset of the three years are discussed. As in the results section (Section 3), the 2011 survey will be followed by the 2012 survey, which will be followed by the findings from the combined three-year dataset.

4.1 Findings from the 2011 survey

As evident in the results presented in Section 3.1, of the ten cultural identities surveyed, that of being Japanese was the most important cultural identity for the 2011 respondents. Next was gender identification. Both of these identifications weakened overall after the events of the 11th of March in 2011, but not enough to lose their statuses as the two top ranking identities. Having a global identity and particularly having an identity as an English speaker were the two cultural identifications that respondents found the most difficult to identify with. However, the extent to which respondents found the global and English speaker identities difficult to identify with was not the same for all. The gender analysis of the 2011 dataset revealed that females identified less both with having global identities and with being English speakers than males, both before and after the Great East Japan Earthquake. Please note these comparatively lower identifications with both global and English speaker identities by females in 2011 when reading the results from the following years.

The importance to the respondents in the 2011 study of their respective regions increased after the disasters from an average low identification to a high one; in fact, almost to the same average strength as gender identification. These results suggest a possible link between the personal experiences regarding the events of March 11, 2011 of the students who were the focus of this study with changes in their cultural identities. In particular, there was an apparent overall strengthening of ties to regional areas, especially by respondents from the Tohoku region. It is conceivable that respondents in this survey who indicated they were from the Tohoku region were likely to have been in their hometowns at the time of the earthquake, as it occurred during their university spring vacations. It is likely that many of them may have experienced the disasters first hand, perhaps lost friends and/or relatives, lost their parental homes and/or hometowns, and at the time of the 2011 survey (just months after the disaster) continued to hear first hand news from friends and family members about the on-going effects of the massive earthquake. It is interesting to note that respondents from the Tohoku region indicated
that even before the events of March 11, 2011 they felt higher levels of identification with Tohoku compared to students from other parts of the country. However, after the earthquake their identification to the Tohoku region grew even stronger; strong enough, in fact, for respondents originating from Tohoku to identify far more with being from Tohoku than any other cultural identity surveyed, even that of being Japanese. Meanwhile, students from other regions did not feel particularly strong ties to their region of origin before the disaster, but did afterwards. This study holds that this is worthy of note as it indicates a noticeable shift in cultural identifications of regional groupings following a natural disaster (and its many complicated effects, including those from the tsunami and radiation exposure).

Overall, students surveyed in 2011 demonstrated strong identifications with their universities both before and after the Great East Japan Earthquake; whereas they had weaker identifications both before and after the disaster with being from their respective faculties, academic years, and high schools. However, average identifications with all four of these student identifications weakened after the earthquake. This signifies that students identified less with being students after the earthquake than before it. A possible explanation for this is that they placed more emphasis on other identifications after the disaster, particularly regional identifications.

Examining these figures according to academic year revealed the fourth year students as the only group to show a stronger average identification with their academic year after the earthquake. This is possibly due to the reality of being a fourth year student (along with the responsibilities of finding a job and becoming an adult member of society) having set in, which most likely would have happened irrespective of the disaster. Perhaps this group’s comparatively weak faculty and university identifications before the disaster and strengthening after (along with the contrasting high school identification figures) are also indicators of this shift in focus, which was particular to fourth year students.

Clear trends became evident when dividing the data between faculty groups, or more tellingly, between universities. Apart from Law faculty students’ high average identification with their faculty before the disaster and Business Administration students’ still moderately high average identification with their university after the earthquake, generally Toyo University students’ cultural identities moved in one direction and Surugadai University students’ in the other. Toyo University students consistently reported weaker bonds with their faculties, academic years, and university after the earthquake. Conversely, Surugadai University students displayed stronger identifications in all of these areas after the Great East Japan Earthquake. The exception
to this was students’ ties to the high schools they graduated from; although high school ties of students from both universities weakened after the earthquake, Surugadai University students started off with stronger ties before the disaster. One possible explanation for this contrast between the universities, particularly regarding university identifications, would be if the responses to the disaster by Surugadai and Toyo universities were very different and if this affected the tendencies of their students to feel stronger or weaker ties to their universities. Whether this is a good or a bad shift in cultural identification patterns depends on your point of view. For example, is it important for Toyo University that its students feel strongly identified with it? If so, what these results mean for Toyo University and what can or should be done about it is an area of research requiring urgent attention. Or, is it more important that Toyo University students’ cultural identities - while maintaining a certain level of positive identification with Toyo University - are grounded in more diverse areas, such as the various regions of Japan and the global community?

4.2 Findings from the 2012 survey

As evident in the results presented in Section 3.2, of the cultural identities surveyed, that of being Japanese was again the most important cultural identity to the respondent group of 2012. Identifications with their gender and with being a Japanese speaker were also strong items. Identifying with being an English speaker was again the weakest item and having a global identity was also another weak link. Average faculty and year identifications were also comparatively weak. Further, the overall 2012 analysis revealed a significant strengthening of regional identifications. On the other hand, year of study and high school identifications weakened significantly after the disaster.

Gender differentiations revealed discrepancies between the genders with regard to the highest ranked identity surveyed - that of being Japanese. National ties for males appeared to strengthen after the Great East Japan Earthquake, while those of females weakened, creating a significant gap between the sexes regarding their identifications after the disaster with being Japanese. Pre-disaster average gender identification figures were also significantly stronger for the males. Although both genders displayed (insignificant) drops in levels of gender identification after the earthquake (this drop was greater for the males), gender remained a strong identification factor for both genders. Regarding claims to English speaker and global identities (both pre- and post-disaster), males in the 2012 survey identified less with both of these identities than females did (three of these four comparisons being significant). This is opposite to the
2011 survey results, when females were the gender group displaying weak identifications with both English speaker and global identities. Regarding differences before and after the earthquake, results suggested an overall weakening of gender significance and a strengthening of regional ties.

The analysis of the 2012 dataset also produced significant differences between faculties of Toyo University regarding certain aspects of their students’ cultural identifications. Such differences were found in students’ identifications with: Toyo University, their respective faculties, being a Japanese speaker, being an English speaker, and being a Japanese person.

Firstly, in this analysis, students from the Business Administration, Sociology, and Law faculties showed high average affiliations with being Toyo University students. However, students from the Literature faculty did not. This is particularly evident with figures relating to identifications before the Great East Japan Earthquake.

Secondly, there are more complicated trends regarding faculty affiliations. Before March 11, 2011, the average faculty identification factor for Literature students was significantly lower than that of Business Administration and Law students. However, reported faculty affiliations after that infamous date reveal that it was students from the Law faculty, not the Literature faculty, who displayed statistical differences with students from the Business Administration and Law faculties, this time due to their stronger identifications.

Thirdly, as with university and faculty affiliations, the Literature faculty group again stood out regarding Japanese speaker identifications. This time, however, their average identification factor was high. This indicates that students from the Literature faculty, on average, had higher cultural identifications with being Japanese speakers than students from the Business Administration, Sociology or Law faculties. These differences were all statistically significant in all bar one instance.

Fourthly, the only significant difference that was found between the faculties regarding their students’ identifications with being English speakers was between the Business Administration and Sociology faculties, and only in the post-earthquake figures. In this case, Sociology students had a relatively weak average identification with being speakers of the English language, while Business Administration students had a relatively high one.

Finally, further differences in cultural identifications between students from the Literature faculty and those from other faculties were found regarding the national identity factor. Identifications with being Japanese were significantly higher on average for students from the Literature faculty than for those from the Business Administration
and Sociology faculties. Although the national identification factor of being Japanese remained higher for Literature students than for those of other faculties after the Great East Japan Earthquake, the differences were no longer significant.

Therefore, of the ten cultural identifications surveyed, statistically significant differences between faculties of Toyo University were found in five of them. In four of these five, it was the Literature faculty that differed to the other three faculties analysed. This research cannot fully explain the complicated cultural identity issues of students from the Literature faculty. Why do Literature students have comparatively strong affiliations with being Japanese and Japanese speakers? Why do they have weaker affiliations with their faculty and with Toyo University than students from other faculties?

4.3 Findings from the Combined Three-Year Dataset

The results presented in the yearly analysis section suggest that, overall, these Japanese university student respondents were more likely to identify with both being English speakers and having a global identity in 2013 than in the previous two years. This suggests the possibility of increased internationalization of these students for whatever reason. This will be further investigated in the second half of this thesis.

Yearly-contrasted figures relating to faculty and university identifications before the disaster were found to be significantly different in 2011, 2012 and 2013. While one may expect similar figures relating to self-identifications pre-disaster for all three years, it must be remembered that respondents were merely asked to rank their identifications before and after the Great East Japan Earthquake, thus comparing their identifications before and after the disaster, not from year to year. However, the significant changes over the three years of the reported pre-disaster faculty and university identifications, combined with the comparatively more stable corresponding post-disaster figures, results in a contrast between the relativity of pre-disaster and post-disaster figures between the years. What is of interest here is that there appears to be a difference in students’ perceptions of their university and faculty ties before the Great East Japan Earthquake as time has passed. Examination of changes over time in self-perceptions of cultural identity before and after a particular event is an area of possible further research.

The gender analysis revealed significant differences between the sexes. Specifically, males demonstrated weaker average global and English speaker identifications, while claiming comparatively stronger gender identifications and in some instances bonds with their hometowns and the high schools they graduated from. This suggests that despite both genders demonstrating strengthened English speaker and
global identities, this apparent overall internationalization of these respondents’ cultural identities was more prominent in the females. Gender differences regarding the internationalization of Japanese university students’ cultural identities will be examined in Stage Two of this research project.
5. Stage One Conclusions

While the results from the analyses of the 2011, 2012, and 2013 datasets provided specific findings, more general findings were found in the analyses conducted on the larger combined dataset. The most consistently significant findings in the year-by-year analysis were consistently strengthening year-on-year figures for both global and English speaker identifications. However, gender analysis revealed that, in general, the females in this combined dataset displayed more internationally-oriented identities (namely, global and English speaker ones) than the males. In contrast, while also showing strengthened internationalization factors, males tended to identify more strongly than females with factors closer to home, such as their gender, high school of graduation, and region of origin. In other words, males demonstrated stronger ties to their cultural roots, while females displayed stronger identifications with the wider world. This apparent overall trend towards internationalization, along with its gender differences, prompted the author to pursue further research. These subsequent studies comprise Stage Two of this research project and are presented in the second half of this thesis. Before advancing to this second stage, however, attention must be paid to the limitations of the results of Stage One presented above.

5.1 Limitations of Stage One

There are major limitations to this research. One such limitation is inherent in research of this nature. Any individual’s cultural identities are by nature numerous and fluid (Greer, 2005); they are not a fixed list. The ten items chosen for this research project represent only a selection of some of the numerous identities each respondent identifies with to some degree, and the degree in which they relate to each other may have been different the day or even the hour before they filled out the questionnaire. Also, the concept of cultural identities can be difficult to fathom and to rank in importance by means of a questionnaire as respondents in this research project were asked to do. However, respondents did accept this task and answered their questionnaires accordingly. Therefore, it is possible to view their responses as an indication of their cultural identifications at that time, or at least of their beliefs as to what their identifications were, which in turn could influence their identities. Time constraints also limited the questionnaire to the basic response format employed and did not allow for triangulation with interviews or other types of data elicitation procedures (hence Stage Two of this research project).
Another limitation to this research is that identification rankings both before and after the disaster were made at the same time, on various days in July 2011, July 2012, and July 2013. Since this research project was not initiated until after the Great East Japan Earthquake, rankings of identities before 11 March 2011 have been made in retrospect. Although for ideal comparisons to be made, cultural identification data would have been obtained before the earthquake, this lack of foresight is inevitable given the unpredictable nature of earthquakes. In fact, “disasters are always studied in retrospect” (Trivers, 2011, p. 183).

In addition, the respondents in this research project are not demographically representative of the Japanese population in general. Being students in the Kanto region, they were at the time young people\textsuperscript{xviii} and mainly from the Kanto area\textsuperscript{xix}. However, as explained in Sections 1 and 2, university students, particularly those in central Tokyo, should be considered an appropriate target group for research investigating possible future trends in society. At the time of sampling, nearly all of the respondents were studying in Tokyo, which many people consider to be the cultural, as well as political and economical, centre of Japan. Consequently, the choice can be regarded as being not inappropriate. However, since the majority of the respondents are from a single university, this finding would be more meaningful if it could be linked to similar results revealed in similar studies.

These and other limitations may cast doubt on the validity of the results of this research. However, there is no doubt regarding the necessity for timely research of this nature as Japan tackles a difficult societal structure. Therefore, the author considers this research to be worthwhile if it contributes however insignificantly to the awareness of the cultural identities of Japanese young people. In addition, she places hope in the youth of Japan to use their multiple and varied cultural identifications to lead Japan to a bright future.

5.2 Looking Ahead

Over time, changes in society become clear. However, awareness or hints of such changes as they happen could be useful to policy makers and society in general since “what kind of a nation will emerge from this transformative event remains a matter of intense debate” (Reid, 2011, p. 28). It is hoped that the findings from Stage One of this research project will assist in this task by indicating possible changes in the cultural identities of Japanese university students in order to provide hints as to the direction these young people may lead Japanese society in the future. However, the author was not content with the mere hints that these findings provided and felt that they
raised as many questions as they answered. In fact, the overall findings of an apparent heightened sense of internationalization of Japanese university students’ cultural identities evoked not only a sense of achievement but also one of dissatisfaction due to not knowing enough about it. In this way, the results of the first stage catalysed the initiation of the second stage of this research project (See Figure 1 below).

![Diagram](image.png)

**Figure 1. Various Studies Comprising this Research Project**

Therefore, Stage Two of this research project further examines the cultural identities of Japanese university students by employing qualitative techniques specifically to examine and illustrate the internationalization of Japanese university students’ cultural identities in greater depth and detail than was possible with the quantitative survey tools and analysis techniques used in Stage One. The nature of the research presented in Stage Two requires a more comprehensive understanding of cultural identities and thus the second half of this thesis begins with a closer examination of identity as a research topic, particularly of cultural identities.
6. Introduction to Stage Two: Qualitative-based Research Revealing the Nature of the Internationalization of Japanese University Students' Cultural Identities

    Identity is a crucial part of an individual since it "signals the way a person understands her or his relationship to the world, how that relationship is constructed across time and space, and how a person understands possibilities for the future" (Norton, 2014, pp. 60-61). In this way, identity changes over time (Yoshida & Utsuno, 2015), yet is inseparable from both our pasts and imagined futures (Hemmi, 2014; Markus & Kitayama, 1991; Mercer & Williams, 2014). Among other things, our identities are connected to our gender (Coates, 1993) and our national ties (Gruffudd, 1999). They are also influenced by context (Sen, 2006; Swann, 1987), including the communities we live in (Hopkins, 2010). Not surprisingly, time spent living abroad often has a major impact on our identities (Angulo, 2008; Cox, 2004; Sussman, 2000; Swann & Bosson, 2008; Szkudlarek, 2010; Yoshida & Utsuno, 2015). As mentioned in Section 1, along with increased recognition of its importance to society - evidenced by its status as the Word of the Year chosen by Dictionary.com for 2015 (Steinmetz, 2015) - identity is receiving increasing attention and prominence as a research topic in the social sciences (Norton, 2014). Unfortunately, recognition of the importance of research in this area does not equate to ease in conducting such research.

6.1 Difficulties in Researching Identities

    Despite its recent “explosion of interest” as a research topic (Norton, 2014, p. 60), identity is both difficult to define (Gans, 2012; Mercer, 2014) and difficult to measure (Angulo, 2008). Specifically, "something as multifarious as the self defies a neat, tidy definition” (Mercer, 2014, p. 160) and does not easily lend itself to laboratory testing (Angulo, 2008). One reason for this is that it is a complicated, yet organized, system (Mischel & Morf, 2003) of which its totality is more than the sum of its mutually constructed (Fouron & Glick Schiller, 2001) components (Mercer, 2014). Furthermore, different theorists have described these parts in a variety of ways. For example, Higgins (1987) explains the concepts of actual, ideal, and ought selves.
Alternatively, other theorists refer to public and private selves (as discussed in Taylor, 2014) with independent and interdependent values (Marcus & Kitayama, 1991 and later Markus & Conner, 2013) that vary according to whether we are from an Eastern or a Western culture (Nisbett, 2003). Meanwhile, we have social, emotional, and physical aspects (Mills, 2014) - possibly imagined (Ryan & Irie, 2014) - which can be viewed from Nature, Institution, Discourse or Affinity viewpoints (Gee, 2000). In fact, “the self can be thought of as a coherently organised dynamic system encompassing all of the beliefs, cognitions, emotions, motives, and processes related to and concerning oneself” (Mercer, 2014, p.163). Therefore, research into identity is not straightforward.

Another reason for identity being such an elusive research subject (Lie, 2004) is that one’s identity, or self, is constantly changing (Espiritu, 1994; Herman, 2004; Kim, 2008; Mercer, 2014; Mercer & Williams, 2014; Norton, 2014; Ryan & Irie, 2014; Yoshida & Utsuno, 2015). To continue Mercer’s (2014) quotation above: “the self can be understood as an on-going process that is never completed, but is continually in a state of development and self-organising emergence” (p.163). This helps to explain why clear and unanimous definitions of even basic terms, such as culture (Shaules, 2015) and identity (Hopkins, 2010), continue to elude scholars. In fact, Krause-Ono and Ishikawa (2009) have documented different interpretations of basic concepts, such as ‘culture’ and ‘communication’ by Americans, Germans, and Japanese. Further, concepts such as intercultural identity can be confusing; Kim (2008) declares it to be an extension of, while at the same time being anti-polar to cultural identity.

A further reason identity is difficult to measure and define is that it is highly situational (Mercer, 2014), or “defined contextually” (Sueda, 2004, p. 130), since individuals are influenced by social factors (Mills, 2014). Identity signifies how we view our “relationship to the world” (Norton, 2014, p. 60) and is formed through relationships with others (Bryce, Cheung & Gutierrez, 2010). Yet, identity is not entirely determined by one’s social contexts (Mercer & Williams, 2014), but is also defined - and exists - within individuals (Hemmi, 2014). Strangely, “it is simultaneously outside and inside the individual. Being both “out there” and “in here” (Berry, 2000) the interactive, mutually influencing, character of culture–behaviour relationships becomes manifest” (Berry, 2009, p.363). Therefore, understanding identity or oneself is “rather like viewing a jigsaw puzzle. If you want to see a full picture of the self, you need to bring all of the pieces together. If you focus only on one corner or piece, you will get an incomplete and potentially distorted impression of the overall picture” (Mercer & Williams, 2014, p. 178).
Every jigsaw puzzle, or individual’s cultural identity, is unique (Berry, 2009; Markus & Conner, 2013; Ward, 1996). Indeed, according to the scientists who cloned ‘Dolly the Sheep’, even clones develop differently in different environments (Crew, 2004). This is in tune with psychological theory, as Rogers (2003) states: “every individual exists in a continually changing world of experience of which he is the center” (p. 483). Therefore, our experiences mould our identities (Northhoff, 2014) that make us unique and these are influenced by our environments (Hopkins, 2010).

6.2 Changing Cultural Identities

Our identities are complex and in a constant state of change (Mercer, 2014) as we reorganize them according to how we interpret our pasts (Ryan & Irie, 2014), which in turn influences our futures (Mercer & Williams, 2014). In this way, ”our current sense of self cannot meaningfully be separated from either our past experiences and our interpretations of them, or our hopes and goals for the future” (Mercer & Williams, 2014, p. 180). As Norton (2014) writes, ”identity signals the way a person understands her or his relationship to the world, how that relationship is constructed across time and space, and how a person understands possibilities for the future” (pp. 60-61). It is not surprising, therefore, that “most research on acculturation (e.g., Sam & Berry, 2006) reveals large individual differences in these shift and stress phenomena. Similarly, research on the various forms of adaptation (psychological and sociocultural; Ward, 1996) usually reveals a large range of individual differences” (Berry, 2009, p.365). As Markus and Conner (2013) poetically phrase it, “Your special cocktail of cultures combines with your biology to make you you” (p. xix).

Identity negotiation is an on-going process (Yoshida & Utsuno, 2015) in which individuals construct their identity in context across various domains (Swann, 1987). This process involves enduring (Fantini, 2000 ; Shaules, 2015) heightened cultural awareness, which is viewed by many in the intercultural field “as the keystone on which effective and appropriate interactions depend” (Fantini, 2000, p. 28). There appears to be a general agreement that this new level of awareness and cultural identities themselves are greatly influenced through the process of living abroad (Shaules, 2015) and returning (Szkudlarek, 2010). According to McMillan and Chavis (1986), the sense of belonging and identification in a community “involves the feeling, belief, and expectations that one fits in the group and has a place there, a feeling of acceptance by the group, and a willingness to sacrifice for the group” (p. 10). It is not surprising that such affiliations with various communities are adjusted as new bonds are formed and old ones reassessed.
6.3 National Identities

Given the strong identifications with being Japanese (e.g. Sections 4.1 and 4.2) and signs of increased internationalization (e.g. Sections 4.3 and 5) demonstrated in the Stage One results, the relationship between overseas experience and national identity is of particular relevance to this research project. Although some people may equate cultural identity with national identity, Sussman (2000) claims that cultural identity should rather be considered “the psychological counterpoint to national identity - the identity that describes the cultural self in content, evaluation, and structure” (p.358). Gruffudd (1999) laments the limited research literature available regarding national identity, specifically with regard to children or young people.

Studying abroad and national identity have an interesting relationship. According to Dolby (2004), “study abroad provides not only the possibility of encountering the world, but of encountering oneself - particularly one’s national identity - in a context that may stimulate new questions and new formations of that self” (p. 150). This is well known within intercultural education, where “looking out is looking in” is a common expression (Fantini, 2000, p. 26). In fact, Kashima and Loh’s (2006) examination of Asian students studying in Australia found that some students had stronger identification with their heritage culture the more international ties they had. However, this may not be as true for some as it is for others. Suda (1999) found that Japanese women experienced difficulty readjusting to Japanese society after returning from abroad with weaker national identifications. This finding relates to Sussman’s (2001, 2002) subtractive shift. As Enloe and Lewin (1987) put it, “any Japanese who becomes too familiar with foreign cultures - either through living in them or having extensive contact with foreigners - is thought to be in danger of having lost, in some sense, his purity as a Japanese” (p.245). However, exposure to foreign cultures appears to affect males and females in different ways. Researchers have documented gender differences between male and female monkeys’ reactions to outsiders (Trivers, 2011). Likewise, in human research, Brabant, Palmer & Gramling (1990) found gender differences suggesting that females may be more affected by culture shock than males. Therefore, this thesis examines the national identities of Japanese people, women and men alike - although they may not be as alike as we may expect.

6.4 Global Identities

Otherwise known as globalization, the on-going trend towards cultures becoming mixed (Hermans & Kempen, 1998) - “where pluralism (rather than
integration) is the norm” (Ushioda, 2011, p. 200) - occurs even without going abroad (Hopkins, 2010; Wasilewski, 2010). As people interact with people from other cultures, their identities change (Sampasivam & Clément, 2014; Shaules, 2015) as their relational communities, those focusing on relationships as opposed to places (Gusfield, 1975), diversify. Despite the phenomenon of cultural globalization, it is difficult to explain what “an intercultural mind” (Shaules, 2015, p. 193) is. Perhaps not surprisingly, there is a lack of a solid research base describing the changes undergone by students when they study abroad (Angulo, 2008). Perhaps even more unfortunately, as outlined in Angulo, theories regarding cultural change brought about by living abroad conflict. For example, while self-verification theory (Swann, 1997; Swann, Rentfrow & Guinn, 2002) suggests that people maintain strong identifications with their heritage cultures, self-categorization theory (Oakes, Haslam & Turner, 1994) suggests that the host culture will be internalized into a study abroad student’s identity. Further, identity negotiation theory (Swann, 1987; Swann & Bosson, 2008) takes the middle ground with modification of heritage identities to incorporate aspects of the host culture. Sociocultural theory is relevant here, since it “looks at identity as a socially situated notion and uncovers how people make sense of who they are in relation to how they are positioned in the different communities that they belong to” (Hemmi, 2014, p. 78). While various models on the identity choices faced when living in another country have been proposed by Sussman (2000), Cox (2004) and others, a thorough model comprising notions from many such theoretical models is presented in Yoshida and Utsuno (2015). Fortunately, an advanced comprehension of theoretical models is not necessary to recognize that some connection between overseas experience and identity development exists. In fact, there is documentation of Japanese university students expecting themselves to become more globally minded “if they interact more with foreigners or went overseas” (LeBlanc, 2015, p. 122).

There is evidence that identity shifts can be more pronounced when living in a new country (Sussman, 2001, 2002), which inevitably entails experiences that have a particularly strong and long-lasting (Fantini, 2000; Shaules, 2015) impact on our identities (Sussman, 2000; Szkudlarek, 2010). Angulo (2008) argues that changes in identity often occur when people are abroad since they are in situations where they have less contact with people whom they previously had significant relationships with. Further, new expectations placed on them by their new environments (Markus & Kitayama, 1991), the increased level of self-awareness from being in a strange location (Swann & Bosson, 2008) and being ready to change (Anthis & LaVoie, 2006) have all been raised as factors facilitating identity development and the acquiring of not only a
more comprehensive understanding of other people but also of ourselves (Dolby, 2004) when we venture abroad.

6.5 Internationalization of Japanese University Students’ Cultural Identities

As mentioned in Section 1.3, an enlightened awareness of our identities, including their multicultural nature, is important in the new millennium (Fantini, 2000; Kim, 2008; Livermore, 2011; Mercer & Williams, 2014; Omoniyi, 2006; Sen, 2006; Shaules, 2015; Ting-Toomey & Chung, 2005; Valentine, 2009). Due to technological advancements, “the question, ‘Who am I?’, is thus more pressing and elusive than ever” (Bryce, 2010, p. 17). In fact, the multicultural nature of today’s world demands an understanding of cultural identities. As Crisp (2010) claims, “diversity is arguably the most persistently debated characteristic of modern societies. The nature of a world in which traditional social, cultural, and geographical boundaries have given way to increasingly complex representations of identity creates new questions and new demands for social scientists and policymakers alike” (p. 1). Diversity and internationalisation are certainly major issues facing Japanese universities today (Kuwamura, 2009; Rivers, 2010). As such, it is highly relevant to the education in communication studies (Ishii, 2013) of the “global generation” (Sugimoto, 2010, p. 73) of youth at Japanese universities, where the topic of internationalisation is increasingly prominent (Lassegard, 2013) and said youth are “faced with calls for the negotiation of their perceived identity not only as a Japanese citizen but also as a global citizen” (LeBlanc, 2015, p. 117).

Greater awareness of the cultural identities of Japanese university students is also relevant to wider society since, again as explained in Section 1, while much attention is paid to the older generation as Japanese society ages, the youth are indeed a crucial population segment of a rapidly ageing, human-resource-dependent Japanese society (Goodman, 2012). This necessitates research into the cultural identities of Japanese university students, especially at a time when Japanese youth appear to be in a societal trap where traditional institutional and cultural values are not only unavailable but neither are viable alternatives (Toivonen, Norasakkunkit & Uchida, 2011). According to Toivonen et al. (2011), Japanese youth are rejecting traditional interdependent cultural values (Markus & Kitayama, 1991) while not adopting Western independent values and this “poses serious problems” (Toivonen et al., 2011, p. 1) for Japan, which may be relevant for other interdependence-oriented cultures. Further, while other countries have made inroads into addressing barriers to gender equality,
Japan still suffers from severe gender inequality (Estévez-Abe, 2013; Kato, Chayama & Hoshikoshi, 2012; Kitamura, 2008; Shibayama & Geuna, 2016). Therefore, the subject of identity is highly topical, worthy of research, and Japanese university students are an appropriate population to study, particularly regarding internationalization and gender factors.
7. Research Methods for Stage Two

Stage Two sought to examine and illustrate the internationalization of Japanese university students’ cultural identities in greater depth and detail than was possible with the quantitative survey tools and analysis techniques used in Stage One. Consequently, it employed qualitative techniques to reveal details of the nature of this apparent internationalization trend, as well as other distinguishing features of Japanese university students’ cultural identities. Specifically, it examined gender and overseas experience, as well as the interplay between these two factors, in order to describe the identities of Japanese university students’ cultural identities. Whereas Stage One examined a sample of average Japanese university students mainly at one representative universityxx, Stage Two entailed a more general sampling of the Japanese university student population by recruiting respondents from a larger number and a wider range of universities.

7.1 Mapping Intercultural Identities

To this aim, the second stage of this research project examined the cultural identities of Japanese university students, differentiating by gender and overseas experience. While it adopted a mixed method approach (Likert-type questionnaire surveys, identities worksheets, focus group and individual interviews, and identity maps), the focus is on the identity maps drawn by a main cohort of 50 Japanese university students. The methodological tool of identity maps (see Section 7.3 for more details), drawn in order to “symbolize the self” (Stuart & Ward, 2011, p. 262) has most prominently been used to analyse the identities of Muslim-American youth; first by the pioneers, Sirin and Fine (e.g. Sirin & Fine, 2007) and later by Ward and colleagues (e.g. Stuart, Ward & Adam, 2010). The identity maps, or “visual representations of one’s identities” (Sirin, Katsiaficas & Volpe, 2010, p. 22), produced by participants in this research project (samples of which will be presented in Section 9 and Appendix E) were analysed to identify possible differences between the cultural identities of students of different genders, of students with and without experience living overseas, and of interactions between these categories. This stage reports not only on the results of two analyses of identity maps (the original cohort of 50 students and a subsequent larger study of 94 students), but also on the results of an analysis of a complementary questionnaire survey on identity perspectives (undertaken by the original cohort). It is the theoretical framework for the latter that will be explained next.
The framework for the questionnaire used in Stage Two was drawn from Gee’s (2000) four identity perspectives: Nature, Institutional, Discourse, and Affinity. Although the categories are not mutually exclusive of each other, several researchers (e.g. Bullough, 2005; Essays, 2013; Nagatomo, 2012; Scherff, 2012) have found Gee’s categorization to be useful when observing identities. The following are simple explanations of each, illustrated with examples that Gee himself provides for each of his “four ways to view identity” (p. 100). Firstly, “being an identical twin” (p. 100) is an example of an identity that someone might be born with. Therefore, it falls into the Nature category. An Institution is an important context for identities (Hopkins, 2010), such as “being a college professor” (Gee, pp. 100-101) or being a student. In the Discourse category, the process of communication with other people influences our identities (Hecht, 1993). For example, the idea that one is “a charismatic person” (Gee, p. 101) can originate from interpersonal relationships and affect our identities. Finally, “being a ‘Trekkie’” (p. 101) is an example of having a sense of belonging, or an Affinity, to a certain group or community.

This final category is of particular relevance since “it has traditionally been of vital importance to the Japanese that they belong to some identifiable and viable group, for it was only through a group that they could establish and maintain their identity and place in society” (De Mente, 1997, p. 334). A sense of belonging and identification in a community “involves the feeling, belief, and expectations that one fits in the group and has a place there, a feeling of acceptance by the group, and a willingness to sacrifice for the group” (McMillan & Chavis, 1986, p. 10). Taken to the extreme, this can even lead to wars and genocides, as Sen (2006) illustrates in his book, Identity and Violence. Ironically, feelings of belonging to a group can be easily established - even by the colour of one’s T-shirt (Trivers, 2011). Therefore, the strengths of Affinity identifications are particularly important in this research project.

Young people’s affiliations with groups change over time (Hopkins, 2010) and their identities change through their various life experiences (Northhoff, 2014), including those involved with living in a foreign culture (Sampasivam & Clément, 2014; Shaules, 2015) with new relational communities and affinities. Their identities are particularly influenced by their relationships (Bryce, Cheung & Gutierrez, 2010), the forms of which tend to differ by gender (Coates, 1993). Whether they are from an Eastern or a Western culture (Nisbett, 2003), which is likely to place more emphasis on either interdependent or independent values (Markus and Kitayama, 1991), is also important to identity formation and development. Likewise, the social contexts (Mercer
of the environments they are in (Hopkins, 2010), as well as the roles they play in them (Hemmi, 2014), are further vital factors to consider.

Since identities do not stand still (Espiritu, 1994; Kim, 2008; Mercer, 2014; Mercer & Williams, 2014; Norton, 2014; Ryan & Irie, 2014; Yoshida & Utsuno, 2015), this study is merely intended to provide a figurative snapshot of a moving target. It does not measure changes over time, nor causes and effects, but it does analyse correlations between factors. The questionnaire used in Stage Two applied a framework developed from Gee’s (2000) four perspectives of identity explained above to examine the cultural identities of Japanese university students. Specifically, it sought to answer whether the strengths of identifications with each of Gee’s four perspectives of identity differed between the respondents with and without overseas experience or between the genders, and if there was an interaction between these two factors.

While the questionnaire provided useful complementary data as a research instrument, the focus of Stage Two is on the analysis of the identity maps. Providing qualitative data, these are a form of “rich data” that “offer a more complete picture” (LeBlanc, 2015, p. 124) of Japanese university students’ cultural identities. Such forms of data have been deemed necessary in research of this nature, for example by LeBlanc concerning her closely related research topic of “global citizenship education in Japanese universities” (2015, p. 124). While Stage One of this research project provided hints to changes in Japanese university students’ cultural identities, Stage Two delved deeper into the nature of the identities of this target population through the use of qualitative data. Meanwhile, this study is unique in that it used the data obtained from the identity maps to conduct quantitative discrimination analyses of them, based on the codes used to analyse them.

To code the identity maps, the author adapted Sirin and Fine’s (2008) coding sheet (see Appendix C for adapted version). In Sirin and Fine’s version, maps of the country of residence (the United States of America) and maps of country of origin are listed under a category labelled Location of. For this project, these items were split into two different categories, Global and National, and other items (such as other national symbols, etc.) were also included. Since this stage follows on from Stage One, which found a strengthening of both Global and English Language identities, the category of Languages was also included. Another reason for its inclusion is language’s strong connection with identity (Northoff, 2014), evident in the “dramatic increase” (Williams & Mercer, 2014, p. 1) of research on identity by language experts. The category of Relationships was included to contain items from Sirin and Fine’s version which the author considered to be relevant to this study, such as Family and Friends/peers.
Emotions was a further category of Sirin and Fine’s deemed appropriate for this study; however, it was excluded from the main cohort’s identity maps’ analysis (but not that of the larger study), along with Languages and Institution, due to insignificant frequency of appearance of relevant items. The final four categories (Nature, Institutional, Discursive, and Affinity) were taken from the four perspectives of identity described in Gee (2000) and outlined above.

Building on Sirin and Fine’s pioneering work, as well as the work of other scholars, Stage Two employs the methodological technique of identity mapping to examine the cultural identities of Japanese university students. Specifically, it questions whether the strengths of identifications evident in the identity maps differ between respondents with and without overseas experience or between the genders, and if there is an interaction between these two factors. Stage Two is comprised of two studies of identity maps, which provided qualitative data (coded in order to conduct quantitative analyses) and a quantitative identity perspectives questionnaire study. Therefore, it uses mixed methodologies to answer the following three research questions:

Research Question 1: Will the strengths of identifications differ according to experience living abroad?
Research Question 2: Will the strengths of identifications differ according to gender?
Research Question 3: Will there be an interaction between the two factors (overseas experience and gender)?

7.2 Research Participants for Stage Two

Students from a large university in central Tokyo and from one on the outskirts of the Greater Tokyo Area were specifically recruited to form the main cohort (n = 50) in this stage of the project. As is normal for studies of this nature, the “purposively selected samples... [were] recruited from a limited number of sources” and the resulting bias “is a problem only if ignored” (Morgan, 1997, p. 6). This “shift away from an emphasis on generalizability also means a shift from random sampling toward theoretically motivated sampling” (p. 7). First, the researcher conducted purposive sampling to recruit 10 males and 10 females who had lived in a foreign country for six months or more, either with their families or on study abroad programmes. The males had spent an average of 30.60 months living in a foreign country (min. = 7; max. = 96; sd = 32.25), while the females had spent a similar length of time abroad at an average of 29.60 months (min. = 6; max. = 108; sd = 33.39).
Notwithstanding Morgan’s (1997) warning that “recruitment of participants may be quite time-consuming” (p. 4) and specialized groups in particular being “difficult to recruit” (p. 3), these students proved more difficult to recruit than anticipated; only one of the hundreds of students personally taught by the author at one of the universities indicated that they fulfilled the criteria (this student was recruited). In order to obtain contact information of other eligible students, the author made an announcement at a university-wide English language teachers’ meeting and handed out contact information and screening sheets to teachers who thought they had eligible students in their classes and were willing to cooperate. She also made personal requests to colleagues, obtained contacts through her research supervisor, and personally recruited six students with experience living abroad from another university in the Greater Tokyo Area. Once she obtained the email addresses provided by the volunteers to their teachers, the author contacted these students to arrange suitable times for them to attend a workshop. Whenever possible, she created groups of about six students (Krueger & Casey, 2000) in order to facilitate sharing and enhanced information gathering. However, this was not always possible due to scheduling issues and in one instance a session was conducted with only one respondent. Overall, efforts were made to fit the general guidelines of “6 to 10 participants per group” with “three to four groups per project” provided by Morgan (1992; in 1997, p. 5). Since “knock-on effects” (when respondents’ data might be influenced by payment; Hopkins, 2010, p. 67) were not considered likely, participants were compensated with 1,500 yen in book vouchers for their participation in one of six workshops (each between 90 minutes and 2 hours in length) conducted by the author in June and July of 2015. Having trained and worked as a market research interviewer in the past, she conducted “relatively structured interview[s]” (Morgan, 1997, p. 5) in line with her training and Morgan’s advice regarding interview standardization. In particular, she ensured that the same materials were provided and “the same questions [were] asked of each group” (p. 11), while being careful not to lead responses and paying attention to both the research purpose and the field situation (p. 15).

Following the “shared milieu” principle (Morgan, 1997, p. 3), respondents with overseas experience attended workshops with other respondents who had likewise lived abroad. This segmentation (Morgan, 1997) separated respondents according to overseas experience since Japanese cultural norms of not wanting to appear different could mean that differences in experience living abroad were likely to hinder “more free-flowing conversations” (p. 7). However, the same concerns were unlikely in mixed-gender groups. Once these workshops were completed, a control group of 30 students who had
not lived overseas was selected from students the author was teaching. A single workshop (lasting approximately 95 minutes) was conducted with the assistance of the other coder of the main cohort’s identity maps (Section 7.4). Therefore, a total of 50 students participated: 20 with previous overseas experience and 30 without. The students’ ages ranged from 18 to 23 years (mean = 19.36; sd = 1.50). Nineteen (38%) were male and 31 (62%) were female. These 50 respondents, referred to as the main cohort, also answered the questionnaire survey based on Gee’s (2000) four identity perspectives as part of their workshop activities.

The larger study analysed the identity maps contributed by Japanese university students (n = 94) at four private universities in the Greater Tokyo Area. There were 48 (51%) male and 46 (49%) female respondents and their ages ranged from 18 to 25 years (mean = 20.27; sd = 1.70). Of the 40 who had lived in a foreign country for six months or more (either with their families or on study abroad programmes), the males (n = 23) had spent an average of 37.83 months living in a foreign country (min. = 7; max. = 144; sd = 38.16) and the females (n = 17) had spent an average of 32.12 months (min. = 6 max. = 120; sd = 36.47) living overseas.

When researching human subjects, researchers are often faced with the difficult task of trying to find the delicate balance between providing enough respondent information to allow readers to gain a fair idea of the respondents’ situations, without providing too much detail as to expose their identities (in the sense of some readers knowing who some respondents are). Due to the wider selection base of the larger study, compared to the main study, the likelihood of respondents being identifiable by their country of past residence was deemed to be low enough for it to be safe to provide the names of the relevant countries here. Please note that since some respondents had lived in the same countries, the total number of countries is less than the total number of respondents. Moreover, since many respondents had lived in more than one country, the total number of overseas stays is more than the total number of respondents. Hence, at the time of their respective workshops, the 40 respondents in the larger study with overseas experience had lived in the following 20 countries for a total of 56 long-term stays. The United States of America was the most common overseas destination, with 23 respondents having lived there for six months or longer. Meanwhile, France received five of the respondents for at least half a year and the Netherlands and New Zealand each hosted three. Four respondents lived in either Hong Kong or Mainland China during their time overseas, while two respondents went to each of Australia, Canada, Germany, and the United Kingdom. Finally, one respondent spent at least six months in
each of the following ten countries: Austria, Belgium, Colombia, Ireland, Kenya, Mexico, Myanmar, the Philippines, Singapore, and Switzerland.

7.3 Research Instruments Used in Stage Two

In addition to participating in individual interviews and group discussions, the participants in the main cohort were asked to fill out one questionnaire on their identity (reported on in this thesis), another questionnaire on their intercultural adaptability (with insubstantial results), three worksheets (to assist respondents in understanding relevant concepts as well as their own identities; the most crucial of which was piloted with 19 students, a year earlier, in June of 2014), and to draw an identity map. These worksheets - a brainstorming page, a percentages page, and a connections page - along with a screening sheet and a blank identity map are available in Japanese in Appendix B.

As mentioned in Section 7.1, identity maps or “pictorial self-representations” (Stuart and Ward, 2011, p. 261) are a projective technique first introduced to this field by Sirin and Fine (2007) and later used by Stuart, Ward, and Adam (2010). Sirin and Fine based their ideas on Milgram’s (1976) study of “psychological maps of Paris... symbolic configurations of belief and knowledge promoted and disseminated by the culture” (p. 112) of geographical maps drawn by respondents. Identity mapping is also used in Zaal, Salah, and Fine (2007), Stuart and Ward (2011), Ward (2013) and with Japanese respondents in Yoshida and Utsuno (2015). For a more comprehensive explanation and history of identity maps, see Sirin, Katsiaficas, and Volpe (2010), where they explain how they used “an old social psychological method” (p. 22) “as a research tool” (p. 23) when they researched Muslim youth in America (Sirin & Fine, 2007 and Sirin & Fine, 2008) and how they have found it to be a reliable and valid methodological tool. General protocols for coding identity maps are described in Sirin and Fine (2008). Since the identity maps were the last activity of the sessions, students were already primed on their identities and, as in Sirin, Katsiaficas, and Volpe (2010), merely required prompting along the lines of requesting them to draw their different identities (or selves).

While this second stage of this thesis focuses on the results of the analyses of the identity maps, it will also present the results of the identity perspectives questionnaire (an English translation of which is in Appendix D, which the author devised from Gee’s (2000) four perspectives of identity (Nature, Institution, Discourse, and Affinity) discussed in Section 7.1. This questionnaire was in Japanese and adopted the form of a Likert-type scale with 5 being the most relevant and 1 the least. Following revisions of two consecutive pilot versions, which were tested on two different groups
of students from two different universities, this questionnaire was deemed reliable enough to proceed with this exploratory study. However, it should be noted that it is a young instrument, yet to reach its full potential. Four questions address each of Gee’s four perspectives, for a total of 16 questions. With one question from each of the four categories removed, the coefficient alpha reliability scores were .61 for Nature, .60 for Institution, .60 for Discourse, and .77 for Affinity.

7.4 Coding and Discriminant Analysis

Due to the nature of the analyses conducted on the identity maps in this research project, instead of using Sirin and Fine’s (2008) scale of “Certainty” ratings, the coders merely counted the number of occurrences for each item they considered to relate to each item on the Coding Sheet (Appendix C). Regarding the analysis of the main cohort’s identity maps, two coders (the author and a Japanese female) coded the maps independently and achieved an initial inter-rater reliability of 98.67%. After discussion, the coders achieved 100% agreement. Once the items were coded and agreement was reached, a discriminant analysis was conducted to see which of the four groups (the independent variables: males with overseas experience, females with overseas experience, males without overseas experience and females without overseas experience) related to which of the themes found in the identity maps. A discriminant analysis was used because it enabled control for possible interaction effects of the six dependent variables by creating a weighted combination of the set of dependent variables to see if the individuals could be correctly classified into the four groups at a rate better than chance (Marcoulides & Hershberger, 1997).

In the larger study, a Japanese male was recruited as the second coder to combat possible biases due not only to Eastern/Western culture, but also to gender. The two coders coded the identity maps independently, achieving an initial inter-rater reliability of 98.35% and later 100% agreement after discussion. A new discriminant analysis was conducted using all nine dependent variables (codes) to see whether the four groups were significantly differentiated by the themes found in the identity maps.

Regarding the analysis of the questionnaire, since half of the questions were negatively keyed (Appendix D), these were first reverse coded. Next, constructs were created by summing the scores. Then, the respondents were separated into the same four groups as the identity maps analyses and a discriminant analysis was conducted using the four dependent variables taken from Gee (2000) to see whether it could explain differences in the strengths of identifications found with each of the four categories.
(Nature, Institution, Discourse, and Affinity) by associating strengths and weaknesses with certain groups.
8. Stage Two Results

In this section, the results of the analysis of the identity maps of the main cohort will be presented, followed by those of the larger study. Finally, the analysis of the identity perspectives questionnaire, which was completed by the main cohort, follows the reports of the two identity maps’ studies.

8.1 Results of the Identity Maps Analysis of the Main Cohort

Three functions were produced by the discriminant analysis conducted on the codes produced from the main cohort’s identity maps (n = 50). Functions are groups of items, which have been determined (in this case by the software program, SPSS) to be significantly related to each other. These will be explained after reliability issues are addressed. The overall Wilk’s lambda was significant, Λ = .21, $X^2(18, N = 50) = 68.47$, $p = .00$, indicating that overall, the four groups were significantly different regarding the weighted linear combinations of the six themes (details of which were provided in Section 7.1) found in the identity maps. The Wilks’ lambda for the second and third functions was also significant, Λ = .54, $X^2(10, N = 50) = 27.06$, $p = .00$, suggesting that even after Function 1 was removed, the combination of Functions 2 and 3 were still significant. Once Functions 1 and 2 were both removed, however, Function 3 alone was no longer significant, Λ = .83, $X^2(4, N = 50) = 8.45$, $p = .08$. According to this, Function 1 accounted for about 68% of the observed variance in group separation, while Function 2 explained about 23% of the variance and Function 3 explained only about 9% of the variance.

When attempting to predict the six identity themes, 74% of the individuals in the sample were correctly classified. If the four groups were of equal size, the expected correct classification rate would be 25%. In this specific case, however, the correct classification by chance would be 42%, given the size of the largest group. To test the likelihood that the model classifies significantly better than chance, a Z-test was conducted (Marcoulides & Hershberger, 1997). The Z-test statistic was 3.46, which was significantly larger than 0 ($p < .01$), suggesting that the model classifies individuals significantly better than chance.

Figure 2 below visually depicts the relationships between identity, overseas experience and gender. The students without overseas experience of both genders (Female SA and Male SA) are located together. Males with overseas experience (Male SA) are in a position of both stronger Global identities (a movement upwards) as well
as stronger *National* identities (a movement to the right). Females with overseas experience (Female SA) are in a position of even stronger *Global* identifications (since they are further to the right than their male counterparts), but not *National* ties.

![Canonical Discriminant Functions](image)

**Figure 2. Separation of Groups on Discriminant Functions for the Main Cohort**

Table 18 presents the within-groups correlations between each predictor and the discriminant functions as well as the standardized weights, which provide the relative importance of each predictor controlling for all other predictors. Table 19 presents the functions at group centroids, which indicate the separation between the groups in multivariate space. The first function separated (in vertical space) those who had lived abroad from those who had not, with the women who had lived abroad (1.91) and the men who had not (-1.05) at the two extremes (Table 19). This function was dominated by a *Global* identity standardized coefficient (Table 18) at .90, while the next highest predictor was .26. This suggested that those who had lived abroad, but especially the women, tended to draw pictures that symbolized a *Global* identity; while those who had not, especially the men, did not. The means (Table 20) were 1.00 and 2.10 (for males
and females, respectively) for those who had lived abroad, compared to .00 and .05 (for males and females, respectively) for those who had not.

The second function, which mainly separated the males (1.27) from the females (-.82) with overseas experience (Table 19), was dominated by a positive National identity standardized coefficient (.94) and a negative Global identity (-.65), as shown in Table 18. This suggests that while both males and females who had lived abroad drew more pictures depicting Global identities compared to those who had not, compared to each other, the males drew more pictures symbolizing National identities while the females drew more Global symbols (see Table 20 for means). In other words, these males who have lived abroad have tended to develop stronger identifications with being Japanese compared to their female counterparts.

Finally, the third function was dominated by a positive standardized coefficient for Relationships (1.08) and a negative one for Affinity (-.74) identity. This function mainly separated males without overseas experience (-.86) from all other groups. Since the group of males without overseas experience has a negative value for Function 3, this means that males who had not lived abroad scored higher on Affinity identity (.89) and lower on Relationships (.11) – evident by the corresponding means (in brackets) than the other groups (Table 20). This suggests that the ‘average Japanese guy’ may identify more strongly with the groups that he belongs to than the relationships he has with family and friends, but this is not true for his female counterpart. It is important to be aware that this function only accounts for about 9% of the variance in group separation and should not be seen to be significant in itself. However, later findings do suggest relevance, so it is included in this thesis.
Table 18. Correlations of Predictor Variables with each Discriminant Function and Standardized Coefficients for the Main Cohort

<table>
<thead>
<tr>
<th></th>
<th>Correlation with Coefficients for Discriminant Functions</th>
<th>Standardized Coefficients for Discriminant Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Function 1</td>
<td>Function 2</td>
</tr>
<tr>
<td>Global</td>
<td>.94</td>
<td>-.27</td>
</tr>
<tr>
<td>National</td>
<td>.54</td>
<td>.61</td>
</tr>
<tr>
<td>Relationships</td>
<td>.08</td>
<td>.40</td>
</tr>
<tr>
<td>Nature</td>
<td>-.16</td>
<td>-.20</td>
</tr>
<tr>
<td>Discourse</td>
<td>-.05</td>
<td>-.06</td>
</tr>
<tr>
<td>Affinity</td>
<td>.19</td>
<td>.06</td>
</tr>
</tbody>
</table>

N.B. Standardized coefficients < -0.50 and >0.50 are in bold

Table 19. Functions at Group Centroids for the Main Cohort

<table>
<thead>
<tr>
<th></th>
<th>Function 1</th>
<th>Function 2</th>
<th>Function 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males with overseas experience</td>
<td>.92</td>
<td>1.27</td>
<td>.11</td>
</tr>
<tr>
<td>Females with overseas experience</td>
<td>1.91</td>
<td>-.82</td>
<td>-.11</td>
</tr>
<tr>
<td>Males without overseas experience</td>
<td>-1.05</td>
<td>.07</td>
<td>-.86</td>
</tr>
<tr>
<td>Females without overseas experience</td>
<td>-.90</td>
<td>-.24</td>
<td>.37</td>
</tr>
</tbody>
</table>

N.B. Figures < -0.50 and >0.50 are in bold
Table 20. Descriptive Statistics for the Main Cohort

<table>
<thead>
<tr>
<th></th>
<th>Males with overseas experience</th>
<th>Females with overseas experience</th>
<th>Males without overseas experience</th>
<th>Females without overseas experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean (SD)</td>
<td>Mean (SD)</td>
<td>Mean (SD)</td>
<td>Mean (SD)</td>
</tr>
<tr>
<td>Global</td>
<td>1.00 (1.05)</td>
<td>2.10 (1.20)</td>
<td>.00 (.00)</td>
<td>.05 (.22)</td>
</tr>
<tr>
<td>National</td>
<td>1.30 (1.06)</td>
<td>.80 (.79)</td>
<td>.00 (.00)</td>
<td>.14 (.36)</td>
</tr>
<tr>
<td>Relationships</td>
<td>.30 (.68)</td>
<td>.40 (.70)</td>
<td>.11 (.33)</td>
<td>1.14 (1.50)</td>
</tr>
<tr>
<td>Nature</td>
<td>.90 (.88)</td>
<td>.90 (.74)</td>
<td>.33 (.50)</td>
<td>.62 (.87)</td>
</tr>
<tr>
<td>Discourse</td>
<td>.70 (.83)</td>
<td>.20 (.42)</td>
<td>.22 (.44)</td>
<td>.24 (.70)</td>
</tr>
<tr>
<td>Affinity</td>
<td>.60 (.108)</td>
<td>.70 (.82)</td>
<td>.89 (1.05)</td>
<td>.76 (1.14)</td>
</tr>
</tbody>
</table>

8.2 Results of the Identity Maps Analysis of the Larger Study

Here, the three functions produced by the discriminant analysis of the identity maps of the larger study (n = 94) will be explained after reliability issues are addressed. The overall Wilks’ lambda was significant, \( \Lambda = .32, X^2 (27, N = 94) = 99.06, p = .00 \), indicating that the four groups were significantly different overall regarding the weighted linear combinations of the nine themes from the identity maps. Again, the Wilks’ lambda for the second and third functions combined was also significant, \( \Lambda = .65, X^2 (16, N = 94) = 37.81, p = .00 \), suggesting that even after Function 1 was removed, the combination of Functions 2 and 3 were still significant. However, once again, when Functions 1 and 2 were both removed, Function 3 alone was no longer significant, \( \Lambda = .89, X^2 (7, N = 94) = 10.41, p = .17 \). Analysis showed that Function 1 accounted for approximately 67% of the observed variance in group separation. Function 2 explained about 24% and Function 3 explained only about 8%. This time, approximately 64% of the individuals in the sample were correctly classified when predicting the identity themes and the Z-test statistic (Marcoulides & Hershberger, 1997) again suggested rejecting the null hypothesis since the model classified individuals significantly better than chance (\( p < .00 \)).

Table 21 presents the within-groups correlations between each predictor and the discriminant functions as well as the standardized weights, which provide the relative importance of each predictor controlling for all other predictors. Table 22 presents the functions at group centroids, which indicate the separation between the groups in multivariate space. The first function separated (in vertical space) those who had lived abroad (males = 1.04; females = 1.29) from those who had not (males = -.90; females =...
-.81), as evident in Table 22. This function was dominated by a *Global* identity standardized coefficient (Table 21) at .70. As with Function 1 of the main cohort’s analysis, the results of this larger group’s analysis also indicates that those who had lived abroad tended to draw pictures that symbolized a *Global* identity; while those who had not, did not. The means (Table 23) were 1.30 and 1.76 (for males and females, respectively) for those who had lived abroad, compared to .04 and .03 (for males and females, respectively) for those who had not.

The second function mainly separated the females (those with overseas experience = .70; those without = .55) from the males (those with overseas experience = -.62; those without = -.55), particularly the students with overseas experience (Table 22). It was dominated by a positive *Relationships* identity standardized coefficient (.85) and a negative one for *National* identity (-.70), as shown in Table 21. This indicates that while the females (particularly those with overseas experience) drew more symbols depicting *Relationships* in their identity maps, the males (particularly those with overseas experience) drew more pictures symbolizing *National* identities. The means for *Relationships* for females (.71 for those with overseas experience and .93 for those without) were higher than the males (those with overseas experience at .30 and those without at .20). In contrast, for *National* Identity, the mean for males with overseas experience (1.13) was higher than that of females with overseas experience (.71) and the same was true when comparing males (.20) with females (.14) without overseas experience (Table 23). The third function arising from this analysis will not be discussed in this thesis since it was insignificant in itself and moreover none of the groups correlated either strongly with or against it.
### Table 21. Correlations of Predictor Variables with each Discriminant Function and Standardized Coefficients for the Larger Study

<table>
<thead>
<tr>
<th></th>
<th>Correlation with Coefficients for Discriminant Functions</th>
<th>Standardized Coefficients for Discriminant Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Function 1</td>
<td>Function 2</td>
</tr>
<tr>
<td>Global</td>
<td>.77</td>
<td>.08</td>
</tr>
<tr>
<td>National</td>
<td>.58</td>
<td>-.38</td>
</tr>
<tr>
<td>Languages</td>
<td>.20</td>
<td>.20</td>
</tr>
<tr>
<td>Relationships</td>
<td>-.04</td>
<td>.53</td>
</tr>
<tr>
<td>Emotions</td>
<td>.20</td>
<td>-.04</td>
</tr>
<tr>
<td>Nature</td>
<td>.10</td>
<td>.23</td>
</tr>
<tr>
<td>Discourse</td>
<td>.07</td>
<td>.18</td>
</tr>
<tr>
<td>Affinity</td>
<td>-.20</td>
<td>-.08</td>
</tr>
</tbody>
</table>

N.B. Standardized coefficients < -0.50 and > 0.50 are in bold

### Table 22. Functions at Group Centroids for the Larger Study

<table>
<thead>
<tr>
<th></th>
<th>Function 1</th>
<th>Function 2</th>
<th>Function 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males with overseas experience</td>
<td>1.04</td>
<td>-.62</td>
<td>-.34</td>
</tr>
<tr>
<td>Females with overseas experience</td>
<td>1.29</td>
<td>.70</td>
<td>.42</td>
</tr>
<tr>
<td>Males without overseas experience</td>
<td>-.90</td>
<td>-.55</td>
<td>.37</td>
</tr>
<tr>
<td>Females without overseas experience</td>
<td>-.81</td>
<td>.55</td>
<td>-.30</td>
</tr>
</tbody>
</table>

N.B. Figures < -0.50 and > 0.50 are in bold
Table 23. Descriptive Statistics for the Larger Study

<table>
<thead>
<tr>
<th></th>
<th>Males with overseas experience Mean (SD)</th>
<th>Females with overseas experience Mean (SD)</th>
<th>Males without overseas experience Mean (SD)</th>
<th>Females without overseas experience Mean (SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global</td>
<td>1.30 (1.61)</td>
<td>1.76 (1.20)</td>
<td>.04 (.20)</td>
<td>.03 (.19)</td>
</tr>
<tr>
<td>National</td>
<td>1.13 (1.01)</td>
<td>.71 (.69)</td>
<td>.20 (.41)</td>
<td>.14 (.35)</td>
</tr>
<tr>
<td>Languages</td>
<td>.04 (.21)</td>
<td>.24 (.75)</td>
<td>.00 (.00)</td>
<td>.00 (.00)</td>
</tr>
<tr>
<td>Relationships</td>
<td>.30 (.64)</td>
<td>.71 (.85)</td>
<td>.20 (.41)</td>
<td>.93 (1.36)</td>
</tr>
<tr>
<td>Emotions</td>
<td>.39 (.72)</td>
<td>.35 (.49)</td>
<td>.16 (.37)</td>
<td>.17 (.47)</td>
</tr>
<tr>
<td>Nature</td>
<td>.43 (.73)</td>
<td>.53 (.72)</td>
<td>.20 (.41)</td>
<td>.48 (.79)</td>
</tr>
<tr>
<td>Institution</td>
<td>.13 (.34)</td>
<td>.29 (.59)</td>
<td>.08 (.28)</td>
<td>.07 (.26)</td>
</tr>
<tr>
<td>Discourse</td>
<td>.30 (.64)</td>
<td>.41 (.51)</td>
<td>.20 (.41)</td>
<td>.34 (.67)</td>
</tr>
<tr>
<td>Affinity</td>
<td>.43 (.84)</td>
<td>.47 (.72)</td>
<td>1.00 (1.23)</td>
<td>.72 (1.03)</td>
</tr>
</tbody>
</table>

Figure 3 below visually depicts the relationships between identity, overseas experience and gender as determined by the discriminant analysis of the larger group. The students with overseas experience of both genders are located to the right, indicating stronger Global identities overall. Vertically, the box is divided into females (above) displaying stronger average identifications with Relationships and males (below) with generally stronger National ties. As evident in this figure, the four groups are clearly separated, indicating that gender and overseas experience are both relevant factors in cultural identity classification of this group.
8.3 Results of the Identity Perspectives Questionnaire Survey Analysis

The overall Wilks’ lambda from the four-group discriminant analysis of the data from the identity perspectives questionnaire survey was significant, \( \Lambda = .51, \chi^2 (12, N = 50) = 29.96, p = .00 \), indicating that overall, the four groups could be classified according to weighted combinations of the predictors developed from the questionnaire. The Wilks’ lambda for removal of the second and third functions was also significant, \( \Lambda = .73, \chi^2 (6, N = 50) = 14.48, p = .03 \) suggesting that even after Function 1 was removed, the combination of Functions 2 and 3 was still significant. As in both identity maps’ analyses, once Functions 1 and 2 were both removed, Function 3 alone was no longer significant, \( \Lambda = .97, \chi^2 (2, N = 50) = 1.52, p = .47 \). Function 1 accounted for approximately 53% of the observed variance in group separation, while Functions 2 and 3 respectively explained about 43% and 4% of the variance. Therefore, Function 3 of the questionnaire analysis is not a significant finding and as such will not be expanded on. As in the two analyses of the identity maps, analysis reliability was not an issue, since the discriminant analysis indicated that approximately 60% of the individuals in the sample were categorized correctly (against 42% in the largest group that would be classified correctly by chance) and the Z-test statistic (2.44, \( p < .01 \)) also suggested that
the model represented a significant improvement over chance classification. Table 24 presents the within-groups correlations between each predictor and the discriminant functions as well as the standardized weights, while Table 25 presents the functions at group centroids and Table 26 displays the means.

The first function (in Table 25) mainly separated those who had lived abroad (particularly the males at -.91, but also the females at -.57) from males who had not (.62). This function was dominated by a positive Affinity identity standardized coefficient at .65, as well as a negative Discourse identity predictor of -.80 (Table 24). This suggested that men (and to a lesser extent, women) with overseas experience identified more with statements relating to having their identities influenced by Discourse. Men with overseas experience displayed the highest mean on Discourse of the four groups at 13.70 and females with overseas experience had the second highest mean at 12.70; while men who had not lived abroad had the lowest mean on Discourse (10.67) but favoured statements related to Affinity, evident by positive scores regarding Function 1 for Affinity (.65) as well as for males without overseas experience (.62).

<table>
<thead>
<tr>
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<th>Correlation with Coefficients for Discriminant Functions</th>
<th>Standardized Coefficients for Discriminant Functions</th>
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<td>Function 1</td>
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<td>Institution</td>
<td>.28</td>
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<tr>
<td>Discourse</td>
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<td>Affinity</td>
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_N.B. Standardized coefficients < -0.50 and > 0.50 are in bold_
The second function greatly separated the males without overseas experience (−1.02) from their female counterparts (.52). It was dominated by a positive Discourse identity standardized coefficient (.61), as shown in Table 24. This function complements the first in that it again indicates that males who have not lived abroad do not tend towards identity association through Discourse. It also indicates that females without overseas experience do. While males without overseas experience had a mean score on Discourse of 10.67, females had a higher mean of 12.62. The third function indicated a theme of identification with Nature, but none of the groups correlated either strongly with or against it, so it will not be reported on.

The relationships between the four groups and the two significant functions reported above are visually depicted below in Figure 4. Function 1 was marked by positive scores on Affinity and negative scores on Discourse and mainly separated the two groups with overseas experience (to the left) from males who had not gone abroad (to the right). In other words, students who had lived abroad for six months or more related more strongly to their Discourse identities, while males who had not related
more strongly to their Affinity identities. Function 2 was defined by positive Discourse scores and mainly separated males from females who had not lived abroad, with the females (higher in Figure 4) displaying stronger Discourse identities than their male counterparts (lower). In sum, the males without overseas experience demonstrated comparatively stronger Affinity scores, while all other groups tended to display stronger Discourse identifications.

Figure 4. Separation of Groups on Discriminant Functions for the Questionnaire
9. Discussion of the Findings from Stage Two

The research questions for Stage Two required determining whether the identity maps and questionnaire responses of those with overseas experience differed from those without overseas experience, whether there was a difference between men and women and whether there was an interaction between overseas experience and gender. The discriminant analyses of the three studies comprising Stage Two revealed that both gender and overseas experience influenced the themes in the identity maps as well as the respective identification strengths evident in the identity perspectives questionnaire. In this section, the results presented above of these three studies will be discussed, followed by comments from respondents. First, each of the three functions arising from the discriminant analysis of the identity maps from the main cohort will be discussed and illustrated with examples of actual identity maps (or parts thereof) drawn by the respondents. Next, sample identity maps from the larger study will be used to illustrate its findings, organized by differences according to overseas experience followed by gender differences, since the two significant functions of the larger study clearly separated the respondents in this manner. Then, the discussion of these two factors (overseas experience and gender) will continue with regards to the results of the questionnaire survey. Finally, a section on comments from respondents will be provided.

9.1 Discussion of the Results of the Main Cohort’s Identity Maps’ Analysis

This section will introduce some of the actual identity maps drawn by the participants of the main cohort, along with comments they said or wrote to describe their maps in order to elaborate on the findings of the discriminant analysis of them. Each of the functions arising from this analysis (Global; Global vs. National; Relationships vs. Affinities) will be discussed below and illustrated with relevant identity maps and comments from respondents in the main cohort. The complete set of 50 identity maps are provided in Appendix E.

9.1.1 Global vs. Not Global Identities

As mentioned above, Function 1 primarily separated, by Global markers, those with overseas experience from those without. Those with overseas experience tended to draw pictures that symbolized globalization, while those without did not. Looking at the identity maps themselves, the students without overseas experience tended to draw symbols of things from their daily lives that were important to them. For example, in the
identity map below (Figure 5), we can see the identifications this young woman has with tennis, her smart phone, high school friends, and television. Aside from lacking signs of a Global theme, the identity maps of the students without overseas experience tended to be more simplistic than those of whom had lived abroad. While some did display National items, it was not a prominent theme. Smart phones, however, did feature prominently in a number of identity maps from students without overseas experience, such as in Figure 5. This is an interesting finding since Hopkins (2010) insists on smart phones being a source of identity and identity expression of young people, for example through ringtones.

![Figure 5. Non-Global identity of 19-year-old female without overseas experience](image-url)
There is no reason to doubt the honesty of expression by these students. For example, the order of the items in the identity map in Figure 6 does not appear to have come from a need to impress the researcher, but rather seems to be an honest expression of the student’s own thoughts. From the top, the items are “soccer,” “me,” “friends,” and “study.” While this order may not represent this student’s perceived order of importance, it does represent items he considered to be important parts of his identity.

Figure 6. Non-Global identity of 18-year-old male without overseas experience
In contrast to the identity maps representative of the students without overseas experience, the students who had lived abroad tended to display more complicated themes in their drawings. Whereas explanations are not necessary to understand most of the identity maps from the students who had not lived abroad, explanations are necessary in many cases with those who had. For example, in Figure 7 we can see an identity map depicting a move from America to Japan, with identities, such as a *Global* identity, coming out from the process. This student explains in her own words:

The experience that I had of being born in America and living in America and coming to Japan after all made me think globally. The experience made me who I am now. If I didn’t live in America, I wouldn’t be interested in these minor sports. The reason I came to this university is I wanted to think of the environment. Actually, the reason I wrote [sic] an airplane is I love the airport, and I think it’s connected to my experiences because I’ve been to many airports because of my father’s work.

She contributed her interest in the non-mainstream sports of Lacrosse (which she played in high school in Japan) and Ultimate (for which she belonged to her university’s club) to her experience of living abroad.
The *Global* theme evident in Figure 7 is portrayed from a different perspective in Figure 8. This identity map shows a heightened intercultural awareness (e.g. Kim, 2008; Sen, 2006) as discussed in sections 1.3 and 6.5 and is evident in this student’s own words: “This is me. Through the experience abroad, I can see Japan and other countries objectively. It’s a good picture, I think, to express my identity.”
9.1.2 Global vs. National Identities

Function 2 of the analysis of the main cohort’s identity maps mainly separated males and females with overseas experience. While women tended to draw pictures that symbolized a *Global* identity, males (while still depicting *Global* identities) tended also to draw pictures that symbolized their *National* identities. The identity map in Figure 8 above, with both *Global* and *National* identity features (evident by the Japanese and
American flags), is a good example of one drawn by a male with living abroad experience. The identity map in Figure 9, however, only shows a *National* identity (i.e. the Japanese flag), along with symbols for music, study, dance, and being an individual. The *Global* aspect of this internationally experienced student's intercultural identity is only evident when he explains it as follows:

This is the Japanese flag so this represents that I’m Japanese. This is music. I like music. I started to dance from university and I’m crazy about music and dance. This means that I’m a student. This means like individual or something. Maybe it’s because I was born in Belgium and I moved to Japan and I don’t like collectivism.

*Figure 9. Global / National identities of 23-year-old male with overseas experience*
The next identity map, belonging to a male who had lived in New Zealand (Figure 10), is more easily understood. It clearly references both a *Global* identity (Function 1), shown in the references to New Zealand on the left, as well as a *National* identity (Function 2), shown in references to Japan on the right. His identity appears to be in conflict, referred to as “marginalization” (p. 366) by Berry (2009) and others. He explains his identity map as follows, “This is me. I’m divided into two parts. This [right] is Japan and this [left] is New Zealand. I’m not sure of my identity so I’m wavering between Japan and New Zealand. But, about 65% I’m in Japan. But, sometimes I’m not sure.”

*Figure 10. Global / National identities of 20-year-old male with overseas experience*
In contrast to the males with overseas experience in this study, the females who had lived abroad tended not to reference *National* identities and instead focused on *Global* ones. For example, the female who drew the map in Figure 11 references travel, other languages, and other cultures – all aspects of a *Global* identity. She explains, “I like sports, playing sports, and I like travelling. I like languages, other cultures, and other languages, thinking positively. I am a kind person. That’s all.”

*Figure 11. Global identity of 20-year-old female with overseas experience*
Figure 12 provides an example of an identity map with many Global features. The student who drew it explains how each of the items relate to either American or Western culture in general:

It’s USA and hair color [this student has dyed her hair ash-brown] and curled. Perfume – I usually put on perfume – got smell, sweet. I always put on dress***. I used to buy USA dress. Nail – I usually do nail. Global – I like to travel, so global. Language. Music. Western music. I always walk. Wood. I play soccer, baseball, tennis, and picnic [in the woods]. I watch the movie and put on impression about woods. Japanese woods is [sic] very small. USA or other countries is very big and spread.

Note the many references to foreign clothes, hair colour, etc., as well as the American flag and the picture of the world globe. Kidder (1992) found returnees struggling with changes resulting from their overseas experiences, such as physical changes (e.g. hair style and colour changes, pierced ears, and clothing). However, this student does not appear to be ‘struggling’ with her identity; this is who she is. Note also a lack of references to Japan or to being Japanese. This is a clear example of a female with experience of living in another country who has a strong Global identity but not a National one.
9.1.3 Relationships vs. Affinities

The third function arising from the analysis of the main cohort’s identity maps was related to respondents who had not lived abroad, specifically the males without overseas experience. It suggested that while men tended to identify with Affinities to groups or organizations, they did not tend to identify with Relationships. Although not strong enough by itself, the analysis of the questionnaire provided support for it. Further, the results of the larger study suggested that females without overseas experience tended to value their Relationships as being central to their identities. Although statistically
significant support for these findings regarding students without experience was provided by the other two studies, they are presented here for sake of completeness in this discussion of the four groups of respondents. Below are some examples, beginning with two identity maps drawn by females without overseas experience. Figures 13 and 14 have many people in them, labelled as “family” and “friends”. Even the symbol for the student’s part time job in Figure 14 is a person (the owner). This suggests that Relationships with family, friends, and other people in these females’ lives are very important to their identities.

![Image of identity maps](image)

**Figure 13. Relationships identity of 19-year-old female without overseas experience**
In contrast to those of the females, the identity maps drawn by the males without overseas experience below (Figures 15 and 16) have no people in them. Instead, the sports represented in Figure 15 refer, at least in part, to this student’s Affinities with these sporting organizations. Likewise, the uniform in Figure 16 represents an Affinity with a team (and possibly also with a brand).
Figure 15. Affinity identity of 19-year-old male without overseas experience
Figure 16. Affinity identity of 18-year-old male without overseas experience
9.2 Discussion of the Results of the Larger Study Identity Maps’ Analysis

This section discusses the results of the discriminant analysis of the identity maps collected from the respondents in the larger study. Again, actual identity maps drawn by the respondents will be used to illustrate these findings. First, an example of an identity map representing a Global identity will be compared with one without, in order to illustrate differences according to overseas experience (or lack of). Next, example identity maps will be used to illustrate gender differences.

9.2.1 Differences According to Overseas Experience

As shown in Section 8.2, the first resulting function of the discriminant analysis of the identity maps from the larger study primarily separated those with overseas experience from those without. Specifically, those with overseas experience tended to draw pictures that symbolized internationalization of their identities, while those without did not. For example, a Global identity is evident (e.g. travelling in a boat from Japan, connections with people in different places around the world, etc.) in the identity map below (Figure 17), drawn by a 22 year-old female who had lived abroad.

Figure 17. Global Identity
Conversely, the identity maps of the students without overseas experience tended to lack signs of a *Global* theme. Figure 18 shows the identity map of an 18 year-old who had not lived abroad. Evidently, this respondent considered swimming, singing karaoke, and being a female to be important aspects of her identity.

![Identity Map Example](image)

*Figure 18. Non-Global Identity*

### 9.2.2 Differences According to Gender

The second function that arose from the analysis of the larger study’s identity maps mainly separated the genders by *National* (males) and *Relationships* (females) identities. Males tended to draw pictures that symbolized a *National* identity, such as in Figure 19 (part of an identity map drawn by a 23 year-old male). A *National* theme is
portrayed in the Japanese flag and the map of Hokkaido\textsuperscript{xxxiii}, the northernmost major island of the Japanese archipelago. This student explains: “It’s national flag. It’s my identity, Japanese. Hokkaido. I was born in Hokkaido... I am Japanese.”

![Image of a map and flag]

\textit{Figure 19. National Identity}

Identity maps drawn by males with overseas experience often combined \textit{Global} and \textit{National} themes. The identity map drawn by a 23 year-old male who had lived abroad (Figure 20) illustrates this with a \textit{Global} identity on the left (the student himself labelled it “Global”) and a \textit{National} identity on the right (evident from both the flag and the map of Japan).
Figure 20. Global and National Identities

Meanwhile, females tended to draw pictures that symbolized their identities connected to their Relationships. The identity map drawn by an 18 year-old female (part of which is shown in Figure 21) is an example of a female who has drawn an identity map with Relationships identity features (e.g. “friends” and “family”). Even though she found it difficult to put it into words since she had never really thought about her identity before, the visual representations of identifications in her identity map clarified the importance of Relationships with people to her cultural identity.
9.3 Discussion of the Identity Perspectives Questionnaire’s Analysis’ Results

The findings from the analysis of the identity perspectives questionnaire survey are in line with the two analyses of the identity maps; all three found differences in Japanese university students’ cultural identifications dependent on overseas experience and gender. Below is a discussion of the first function, which showed differences between students with and without overseas experience. This is followed by the second
function, which showed differences between the genders of students without overseas experience.

9.3.1 Overseas Experience as a Factor

Results from the first function arising from the analysis of the identity perspective questionnaire indicated that the males who had not lived abroad related more strongly to their *Affinity* identifications, while those (particularly males) with experience living in another country identified more strongly with their *Discourse* identities. This relates to Markus and Kitayama’s (1991) explanations of *independent* and *interdependent* values, as well as to Nisbett’s (2003) views on the *Eastern* and *Western* cultural divide. The males who had not lived abroad tended to display the *interdependent* and *Eastern* values of identifying strongly with the groups they belonged to. In contrast, the males (and females) who had lived abroad demonstrated comparatively stronger identifications with *independent* and *Western* values through communicating with others as individuals.

In other words, these results suggest that the students in the main cohort who had lived abroad viewed themselves more as individuals who have relationships with other people than as members of groups. Comments (written and spoken) from respondents support this interpretation. For example, as one student with overseas experience reported, “Because of my experience living in the U.S. for 9 years, I was able to be the person that I am now. I think that at last, people are always individuals.” Likewise, another student who had lived abroad claimed, “I learnt about various things but in particular I want to reconfirm about being an *individual*.” Toivonen, Norasakkunkit and Uchida (2011) claim that while Japanese youth are rejecting traditional *interdependent* values (Markus & Kitayama, 1991), they are not adopting Western *independent* values (Markus & Kitayama) and that they are experiencing a kind of societal trap. The results from this study suggest that considering overseas experience may shed more light on understanding this phenomenon.

9.3.2 Gender as a Factor

As mentioned in Section 8.3, the second function of the questionnaire analysis primarily separated males and females without overseas experience. It found that while females who had not lived abroad associated strongly with their *Discourse* identities, their male counterparts did not. This finding, especially when combined with the first function, relates to the third function in the analysis of the identity maps of the main cohort. Function 3 in that analysis suggested that, unlike their female counterparts,
Japanese males who had not lived abroad tended to identify with the groups they belonged to more strongly than with the relationships they had. While men tended to identify with Affinities to groups or organizations they belonged to, women tended to identify with the Relationships they had with family, friends or other people. Similarly, Function 1 in the questionnaire analysis showed that males without overseas experience were more likely to indicate that their identities were strongly connected to their group Affinities, while Function 2 revealed that females who had not lived abroad were more likely to indicate that communication through Discourse in their relationships were more central to their identities than their male counterparts. As Coates (1993) concisely explains, “boys’ friendships tend to be based on joint activity, while girls’ friendships are based on talk” (p. 158).

When we consider the results from both of the significant functions arising from the analysis of the questionnaire data, it is evident that males without overseas experience were the only group not to associate their cultural identities strongly with their Discourse identities; in other words, through communication with other individuals. According to these results, Bryce, Cheung, and Gutierrez’s (2010) claim that identities are formed through relationships with others holds true for three of the groups, but not in the same way for Japanese males who have not lived overseas. It could be argued that being part of a group also involves having relationships with other members, but associating your identity strongly through group affinity is different to regarding your relationships with people as an individual and the facets of your identity evolving from communication with other people to be important parts of your identity. The influence of such relationships and communicative experiences on one’s identity is illustrated in the following comment by a female respondent with overseas experience, “I was very influenced by people in general, family, friends, teachers, school friends… I think I’m lucky to have these people who gave me love and power… I want to make use of my life experiences. Not every time is it possible but I do try to do what they taught me. I try to be a good person. My life goal is to be happy.”

9.4 Comments from Respondents

At the end of the workshops, students provided comments about the process of examining their identities. When these comments were written in Japanese, the author (a native English speaker) translated them into English and the other coder (a native Japanese speaker) back translated them into Japanese, thereby confirming the accuracy of the translations. A preference was given to meaning over grammatical correctness. When written in English, the English was corrected where necessary. According to these
comments, many respondents found examining their cultural identities to be interesting. A student who had not lived overseas wrote, “There were questions that I hadn’t even comprehended so it was interesting.” One respondent with overseas experience commented on various parts of her identity of which she had become aware of, “Girl, family, girlfriend, and part time job – these connections are very interesting.” A couple of respondents who had never lived abroad even declared, “It was mysterious”!

Other students commented that self-examination of their identities was a worthwhile experience. One particular student who had lived abroad articulated this very well:

> It was a very interesting experience today. I’ve not thought about my identity so seriously, so it was hard but interesting... I think identity can be changed and the environment, people, and many things affect it. Identity is very difficult. Even it is about myself, I don’t know it. However, in fact because of this, it is worth thinking about. Thank you for giving me this chance.

Part of this comment echoes nuances from Saint Augustine’s quote (in Section 1.3) about the difficulty of expressing one’s identity, even though the respondents were not exposed to these ideas in the workshops. Further, the student’s words “in fact because of this, it is worth thinking about” express this author’s own ideas regarding the value of research of this manner – that it is not easy, but yet meaningful.

Identity truly is a difficult thing to articulate (Lie, 2004), as a respondent without overseas experience concluded, “It was harder to write about myself than to write about other things” and another stated, “I had never really thought about myself before so it was very difficult to express myself in words”. Yet, they did not believe their efforts to be in vain; some students who had not lived abroad wrote comments such as: “It was hard to understand but it was a good opportunity to reflect on myself”, “in thinking about what is a large part of me, I feel like I have discovered a new me and now I feel refreshed”, and “I re-examined my environment. Identity is very important so I’m glad I had this opportunity.” One respondent without overseas experience suspected that the act of examining her identity in itself might have influenced her identity: “I thought it was interesting. I’ve never done anything like this before so I wonder what will result from it.” These comments indicate that, like Herman (2004) found, examining their own identities through the workshop activities was “a challenging yet positive experience” (p. 731) for these respondents, irrespective of both gender and overseas experience.
10. Stage Two Conclusions

This stage examined the cultural identities of Japanese university students through the qualitative research instrument termed an identity map and a quantitative questionnaire survey on identity perspectives. It posed three research questions:

Research Question 1: Will the strengths of identifications differ according to experience living abroad?
Research Question 2: Will the strengths of identifications differ according to gender?
Research Question 3: Will there be an interaction between the two factors (overseas experience and gender)?

The findings from all three studies of Stage Two were complementary. Results of the analysis of the identity maps of the main cohort (the main study) found that students with overseas experience were primarily separated from those without overseas experience by having a Global identity. Therefore, the first research question received an affirmative result. The second research question was also found to be in the affirmative, but the way that the genders differed was not the same for those who had lived abroad and those who had not. Therefore, the answer to the third research question was also affirmative. Regarding those with experience living abroad, females tended to have stronger Global identities, while males had stronger National identities. For those without overseas experience, males appeared to primarily identify with the groups they had Affinities with and not their Relationships, which seemed to be the realm of their female counterparts.

The subsequent analysis of a larger number of identity maps produced similar results. Again, a strong Global identity was the main theme and it again separated those with and without overseas experience. In addition, although this time not dependent on overseas experience, stronger ties to National identities were again found amongst males, while females were more closely linked to their Relationships.

The questionnaire survey based on Gee’s (2000) four perspectives of identity provided extra and supportive findings, particularly regarding the Discourse and Affinity identities of these students. Put simply, males without overseas experience identified more strongly with their Affinities, while all other groups tended towards Discourse identifications. The results of the analysis of this questionnaire suggest that the strengths
Consequently, all three research questions can be answered in the affirmative. Therefore, the results of Stage Two suggest that both gender and overseas experience are differential factors in the identities of Japanese university students. Below are ramifications for theory, research, and practice.

10.1 Ramifications for Theory

Research question one asked if there would be significant differences in identity representations of respondents who had and had not lived overseas. Function 1 in the analysis of the main cohort’s identity maps, as well as in that of the larger study, found that respondents who had lived abroad had stronger Global identities than those who had not. Although Global identifications were not examined in the questionnaire, differences related to overseas experience were again found, since respondents with overseas experience displayed stronger Discourse identities than those without. In all three studies, the most prominent finding (the first function) separated the respondents by overseas experience. Therefore it can be concluded that living abroad was a differential factor in the nature of these respondents’ cultural identities. This is not an unexpected finding, considering that identity is expected to change through experiences of living abroad (Angulo, 2008; Cox, 2004; Sussman, 2000; Swann & Bosson, 2008; Szkudlarek, 2010; Yoshida & Utsuno, 2015). The strong Global identifications expressed by the respondents of both genders who had lived abroad relate to global identifiers in Sussman’s (2001, 2002) model. This research also complements Dolby’s (2004) statement that “in actuality students’ primary encounter during the study abroad experience is with themselves as national and global actors” (p. 154). These two identities - Global and National - were indeed significantly stronger for the males with overseas experience than their male compatriots who had never lived abroad, suggesting a combination of Nisbett’s (2003) Western and Eastern cultural values in the identities of males with overseas experience. In the case of females, even stronger Global identities, but not National identities, were strongly correlated with overseas experience. Therefore, the results also demonstrated that overseas experience alone does not show the full picture; gender must also be considered.

Research question two examined differences between the identity representations of male and female respondents. Function 2 in the main study’s analysis revealed that males who had lived abroad had stronger National identifications (in the larger study, this was males in general) than females. These gender-related strengths
appear to be in line with Stage One results, which showed males identifying more strongly with identities connected to their cultural roots, such as Regional identifications with their hometowns, and females displaying comparatively stronger ties to the wider world, such as having a more pronounced Global identity. Sirin, Katsiaficas, and Volpe (2010) also found differences between the genders, with females more likely to have integrated identities and males to have parallel identities. Although Stuart and Ward (2011) found balance to be an important factor in their study, in this study this only seemed to relate to the internationally experienced males, who tended to balance their Global and National identities. Further, significant differences between the genders were found in the larger study; while males were drawn to their National identities, females tended to identify more strongly with their Relationships. Support for this finding was provided by the questionnaire, function two of which found that, of the students who had not lived abroad, females reported relatively stronger Discourse identities, while males did not (as Coates, 1993, may have predicted). When we consider that Discourse identities relate to how individuals view their identities through communication with others, there appears to be a connection between the finding in the larger study that females tend to have stronger Relationships ties and the finding in the questionnaire analysis that they veer towards stronger Discourse identities. In sum, compared to their male counterparts, females tended toward stronger identifications with Global, Relationships, and Discourse identities; meanwhile, males were comparatively more likely to identify strongly with their National and Affinity identifications. Therefore, gender was also found to be a distinguishing factor in the cultural identifications of these Japanese university students.

The above findings also confirm that there was in fact an interaction between the two factors of gender and overseas experience, as was asked by research question 3. This was particularly true for the males in this study. For example, Function 1 in the questionnaire analysis showed that for the males in the main cohort without overseas experience, Affinities to groups played a more important role in their cultural identities (as it did those of their ancestors, De Mente, 1997) than all other groups. It also indicated that they did not relate strongly to their Discourse identities, while males with overseas experience did. Further, the main cohort’s identity maps’ analysis revealed that the males, but not the females, with overseas experience demonstrated stronger National identities than those who had not lived abroad. This suggests that for Japanese male youth in particular, overseas experience may be a potent factor in cultural identification. Valentine (2009) suggests that the current era requires “replacing dichotomies of us and them, native and non-native, women and men, and difference and dominance with
dimensions of pluralism and expansion of the canon” (p. 577); it appears that perhaps the Japanese females in these studies who had lived abroad may have been attempting to break down boundaries between Japanese and others, while the males were trying to maintain a National (Japanese) identity along with a Global one. This finding is congruent with (Suda, 1999), who reported that Japanese women who had lived abroad experienced a weakening of identification with being Japanese, which hindered readjustment to Japanese society. This is a society dominated by Japanese males (Estévez-Abe, 2013; Kato, Chayama & Hoshikoshi, 2012; Kitamura, 2008; Shibayama & Geuna, 2016) who, the findings of this research suggest, may tend to base their identities on very different foundations (e.g. affinities to groups, including being Japanese) to those of Japanese women (e.g. relationships with other individuals, including in the global society). Japanese society may be influencing the cultural identities of Japanese males and females in different ways, even when they live abroad. All three studies in Stage Two (the main cohort’s identity maps and questionnaire, and the larger study’s identity maps) found an interaction between gender and overseas experience. In particular, the analysis of the larger study’s identity maps clearly separated all four groups (i.e. the respondents were separated by both gender and overseas experience), evident in Figure 3. Therefore, it can be concluded that both gender and overseas experience and the interaction between these two factors differentiated the cultural identities of these Japanese university students’ cultural identities.

10.2 Ramifications for Research

Research of this nature entails limitations not only due to sampling techniques and timing issues, but also due to the nature of identity itself. As discussed in Section 6.1, identity is not constant (Espiritu, 1994; Kim, 2008; Mercer, 2014; Mercer & Williams, 2014; Norton, 2014; Ryan & Irie, 2014; Yoshida & Utsuno, 2015) and as such it should be understood that these results concern the identities of particular groups of people at particular times. Due to the purposeful sampling undertaken, the findings of this research project may not be able to be generalized to a larger population. It is also crucial to be aware that these studies did not measure causation. Therefore, it is unclear whether or not the differences reported between students with and without overseas experience were actually caused by overseas experience. In this line of research, studies determining causation are rare (Cohen, 2010). However, a study determining causation may be possible; it would require access to a larger number of respondents, both before and after living overseas – access this author would find difficult to obtain. Therefore,
this is an area of research for someone with such access. Likewise, it is also unclear as to why differences between the genders were found, although gender inequality in Japan (Estévez-Abe, 2013; Kato, Chayama & Hoshikoshi, 2012; Kitamura, 2008; Shibayama & Geuna, 2016) is a possible factor. Most importantly, one should not forget that “a discussion about cultural or ethnic identity forcibly simplifies a very complex construct” (LeBlanc, 2015, p. 117). As demonstrated in Saint Augustine’s quote in Section 1.4, the concept of identity is more expansive than the limits that language allows. This is even more so when the stringent requirements of research instruments and methodologies are applied.

However, despite these limitations, research into the cultural identifications of Japanese youth is of value to society (as mentioned in sections 1.3 and 6.5), as well as the individuals involved. The student who noted that it is difficult to vocalize one’s identity (Figure 21) was not alone in commenting that their workshop participation as a respondent in this project was a worthwhile experience. In particular, as in Stuart and Ward (2011), identity mapping was found to be a useful tool for the study of cultural identities - the visual representations of identifications afforded by this methodological technique proving to be effective in assisting the articulation of cultural identities that were previously elusive to communicate. In this way, along with the other research instruments developed and used in the workshops, identity mapping assisted in the valuable task of illuminating respondents’ identities. In addition to further applying previous researchers’ identity mapping techniques, this research project has also built on them by utilizing quantitative analyses in the form of discriminant analysis methodologies. This combination of the more measurable quantitative findings and the more descriptive qualitative findings allowed for a more complete picture of cultural identities, which is the strength of mixed methodology research.

Further, utilizing Gee’s (2000) four perspectives of identity, this research has also provided a tool (albeit still in its infancy) to examine cultural identities in the form of a questionnaire that can be used and adapted by other researchers. Improved versions of this instrument could prove useful for the difficult task (Angulo, 2008) of trying to measure identity and therefore study and articulate it (Lie, 2004). Further development of this questionnaire or alternative research instruments to quantitatively measure identity is an area of possible further research.

Another potential research topic is the connection between smart phones and teenagers’ identities (Hopkins, 2010). Although not evident in the identity maps of those students who had been abroad, a number of students who had not lived abroad drew
pictures of smart phones in their identity maps. The results presented in this thesis suggest promising results for such a line of research inquiry.

Comments from respondents indicate that they found exploring their cultural identities to be a useful experience. Such findings should encourage educators to facilitate their students’ understandings of their own cultural identities (Scherff, 2012). Likewise, researchers would be ethically wise to factor in benefits to their youth participants when designing research projects (Hopkins, 2010), perhaps by placing more emphasis on the education of their respondents regarding their identities (or whatever the topic may be), such as in the format of workshops (as utilized in this project), which allow for education of respondents in parallel to data collection.

10.3 Ramifications for Practice

This thesis suggests that regarding the study of cultural identities gender does matter - at least in Japan. In addition, factoring in overseas experience makes it clear that the combination of these two factors provides some framework for attempting to explain the cultural identities of Japanese university students.

When we consider the cultural identities of Japanese male youth, it appears that they may be strongly influenced by the experience of living outside of Japan. Alternatively, it may be a certain type of Japanese male who ventures abroad. While males who have not lived outside Japan may identify in similar ways to their ancestors from the feudal period (1603 – 1868) when “the Japanese identified themselves with their group first, and as individuals second” (De Mente, 1997, p. 380), Japanese males who have lived abroad may tend to identify as individuals first. If so, a number of implications relevant to Japanese society may be drawn from these findings. For example, providing Japanese youth with experience living abroad may help alleviate the effects of the trap Japanese youth currently find themselves in, where not only are traditional institutional and cultural values unavailable but neither are viable alternatives (Toivonen, Norasakkunkit & Uchida, 2011). Experience living abroad may be an influencing factor in providing a viable way to not only accept, but also to balance traditional Japanese values with the western ones prevalent in the global society.

However, if the problem of domestic gender inequality (Estévez-Abe, 2013; Kato, Chayama & Hoshikoshi, 2012; Kitamura, 2008; Shibayama & Geuna, 2016) is not addressed effectively, Japanese females may continue to find re-adjustment into Japanese society difficult (Suda, 1999) and the alternatives available outside Japan to be more attractive than what they experience inside Japan. Even considering the situation from an entirely domestic perspective, the cultural identities of Japanese female youth
must be given equal consideration to those of their male compatriots. When very few females are involved in making influential decisions at companies, municipalities, and at the national level of Japanese society (Lloyd, 2016), it is not surprising that Japan continues to struggle with issues related to gender inequality (World Economic Forum, 2016).

The results of this study do indicate the possible relevance of various issues facing Japanese society to the cultural identities of Japanese university students. For example, Japanese group identity (De Mente, 1997) may be especially relevant to males who have never lived overseas, while identity through relationships (Coates, 1993) may be particularly relevant to the identities of females without overseas experience. On the other hand, gender inequality (Kitamura, 2008) may be a factor in females with overseas experience developing particularly strong Global identities, while males who have lived abroad may be strongly influenced by both Eastern and Western thought processes and values (Nisbett, 2003).

While each of these issues is in fact a research topic in itself, this study has provided further reason for the continued research into such issues affecting Japanese society. If Japanese youth - Japan’s “global generation” (Sugimoto, 2010, p. 73) - are to be able to meet the enormous pressures about to be placed on them by this rapidly ageing, human-resource-dependent Japanese society (Goodman, 2012), the multicultural nature of their identities, along with their cultural values, must be recognized and respected. Further, since the future of Japanese society will depend on them, issues likely to influence their cultural identities need to be given prominence in current discussions and policies.

10.4 Overall Conclusions

Whereas Stage One of this research project found a trend towards internationalization, Stage Two expanded on this finding by identifying significantly stronger Global identities for those students with overseas experience than for those without. Findings from Stage Two (males = strong National and Affinity identities; females = strong Global, Discourse, and Relationships identities) also complemented the finding of gender differences in Stage One, where males identified more strongly with identities connected to their cultural roots (such as Regional identifications with their hometowns) and females displayed comparatively stronger ties to the wider world (such as having a more pronounced Global identity).

The postmodernist viewpoint holds that people have many different roles and identities in our modern world (Hemmi, 2014). In other words, these findings confirm
that context is important to identity (Mercer & Williams, 2014) and indicate that these contexts and experiences influence cultural identities, concurring with Shaules (2015), Sampasivam and Clément (2014), and other researchers. One respondent from this project articulates this eloquently:

I think that identity is always changing. I think that every day we live a different day and our identity develops through what we experience. I think that things like gender and nationality are important parts of our identities but I think it is more important how that person has lived their life. For example, siblings raised in the same house with the same parents definitely do not have the same identities. I think that people change due to experiences.

Indeed, it does appear that identity is influenced by the social factors (Mills, 2014) of the environment we are in (Hopkins, 2010) and the Japanese university students in LeBlanc’s (2015) study who expected to become more globally minded when situated in a global environment were on the right track. Therefore, this thesis contributes further support to the argument that cultural identities are affected by experiences (Northhoff, 2014), particularly those obtained overseas (Angulo, 2008; Fantini, 2000; Shaules, 2015; Sussman, 2000; Szkudlarek, 2010). Likewise, the different experiences (or different ways events are experienced) by people of different genders are also relevant to their cultural identities.

Therefore, the combined research results presented in this thesis indicate and illustrate internationalization of the cultural identities of Japanese university students, differentiated by gender, overseas experience, and the interaction between these two factors. Along with its statistically significant findings, this research project’s value to its participants should not be discounted. As such, the author considers it a worthwhile project if it promotes education and participant-friendly research on the cultural identities of youth in our global world. In addition, this research has built on the work of previous researchers regarding methodologies to examine cultural identities; these tools could be developed further for the advancement of this topical area of research. This research aimed to facilitate the improved understanding of Japanese university students’ cultural identities at this pivotal time for Japanese society. It is also hoped that it will contribute to the literature on, and the improved understanding of, the multiple identities that we all have in our global society.
Notes

i Defined by Hopkins (2010) as being aged between 16 and 25 years.

ii While the terms internationalization and globalization are often used interchangeably, they are in fact different. Whereas globalization refers to cultures becoming similar (or a single marketing strategy being used worldwide), internationalization refers to greater connections with other cultures (or different strategies being used to market the same product in different countries in order to take cultural differences into consideration). Since increased contact with foreign cultures is more relevant to Japan’s situation, internationalization is the more appropriate term in the case of this research project.

iii To quote directly from the website: “On April 1, the Government of Japan decided, in the form of a Cabinet approval, to use the name "Great East Japan Earthquake" to refer collectively to the disasters due to the Tohoku - Pacific Ocean Earthquake on March 11, 2011 and the resultant nuclear plant accidents” (Ministry of Foreign Affairs of Japan, 2011).

iv In comparison to these two regions, the rest of Japan has been relatively unaffected. Perhaps slogans such as Japan Post’s “Ganbaro Tohoku” (Hang in there, Tohoku) more accurately reflect the cultural identifications of the Japanese people at this time than ones such as Tsukuba Express’ “Ganbaro! Nippon” (Hand in there! Japan). However, the author believes that over time possible changes to cultural identifications of a significant portion of the Japanese population could affect the country as a whole in the future.

v These electricity outages lasted for a few hours at a time, usually once or twice a day, and in many areas were unpredictable, both as for when they would happen and also whether they would happen at all that particular day. For example, in the weeks following the disaster the city the author was living in was listed in three of the four groups allocated for rotating power outages and even in the more detailed breakdown into suburbs her area was listed in two, which meant that there were only a few hours of the day (sometimes in the middle of the night) that she could count on an electricity supply.

vi On the 16th of March, 2011, the aforementioned sister-in-law expressed thanks in an email to the author for the support the compulsory power cuts in Kanto were providing (being able to recharge her mobile phone to communicate with friends and relatives was just one example). In a further email the following day, she wrote of
the terror her children had felt during four dark nights of nervous tension and fear in a
dark strange place, encouraging the author to support her own children during the evening
blackouts they were experiencing at the time. She also wrote of her chilling realization
of the value of energy resources and how she had taken the comfortable lifestyle she
had lived up to the time of the disaster for granted.

vii The company in charge of the power plants in question; commonly referred
to as Tepco. Three of the six nuclear reactors at Tepco’s Fukushima Daiichi Nuclear
Power Plants were damaged beyond control by the tsunami.

viii Shigeo Takahashi is a senior researcher and tsunami expert at the Port and
Airport Research Institute, which is a Japanese government-affiliated organization.

ix In fact, there were multiple - many of them major - earthquakes on March 11,
2011 and the following days and weeks. Likewise, there was more than one tsunami.
For example, the author listened to a friend from Iwate Prefecture tell about the four
tsunami which devasted approximately 60% of the land area (and the vast majority of
the houses and other buildings as only the sparsely inhabited hilly area was spared) of
her hometown, Yamadamachi. This included her family home (she said that her mother
survived by climbing up to the ceiling on top of debris from the earthquake and clinging
on for her life as the tsunami reached her chest) in the centre of town, which was in a
part of town thought to be unreachable by a tsunami. She also explained that many
people returned to the township (in hope of finding friends and relatives alive) from a
nearby hilltop after the first tsunami had passed, only to lose their lives to subsequent
 tsunami.

x “Gambare” could be roughly translated as “We can do it!” although the
appropriate pronoun is only apparent through context.

xi Delvin Stewart is a senior director at the Japan Society in New York City and
a Lecturer on Asia at New York University.

xii This lecturer requested that the name of this university be kept secret.

xiii Lecturers who agreed to distribute the questionnaire were provided with the
 requested number of copies and a bilingual information sheet. This thanked them for
their assistance, outlined the purpose of the survey, and specified instructions to give
respondents, such as 1 refers to the listed identity which was the most relevant and 10 to
the listed identity which they related to the least.

xiv Although currently a prominent identity issue worldwide, variations of
gender identification were not particularly relevant to the results presented in this thesis.
xv From the author’s personal observations, discussions with Japanese friends, as well as own experiences as a student, a teacher, and a parent in the Japanese school system, finding out that someone is in the same academic year as them tends to induce a sense of familiarity for Japanese people, no matter what their age.

xvi Please note that Surugadai University students are grouped into one group due to a low number of participants from each faculty.

xvii Please note that some of the figures presented in Table 16 have been presented above. However, they have not previously been compared from year to year. Please also note that figures reported in this analysis and that of the 2011 and 2012 datasets are not always identical, since $p < 0.01$ was used in the 2011 analysis and $p < 0.005$ was used in the analysis of the 2012 dataset, while $p < 0.0005$ was used for calculations in this analysis.

xviii There was not a single “mature student” amongst the thousands of respondents, which is not unusual for the university student population in Japan.

xix It should be noted that while the Kanto area was the most often indicated as region of origin in the demographic section of the questionnaire, a significant number of respondents indicated that they were from the various other regions of Japan.

xx In Japan, universities are ranked by the academic ability of the students entering them and Toyo University may be considered as having average (or normal) students.

xxi Those focusing on relationships as opposed to places (Gusfield, 1975).

xxii The three categories of *Languages*, *Emotions*, and *Institution* were eliminated prior to the analysis of the data collected from the main cohort because very few people (less than eight) in the main cohort drew pictures that fit into those categories.

xxiii There were 15 countries where one or more of these respondents had lived in for six months or longer. These countries are not specified here due to the possible risk of one or more respondents being identifiable and therefore breaching their anonymity, which was guaranteed to them in confidentiality agreements.

xxiv Since the criteria for selecting these students was a lot easier to meet than for those with overseas experience (i.e. nearly all of the author’s students had not lived abroad for six months or more) and since the opportunity to recruit any students was diminishing since they were busy as the semester was drawing to a close (due to the recruitment of students with overseas living experience taking longer than expected), a group of students who had completed all class work (and therefore deemed to have
more time available) were approached to volunteer their time and learn about their identities in the process.

xxv Of these, some respondents were recruited as part of a separate study (Yoshida & Utsuno, 2015, where identity maps were obtained but not analysed), some were from the original group, and others were recruited specifically for this larger study.

xxvi 444 (all bar 6 discrepancies) / 450 (9 codes x 50 sheets). A 99.3% result is achieved when calculated by item: 1,043 (all bar 7 discrepancies) / 1,050 (21 items x 50 sheets).

xxvii See Section 7.1 for information on these six variables, plus the three that were eliminated from this analysis.

xxviii 832 / 846 (9 codes x 94 sheets).

xxix The name of the university that was written on this identity map has been removed for privacy reasons.

xxx The Japanese written above the picture of a dress (top right) says “dress”.

xxxi The item in the top left is “swimming costume”.

xxxii More specifically, references to Hokkaido indicate a regional identity. However, this is also connected to this student’s national identity, as evident in his quote.
References


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Reimagining Japan: The quest for a future that works (pp. 28-32). San Francisco: VIZ Media.


Appendices

Appendix A: Cultural Identification Questionnaire for Stage One

Please note that this is an English translation of the Japanese questionnaire used in July 2011. The questionnaires used in July 2012 and July 2013 were slightly altered to use the officially declared name of the earthquake and appropriate wording, such as “before and after March 11th last year” for the 2012 version.

University Students’ Cultural Identification Rankings and the Tohoku Kanto Earthquake

Faculty of Study: ___________ Year of Study: 1st / 2nd / 3rd / 4th Gender: Male /Female
What region of Japan are you from? Hokkaido / Tohoku / Kanto / Chubu / Kinki / Chugoku / Shikoku / Kyushu and Okinawa / Not from Japan

This survey is designed to observe the effect that the Tohoku-Kanto Earthquake has had on university students’ cultural identities. Please rank the importance to you of the following cultural identities - both now and before March’s disasters in the Tohoku and Kanto areas of Japan. Please write ALL numbers from 1 to 10 in both columns.

BEFORE March 11, 2011
____ a student from XX Faculty
____ a XX year student
____ a XX University Student
____ a graduate of XX High School
____ a person from XX region of Japan
____ a male/female
____ a Japanese person
____ a Global citizen
____ a Japanese speaker
____ an English speaker

AFTER March 11, 2011
____ a student from XX Faculty
____ a XX year student
____ a XX University Student
____ a graduate of XX High School
____ a person from XX region of Japan
____ a male/female
____ a Japanese person
____ a Global citizen
____ a Japanese speaker
____ an English speaker

I agree for this data to be used for research purposes.
Signature: ___________________________ Date: __________ 2011

Thank you very much for taking part in this research project. Erina Ogawa, Business Administration Faculty, Toyo University Contact email: erina@toyo.jp
### Appendix B: Workshop Materials used in Stage Two

**Screening Screen (in Japanese)**

<table>
<thead>
<tr>
<th>姓名</th>
<th>ペンネーム</th>
</tr>
</thead>
<tbody>
<tr>
<td>年齢</td>
<td>性別</td>
</tr>
<tr>
<td>国籍</td>
<td>両親の国籍</td>
</tr>
<tr>
<td>メール（連絡のため）</td>
<td></td>
</tr>
<tr>
<td>海外経験</td>
<td>海外で6か月以上生活したことがありますか。 ある・ない</td>
</tr>
</tbody>
</table>

あると答えた人は、住んでいた国と期間を書いてください。
（理由欄の例：
父の仕事のため、交換留学、
個人留学）

<table>
<thead>
<tr>
<th>回目</th>
<th>国名</th>
<th>都市名</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 回目</td>
<td>国名（ ）</td>
<td>都市名（ ）</td>
</tr>
<tr>
<td>期間（__年__月から__年__月まで、約__年__ヶ月間）</td>
<td>理由（ ）</td>
<td></td>
</tr>
<tr>
<td>2 回目</td>
<td>国名（ ）</td>
<td>都市名（ ）</td>
</tr>
<tr>
<td>期間（__年__月から__年__月まで、約__年__ヶ月間）</td>
<td>理由（ ）</td>
<td></td>
</tr>
<tr>
<td>3 回目</td>
<td>国名（ ）</td>
<td>都市名（ ）</td>
</tr>
<tr>
<td>期間（__年__月から__年__月まで、約__年__ヶ月間）</td>
<td>理由（ ）</td>
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<tr>
<td>4 回目</td>
<td>国名（ ）</td>
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<td>期間（__年__月から__年__月まで、約__年__ヶ月間）</td>
<td>理由（ ）</td>
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<tr>
<td>5 回目</td>
<td>国名（ ）</td>
<td>都市名（ ）</td>
</tr>
<tr>
<td>期間（__年__月から__年__月まで、約__年__ヶ月間）</td>
<td>理由（ ）</td>
<td></td>
</tr>
</tbody>
</table>

*Who Am I?アイデンティティ研究プロジェクト（東洋大学・小川エリナ）に参加いたします。
また、そのデータが研究の目的に使用されるのを認めます。*

**サイン：**

2015年__月__日

ペンネームが使用されるので、個人名が公表されることはありません。また、このアンケートと授業の成績との関係はありません。
ご協力、ありがとうございます。

小川エリナ erina@toyo.jp
Who Am I? Brainstorming Page

<table>
<thead>
<tr>
<th>N-Identity</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="boy and girl symbols" /></td>
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<thead>
<tr>
<th>I-Identity</th>
<th>Institution</th>
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<td><img src="image2" alt="building" /></td>
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<th>D-Identity</th>
<th>Discursive</th>
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<td><img src="image3" alt="discourse" /></td>
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<tr>
<th>A-Identity</th>
<th>Affinity</th>
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<td><img src="image4" alt="connections" /></td>
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Who Am I? Percentages Page

今の「自分」

………………… ( %)
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5年前の「自分」

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あなたのアイデンティティには、つながりの強いものと弱いものがあると思います。それぞれ 0（つながっていない）から 5（強くつながっている）まで関係の強さを書いてください。

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絵にした「自分」
Appendix C: Identity Maps Codes for Stage Two

GLOBAL
Map of other country(ies)
National symbol of other country (e.g. Kiwi)
Travel (Plane, Airport, Suitcase, etc.)
Globe/world map

NATIONAL
Map of Japan
National symbol

LANGUAGES
English language
Japanese language
Other language

RELATIONSHIPS
Family
University
Club
Work
Other

EMOTIONS
Positive
Negative
Neutral

NATURE

INSTITUTION

DISCURSIVE

AFFINITY
Appendix D: Translated Identity Perspectives Questionnaire
(with Codes)

1) My identity is not influenced by my gender or the skin colour I was born with. (Nature – negatively keyed)

2) I don’t think sharing things in common with people (e.g. being a fan of the same public figure or cartoon character) is an important part of my identity. (Affinity – negatively keyed)

3) My identity is shaped by the traditions and rules of the institution (e.g., school or company) I belong to. (Institution – positively keyed)

4) My identity isn’t influenced by my DNA, like the colour of skin I was born with. (Nature – negatively keyed)

5) My identity isn’t influenced by traditions like the First Shrine Visit and the Coming of Age Ceremony. (Institution – negatively keyed)

6) My identity is shaped by my personality, which is developed through human relationships. (Discourse – positively keyed)

7) My identity is influenced by the traditions and rules of my family or class at school. (Institution – positively keyed)

8) Sharing things in common with people (e.g. being a fan of the same sport team or music group) isn’t an important part of my identity. (Affinity – negatively keyed)

9) My identity isn’t shaped by my goals, dreams, and passions. (Discourse – negatively keyed)

10) Being a member of an SNS community (e.g. LINE, Facebook or Twitter) is an important part of my identity. (Affinity – positively keyed)

11) My identity is shaped by the gender or sexual orientation I was born with. (Nature – positively keyed)

12) My identity comes from sharing things in common with people (e.g. similar interest in clothes or music). (Affinity – positively keyed)

13) My identity has developed from relationships with people. (Discourse – positively keyed)

14) My identity isn’t influenced by the perceptions other people have of me (e.g. seen as a kind person). (Discourse – negatively keyed)

15) My identity isn’t influenced by the traditions and rules of the institution (e.g., club or part-time job) I belong to. (Institution – negatively keyed)

16) My identity is influenced by my body shape, hair colour or other physical features I was born with. (Nature – positively keyed)
Appendix E: Identity Maps of Main Cohort

Males With Overseas Experience
Females With Overseas Experience
Males Without Overseas Experience
music

Soccer ball

Fighting

Ramen

Shuttlecock

Surf

NPB
Females Without Overseas Experience
basketball

Obaaba
Eggoth things

cloth

pancake
my part time job

Basketball and Tennis

Girl

Bump of Chicken

Sleep
family

School

part time job

zap

tennis

high school friendship

TV

iphone