

## はしがき

本書の著者、Roger Pulvers 氏は、小説家、翻訳家、エッセイスト、劇作家、脚本家、演出家などとして活躍される一方で、日本の大学でも教鞭をとられているたいへん多才な方です。1944年にニューヨークで生まれ、UCLA とハーバード大学大学院で学び、その後、ワルシャワとパリに留学しました。1967年に来日した後は、日本語に関してもネイティブなみの使い手となり、日本文学の翻訳、日本語の舞台や映画の脚本、演出などの仕事もしています。最近の活動に絞っても、翻訳家としては宮沢賢治の詩集の英語訳である *Strong in the Rain* を出版し、日本人向けには『英語で読み解く宮沢賢治』（岩波ジュニア新書）という本を書いて、賢治の世界をわかりやすく解説しました。その業績が評価され、2008年度の宮沢賢治賞・イーハトーブ賞も受賞しています。脚本家としては、第二次世界大戦のB級戦犯を扱った感動作『明日への遺言』（2008年公開）の制作に参加、小説家としては『新バイブル・ストーリーズ』（集英社）を発表、聖書の世界を現代にも通用する物語として語り直しました。また、GetUp English (<http://www.getupenglish.blog.ocn.ne.jp/>) という英語学習のブログをもち、役に立つ英語表現を毎日紹介しています。このブログの内容を本にまとめた『日めくり現代英語帳（上・下）』（日本経済新聞出版社）も、最近出版されました。

本書は、Pulvers 氏が *The Japan Times* に発表したエッセイを集めて構成されています。もともとは外国人読者向けのものですが、日本人の学生が読むにも相応しい内容のものを選び、英語もわかりやすく書き直されました。Pulvers 氏が日本での長い滞在中に経験した面白いエピソードを交えながら、日本人が外国人に対して抱いている偏見、日本人との相互理解の難しさなどを露わにしています。それは、世界各地を旅し、日本の文化にも精通している Pulvers 氏ならではの、鋭い日本人観と言えるでしょう。時には辛口の批評もありますが、そこに貫かれているのは Pulvers 氏の日本に対する愛であり、ご本人の前書きの言葉を借りるなら、belief in

the future of Japan です。だからこそ、我々にとっても参考にすべき意見ばかりだと思います。

英語のレベルとしては、本書は大学の1年生か2年生にぴったりのものだと思います。著者自身が吹き込んだ音声CD（別売）もありますので、それを繰り返し聞き、声に出して読むようにすれば、会話や聞き取りのいい練習にもなるでしょう。そしてもちろん、読み物として面白く、読解力と教養を高めながら、いろいろと考えるきっかけにもなるものだと思います。日本人が国際社会でも理解されるようになるにはどうしたらいいのか、異文化の人たちとわかり合うというのはどういうことか。本書を通して、異文化理解について深く考えつつ、英語力を磨いていただけると幸いです。

最後になりましたが、注釈と問題の作成には、学習院大学文学部英米文学科の卒業生、飯島絵里沙さんのご協力を仰ぎました。この場を借りてお礼を申し上げます。

上岡伸雄

## Preface

Whatever course Japan takes in the future, its success is going to depend increasingly on the ability of Japanese people to articulate their needs, ideas, aspirations and wishes to the outside world. It has often been said that Japanese make distinctions between the inside (*uchi*) and the outside (*soto*), as well as between the real intention (*honne*) and the position taken for outward consumption (*tatemae*).

Well, one thing is certain: In our world as it is evolving today, there is no real difference between the inside and the outside. The new media and the vast movements of people from one place to another as tourists, as business people, as migrants—have obliterated those distinctions.

Moreover, it does not pay anymore to keep your intentions to yourself. You will only be misunderstood. This being so, it is imperative that Japanese people know how to express themselves honestly and forthrightly in foreign languages.

I have set out here my views concerning this country that I have lived in for the better part of over 40 years. These articles appeared originally in my *Japan Times* column on Sunday, Counterpoint. They have been chosen for *Delighting in Cultures* with an eye to Japan's past, present and future. My editor at *the Japan Times*, Andrew Kershaw, has made

many suggestions toward the completion of the articles; and I wish to take this opportunity to thank him sincerely and profusely.

I am often asked if I am a pessimist or an optimist when it comes to the future of Japanese culture. The answer is a loud and clear OPTIMIST! This belief in the future of Japan and the young people who will create it has inspired me to write what you read on these pages.

Roger Pulvers

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# 1. ASSIMILATION

## —To be Japanese or not to be Japanese?

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“The barriers of racial feeling [between Japanese and foreigners], of emotional differentiation, or language, of manners and beliefs, are likely to remain insurmountable for centuries.”

So wrote the Greco-Irish Japanophile and resident of Japan Lafcadio Hearn of the great wall of misinterpretation and misapprehension that he saw towering between Japanese and non-Japanese more than 100 years ago.

In Hearn’s era very few foreigners living in Japan spoke the language or took more than a passing interest in its people’s true aspirations. We can safely say now that that great wall is no more than a waist-high hedge. Non-Japanese people from all countries of the world have come to live in Japan, experiencing everyday life here virtually as natives.

And yet ... read letters sent to the editors of Japan’s English-language dailies, and you will encounter a long list of grievances. Many non-Japanese people believe that the Japanese are, at best, barely tolerant of outsiders or, at worst, bitterly hostile to them.

What is the actual situation?

Let’s go back, for a moment, to Hearn’s era. Hearn him-

self was then one of an exceedingly small number of foreigners who took Japanese citizenship. The Western community at the time, from missionary to merchant, considered doing that to be an outrageous act. Forsaking the superior Christian white man's culture for an Asian one went against all proper notions of what true civilization signified and entailed.

Equally, from the point of view of the Japanese, intent then on rapid Westernization, such a move as naturalization by foreigners was an absolute puzzlement.

10 But the circumstances were different for Okinawans, who until the latter part of the 19th century considered themselves members of a separate nation. During the Meiji Era, however, the provisions of the assimilation policy ensured that ethnic groups such as Okinawans were compelled by law to forsake their native language and culture in order to fit into the cast of "loyal Japanese subject." Okinawan children who were caught speaking their native language in school were forced to hang a punishment card around their neck. Assimilation policy was not free assimilation. In reality, it was forced  
20 assimilation.

The notion was that being Japanese represented not merely a legal matter of registration, but a total commitment to conform to the customs and codes of conduct that every Japanese was presumed to follow as a matter of birthright.

25 Let's return to the present, when, in some senses, the old concept of assimilation has changed little. On the one hand, Japanese don't expect foreigners to be like them at all. Their view of their own culture and traditions is as something practically unique and peculiar to these islands. When a foreigner



“knows too much” or acts in what appears to be a “Japanese manner,” the Japanese response is likely to be one of puzzlement, amusement, shock or dismay.

Since arriving in Japan in 1967 I have had countless such experiences. Allow me to recount one here. 5

In the 1980s, I helped find and arrange an apartment in Tokyo for a Japanese friend who was coming from Kyoto to live in the city. I did negotiations on price, etc., for her as well. When she came to Tokyo, I set up a meeting at the apartment for her with the owner, a kind elderly Japanese lady. 10

When the three of us entered the unfurnished apartment, I was surprised to see a single chair in the middle of the tatami room.

“Please sit down there,” the landlady said to me in a polite fashion. 15

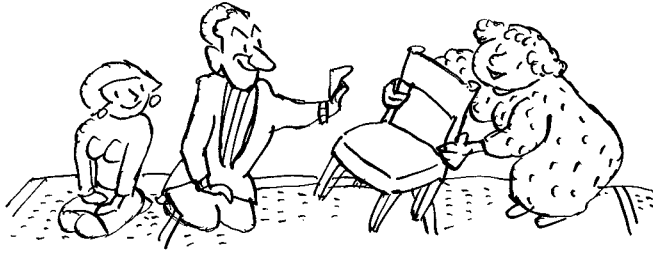
“Oh no,” I replied. “I’m fine on the tatami. I have lived on tatami for many years.”

“No, I insist, please,” she said.

I turned to my friend, who remained silent but was pleading with her eyes, “Just do as she asks, please. This is important to me.” 20

So there I sat, on a chair in the middle of the tatami room, while the two Japanese engaged in conversation below. I can tell you, I felt like a complete idiot.

Needless to say, the landlady was only trying to be gracious, assuming that because I was not a Japanese I would naturally prefer to sit on a chair. My having spoken Japanese with her, assuring her that I knew the ins and outs of the Japanese rental system, had no effect. 25



The whole circumstance is a double-edged sword. One edge is that of compulsory assimilation. If you want to be accepted here on equal terms with the Japanese, you must do things as they “typically” do. Outward conformity is necessary  
5 to get approval.

The other edge of the sword of acceptance in Japan cuts in the exact opposite direction. You are fully expected not to know how to act; to display surprise at how different the Japanese are from everybody else on the planet. Many Japanese  
10 are still suspicious of foreigners who fit in too comfortably here, although the genuine internationalization of Japanese life that has occurred in the past two decades has gone a long way to decrease their number.

It all looks like a lose-lose situation, especially for those  
15 of us who love Japan, want to live here permanently and be a part of the society and culture.

I don’t know what Lafcadio Hearn would say if he were to come back and live in Japan in the 21st century. He probably would act like a Meiji-Era Japanese and puzzle all of us.

20 As for me, the incident with the chair only happened once, and I doubt if it will ever happen again. Who knows, maybe in the future the Japanese will be on chairs and I’ll be the only one sitting on the tatami.

## Exercises

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A 次の語が本章で使われている意味を選びなさい。

1. aspiration (*p.1, l.11*) 2. tolerant (*p.1, l.18*) 3. entail (*p.2, l.6*)  
4. subject (*p.2, l.16*) 5. presume (*p.2, l.24*) 6. engage (*p.3, l.23*)

- (a) to take for granted
- (b) having agreed to marry somebody
- (c) to involve something that cannot be avoided
- (d) to take part in something
- (e) able to accept what other people say or do
- (f) under the control, rule, or influence of something
- (g) a strong desire to have or do something
- (h) someone who is from a country that has a king or queen

B それぞれの質問に対して最も適切な答えを選びなさい。

1. Why does the author think that the wall between Japanese and non-Japanese is now lower than in Hearn's era? (*p.1, ll.11-12*)
- (a) Because the Japanese people are now much more accustomed to having foreigners around them.
  - (b) Because non-Japanese people are experiencing Japanese everyday life through virtual reality in their own countries.
  - (c) Because many non-Japanese people believe that the Japanese are now very tolerant of foreigners.
  - (d) Because non-Japanese people who come from abroad now have much more knowledge of and interest in Japanese culture.
2. The author says that "the circumstances were different for Okinawans" (*p.2, l.10*). What does he mean by that?
- (a) Unlike the Westerners who came to Japan in the Meiji-Era, Okinawans wanted to be Japanese citizens.

- (b) The Japanese in the Meiji-Era thought that Okinawa belonged to Japan and forced Okinawans to conform to Japanese customs.
  - (c) Okinawans had a different language and considered themselves to be members of a separate nation.
  - (d) Considering Okinawans to be “loyal Japanese subjects,” the Japanese in the Meiji-Era forced them to move to the mainland.
3. Why does the author say that, in some sense, the old Japanese concept of assimilation has changed little since Hearn’s era? (p.2, ll.25-26)
- (a) Because the Japanese still think that their culture is the only one of its kind.
  - (b) Because the Japanese now believe that foreigners should act like Japanese people.
  - (c) Because non-Japanese people who come from abroad have changed little.
  - (d) Because many foreigners now act in what appears to be a “Japanese manner.”

C それぞれの質問に英語で答えなさい。

1. When Hearn took Japanese citizenship, the Western community in Japan considered it to be “an outrageous act” (p.2, l.4). Why?
2. What happened when the author took a Japanese friend to an apartment in Tokyo to introduce her to its owner? (p.3, l.6- )
3. What is the author referring to when he uses the phrase “a double-edged sword” (p.4, l.1)?