An Empirical Analysis of a Foreign Stay

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This paper focuses on "culture shock" and "reverse culture shock." According to numerous social surveys, anyone who has adapted to a foreign culture must have suffered a cultural shock. Students, business people, development workers, and others who live in a new culture and interact with host nationals do experience some form of culture shock. Meanwhile "reverse culture shock" shows the deepness of the personality change that is brought about by adapting to a new culture. These issues have been extensively dealt with in George Simmel's study of "the stranger,"[2] Alfred Schutz's theory of "homecomer,"[3] and Kalervo Oberg's term "culture shock."[4]

Oberg defined four phases that are still referred to today. The length of time and intensity with which one experiences these phases may vary, but everyone will go through them in some form. A fifth phase applies to those who return to their home cultures, that is, those who undergo "reverse culture shock." The following illustrates the phases in a simplified way.

1. Honeymoon: the expat views the new surroundings from the point of view of a tourist. There is a sense of euphoria because everything is new and exciting.
2. Crisis: the expat notices things in the new culture that "do not make sense," has hostility toward the culture and its people, feels confused and helpless, and reverts to the familiar comforts of their home culture, which is seen in an idyllic way. The expatriate complains constantly and chooses to remain isolated from the host culture.
3. Recovery: individuals begin to learn more about the host culture and develop coping

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1 Teaching Japanese literature at the University of Catania in Sicily.
2 Simmel 1908.
3 Schutz 1971. This work form a part in his fifth collection of essays on American veterans of World War II, which foreshadowed the themes of the sociology of return decades later.
4 Anthropologist Cora DuBois first used the term "culture shock" in 1951 to describe the disorienting experience that many anthropologists face when entering different cultures, while Ruth Benedict may have been the original source. Kalervo Oberg outlined his theory during a presentation to the Women's Club of Rio de Janeiro in 1954, and expanded upon DuBois's term to use it to apply to all people who travel abroad into new cultures, and introduced the term "culture shock" for emotional distress caused by a foreign culture. See Oberg 1960.

strategies such as humor that will lead to successful resolution of crises. The expat feels more comfortable and in control of life in the new environment. Acceptance of the situation is now possible.

4. Adjustment: individuals know how to function in the host culture and may develop positive impressions.[5]

5. The reverse culture shock reaction: one arrives back home after becoming accustomed to another culture and feels that they do not fit into their own homeland.[6]

Purpose of This Study

This sociological study aims to investigate the change of values in Japanese people who have been living in Italy for several years, or in other foreign countries, through the theory of "culture shock" by using questionnaires. A change of values can develop under the following conditions:

> 1) passing of time (World Values Survey)[7]
> 2) change of environment (cultural shock)
> 3) traumatic or painful experiences (social psychology)[8]

 "Value" reflects a person's ideals, traits or qualities that are considered worthwhile. It can be defined as preferences concerning appropriate courses of action or outcomes, such as a sense of right and wrong or what "ought" to be. The term "value" is often used as a synonym of attitudes, norms, and needs, concepts that differ from that value that they are related to.[9] I studied "change of values" in Japan in 2004 when I conducted 90

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5   In 1955 S. Lysgaard postulated the "U-curve" model to represent the transition from initial positive feelings about the host culture during the first six months, to negative ones sparked by cultural dissonance and language problems in the loneliness stage from six to eighteen months, and finally to a return to a "high" of cultural acceptance and adaptation in the integration stage from eighteen months onwards. See Lysgaard 1954, 1955.

6   Similar to Lysgaard's "U-shaped" model is Gullahorn and Gullahorn's "W-shaped" model, which suggests that sojourners face a second U-curve of adjustment when they re-enter their home culture. This double U model reflects the stages of excitement at the prospect of returning home, followed by the re-entry shock of encountering family and friends, and finally re-integration with family, friends, and the culture. See Gullahorn and Gullahorn 1963.

7   See Inglehart 1997.

8   See Linley and Joseph 2004; Bonanno 2004; Tedeschi and Calhoun 2004; Tedeschi et al. 1998; Oliverio 2003; Park 2004; Pietrantoni and Prati 2006.

9   According to Kluckhohn, "A value is a conception, explicit or implicit, distinctive of an individual

interviews, and in Italy in 2007 during 104 interviews. In the first survey, the items of scale were partially based on other people's research. After noticing similarities among the answers of the interviewees, I made standard questions that constituted items from my own scale. My research targets were Japanese people who were typical members of the upwardly mobile class in Italy during the first years of 2000s, many of whom were either students studying acting, industrial design, or history of art, or specialized workers in architecture, fashion and interior design. These people were suitable subjects for my research, because changes in emigrants' values correspond with economic change as they search for social redemption or an improvement of living conditions. From foreign students we can observe a purer change of values, because they have not been corrupted by the search of work or pursuit of financial gain.

According to data provided by the Japanese Embassy in Rome on 1 October 2003, approximately 10,000 Japanese people were living in Italy at that time.

First, I made an operative translation of the variable "Intensity of Contact."

Operative Translation of Variable Intensity of Contact		
Variable	Size	Indicators
Intensity of Contact	Contact with local population	-Places of contact: sharing a flat, school, university, and work. - periods of contact: short and occasional, or long and frequent. -quality of contact: occasional or scheduled (invitation, etc.) -presence or absence of friendly relations with local population

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or characteristic of a group, which of the desirable influences the selection from available modes, means clustering, and ends of action." See Kluckhohn 1951, pp. 388–433. According to Rokeach, "The values can be divided into two types: those that relate to end states of existence (such as peace, equality, freedom, etc.), and those that refer to desirable standards of conduct for the individual and the society (for example: be kind, responsible, respectful, etc.)." See Rokeach 1973.

Second, I made an operative translation of the variable "Change of Values."

Operative Translation of Variable Change of Values		
Concept	Size	Indicators
Change of Values	-Adoption of other habit patterns -Difficulty in passing on the learnt values to fellows from home country	-To notice merits and defects of the host country which were not noticed before -to be influenced in choosing food, clothing and style of the host country - Incomprehension by fellows from home country to judge people and events under other cultural patterns.

Now I will report the various scales used in the questionnaire.[10] First of all, after creating the usual questions about age, occupation, sex, and the reason for their stay in Italy, I inserted a series of scales that estimated the intensity of contact with Italian people. That is, in the questionnaire there is a broad group of scales which asks our interviewees if they have the opportunity to have contact with the local people and if these kind of relations are shallow or enduring; if we can refer to occasional meetings or true friendships; if the interviewee is active in being able to create a friendly relationship or not, etc.

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10 In social sciences, the term "quantitative research" refers to the systematic empirical investigation of social phenomena through various techniques, in order to develop and employ mathematical models, theories and/or hypotheses about social phenomena. Doing measurements is fundamental in "quantitative research" because it provides the important link between empirical observation and mathematical expression of quantitative relationships, expressed in quantitative numerical forms. The first developments in quantitative causal analysis were made by A. Quetelet and E. Durkheim respectively in demography and sociology. Durkheim was the first to use the comparative method correctly. In his *Les règles de la méthode sociologique* (1895), Durkheim established a method that could guarantee sociology's scientific character. According to him, observation must be as objective as possible, even though a "perfectly objective observation" may never be reached. A social fact must be observed according to its relation with other social facts, and not according to a single person who observes it. Sociology should therefore privilege comparison rather than the study of singular independent facts. Causal analysis is performed by means of models, measurements, contingency tables or cross tabulations. The first lucid exposition of the use of contingency tables in sociology was made by Boudon and Lazarfeld in 1966.

Scale: Intensity of Contacts

N. 1-10 Scale of Contact with Italian People

During your stay, have you had contact with Italian people? イタリアに滞在中、イタリア人と接触したか。	Number of persons	Percentage of 104 individuals	Score for each answer
A I have had occasional and short contact. たまに短い時間で会う。	42	40.3%	P. 1
B I have had continuous contact during work. 仕事しながらよく接触する。	23	22.1%	P. 2
C I have had occasional and short contact during work. 仕事しながら、たまに短い時間接触する。	9	8.6%	P. 1
D I have had contact with Italian teachers only during the period of attendance at language school. イタリア語の学校で授業を受ける時だけ、イタリア人の先生と接触する。	14	13.4%	P. 1
E I have had continuous contact while attending university or the conservatory. イタリアの大学でイタリア人とよく接触する。	3	2.8%	P. 2
F I have had short contact while attending university or the conservatory. イタリアの大学でイタリア人とたまに短い時間接触する。	2	1.9%	P. 1
G I have had contact with Italian people sharing a flat. ルームメイトと接触する。	4	3.8%	P. 2
H Other その他	22	21.1%	

In total, 99 people answered. Eight interviewees gave more than one answer. Those who answered "other" explained that they were married to Italians or they had been shown hospitality by friends and relations. Beside every item, the number and percentage of people who answered the questions is reported, which is called "the distribution of absolute frequencies." This data is important, since the aim is to explore and describe in detail the phenomenon which will help us to realize whether an item has been efficacious or not. If a question has been selected seldom or not at all, it will not be used again in the future. If the percentage of those who answer "other" is high, then it means that the questionnaire was badly formulated and a considerable number of the interviewees did not recognize themselves in any of the possible alternatives. In that case, the gathered data is of little use.[11]

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11   See Corbetta 1999, p. 237.

N. 1-11. Classification of Accommodation

Are you still living with Italian people or have your lived with Italians in the past? イタリア人のルームメイトと住んだことがあるか。	N.S.	Percentage	Score
A I have lived with Italian people sharing a flat. イタリア人のルームメイトと住んだ。	18	17.3%	P. 1
B I have not shared a flat with Italian people, but with other foreign people. イタリア人以外の外国人のルームメイトと住んだ。	9	8.6%	P. 0
C I have shared a flat with Japanese people 日本人のルームメイトと住んだ。	23	22.1%	P. 0
D I have shared a flat with Italian and foreign people. イタリア人と外国人などのルームメイトと住んだ。	8	7.6%	P. 1
E I live/I lived on my own. 一人でワンルームマンションに住んだ。	17	16.3%	P. 0
F I live/ I lived with a family as an au pair. イタリア人家庭にホームステイ。	14	13.4%	P. 1
G I live/ I lived with my own family. 自分の家族と住む。	30	28.8%	P. 0
H Other. その他	5	4.8%	Depending on reply.

Besides the "absolute frequencies," there is a score that varies from zero to two points, depending on the answer indicator to a higher or lower intensity of contact, and this other kind of evaluation is performed to subsequently carry out the Bivariate analysis. The people taken in the analysis have now obtained a total score describing a Low, Medium or High Intensity of Contact.

N. 1-12 Scale of Advantages of Living with Italian People

Living with Italian people has been positive because: イタリア人と住むことは良かったか？それはどうしてか？	N.S.	Percentage	Score
A I could observe Italian people's customs. イタリア人の生活を観察できた。イタリア人の考え方をより理解することができた。	32	30.76%	P. 1
B I made a lot of friends. 友達が増えた。	6	5.7%	P. 1
C My Italian has improved. イタリア語が上達した。	19	18.2%	P. 1
D When I did not understand something (everyday life, school, etc.), they kindly explained it to me. 良かった。分からないこと（生活、勉強など）を教えてもらえた。	18	17.3%	P. 1
E Other. その他	4	3.8%	Depending on reply.

This scale was selected by only 43 people who had lived with Italian people. Of these 43 people, 25 gave more than one answer, expressing their opinion about the many advantages of living with local residents.

I am also aware that this inquiry needs to be improved. Therefore, next to "Living with Italian people has been positive," I would add the item "Living with Italian people has been negative."

N. 1-13 Scale of Intensity of Contact: Modality of Friendly Relations

Contact with Italian people. イタリア人と交流があったか。	N. S.	Percentage	Score
A I have had conversations in the street with people I met by chance. 彼らと道路などで偶然に会い、話す。	37	35.5%	P. 1
B I have been invited to have something at the bar. 喫茶店に招待された。	17	16.3%	P. 1
C I have been invited to lunch or dinner. 昼食／夕食に招待された。	60	57.6%	P. 2
D I have been invited to a party in a disco, or to their home by friends. 友人宅やディスコなど、パーティーに招待された。	47	45.1%	P. 2
E I have been invited to a wedding/to a christening service/ confirmation/ Holy Communion, etc. 結婚式・洗礼式に招待された。	32	30.7%	P. 2
F I have attended funerals and sympathy visits. お葬式に参列した。	14	13.46%	P. 3
G I went on a trip with Italian friends. イタリア人の友達と旅行した。	22	21.15%	P. 3
H Other. その他	10	9.6%	Depending on reply.

This scale describes the variable "Intensity of Contact" in a better way, because we can know whether the Japanese people hang around with Italian people or not, and their socialization context. The highest score is given to the item "I went on a trip with Italian friends," as sharing a trip is a conscious choice and demonstrates willingness, more than ability, to keep in contact with Italian people.

N. 1-18 Scale of Friendly Relations with Italian People

Have you ever had opportunities to hold friendly relations with Italians? イタリア人と友人関係をつくる機会があったか。	N. S.	Percentage	Score
A I have become friends with my flat mates. 同居人と仲良くなれた。	12	11.5%	P. 1
B I have become friends with my colleagues at work. 同僚と仲良くなれた。	14	13.4%	P. 1
C I have become friends with my university mates. 大学の同級生と仲良くなれた。	8	7.6%	P. 1
D I have also become friends with people I met by chance. 偶然に会った人と仲良くなれた。	21	20.1%	P. 1
E I have become friends with other foreigners rather than Italians. イタリア人より他の外国人と仲良くなれた。	18	17.3%	P. 0
F I do not have/I did not have many other chances to meet Italian people. イタリア人と会う機会があまりない。	29	27.8%	P. 0
G Other. その他	14	13.4%	D. R.

Here a different score is given to each answer. For instance, choosing "I have become friends with my flat mates" is assigned one point, while choosing "I have become friends with other foreigners rather than Italians" or "I do not have/I did not have many other chances to meet Italian people," results in no points, as evidently there is no relationship with Italian people. This scale, as well as contributing to the amount of the total score, is used to verify the truthfulness of the given answers. If a person declares to receive many invitations, but at the same time declares that he or she has no Italian friends, then the answers are non-truthful. One of the tasks of the scales, in the research of applied sociology, is to not allow a person to give politically correct answers that do not reflect their true beliefs. Luckily in this case, our interviewees have shown consistency in their answers.

Scales of Value Changes

Comparison between one's own cultural model and that of host countries can show that a student who spends a sufficiently long period of time in a foreign country is influenced in most cases.

N. 2-14 Scale of Pragmatic Adaptation

When I speak with Italians it so happens that : イタリア人と話すとき：	N.U.A.	Percentage	Score
A I gesture like them. イタリア人のように手まねで話す。	35	33.6%	P. 1
B I speak in a loud voice. 大きい声で話すようになった。	19	18.2%	P. 1
C I become more talkative. よく話をするようになった。	8	7.6%	P. 1
D I learned to communicate with foreigners more easily compared to the past. 以前より 他人と気軽にコミュニケーションできるようになった。	23	22.1%	P. 2
E I speak with foreigners about my private life. 進んで他人と話すようになった。	11	10.5%	P. 1
F I greet people more often. 他人によく挨拶をする。	50	48.0%	P. 1
G I learned to relate to people not belonging to my culture. 他人に対し、自国の方法とは異なる接し方を覚えた。	17	16.3%	P. 1
H Other. その他	3	2.8%	D. R.

Here we can see that Item F was chosen by 50 people, which is a very high percentage for this type of research. This could possibly prove that in Japan greeting is not recognized as an individual act, but rather a rite. In Japan, when one leaves the office, one says to his or her colleagues "*Osaki ni shitsurei shimasu*" ("I' m sorry to leave before you"), and the colleagues, on their part, answer with a formula such as "*Otsukare sama deshita*" ("You are honorably tired"). However it could happen that you could meet the same people in a different environment from the one devoted to ritual greetings, and you would not receive any sign of recognition, unless you have developed a strong friendship.

N. 2-15 Scale of Value Changes Regarding One's Own Cultural Model

Since you have been living in Italy, has your point of view changed? イタリアに来てから日本に対する見方が変わったか？	N.S.	Percentage	Score
A I have learned to appreciate Japan more. 前よりも日本が好きになった。	22	21.1%	P. 1
B I have learned to see Japan's defects which I did not notice before. 日本の欠点が見えるようになった。	7	6.7%	P. 2
C Both. 両方。	62	59.6%	P. 3
D I appreciate the good aspects of Japanese people which I did not notice before. 前はあまり気が付かなかった日本人のいいところが見えるようになった。	11	10.5%	P. 1
E I notice the defects of Japanese people which I did not notice before. 前はあまり気が付かなかった日本人の悪いところが見えるようになった。	4	3.8%	P. 2
F Both. 両方。	52	50%	P. 3
G Other. その他	2	1.9%	D. R.

Scale 15 was selected by all the interviewees, and this is the one that gives the most effective indicator of value changes. The interviewed people (with three exceptions) have chosen items C, F or both. For this reason, no one received a score lower than 3 in the scale of value changes. Because students who have spent a few years or less in a foreign country are influenced in most cases, the scale N 15 cannot completely satisfy us. To notice the defects of one's own country or compatriots is not clear enough, as it may indicate either a change of deep cultural values, or something just limited to the quality of food or services, etc.

N. 2-16 Scale of Adaption to the Host Country

Do you think you have been influenced by your stay in Italy? イタリア滞在によって影響を受けたと思うか？	N.S.	Percentage	Score
A I think I have absorbed a bit of the Italian fashion sense. イタリア人のファッション・センスの良さに少し影響されたと思う。	30	28.8%	P. 1
B I think I have absorbed a bit of the Italian taste for food. 料理に関して、イタリア人の好みの影響を多少受けたと思う。	62	59.6%	P. 1
C I think I have absorbed a bit of the Italian taste for interior design and decoration. イタリア人のインテリアや飾りつけの影響を少し受けたと思う。	21	20.1%	P. 1

Crisis of Re-Entry

Recently studies of social psychology have focused on the crisis of re-entry, which occurs when returning to and assimilating into one's home culture after living in a different culture for a significant period of time. Many students who leave a host country to head back to their home country are said to have undergone a process of reverse culture shock akin to bereavement. This has been referred to as "re-entry,"[12] "reverse culture shock"[13] and "cross-cultural readjustment."[14] The hypothesis is that these sojourners will undergo an acculturation process in which they were engaged deeply in the host country. Weaver, for example, asserts that most international students experience more stress during re-entry rather than entry, and those who were the most well-adjusted in the host culture actually have the most difficult problems with "reverse culture shock."[15]

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12   Weaver 1987.

13   Gaw 2000; Mitchell 2006; Samovar et al. 1998.

14   Ward and Searle 1991.

15   Weaver 1987, p. 2.

In more recent research, international students are acknowledged to have identity problems, which are not viewed as entirely negative phenomena as they have been by other researchers, such as Lysgaard and Oberg. Identity problems are perceived as natural and as opportunities for personality development. Of course, the difficulty of readjustment varies among individuals, but, in general, the better integrated into the host country's culture and lifestyle, the harder it is to readjust during re-entry.

With this in mind, I focused on the feelings of people who return to their own countries and how they judge past events by asking how their compatriots reacted to their stay abroad. If interviewees chose "They appreciate your knowledge of the language" or "They appreciate that you succeeded in living for a long time with people not belonging to your nation," then probably the connection to the host country stopped at a superficial or linguistic level. If they answered that those who had never lived abroad could not empathize with their international point of view, this highlights the incomprehension of the compatriot, and the fact that the interviewee probably suffers from a reverse cultural shock or a sort of "*The Country of the Blind*'s syndrome."[16]

N. 2-26 Scale of Evaluation of One's Own Experience from Country-Fellows

How do you think your stay abroad is judged in your country? あなたの外国滞在は同国人からどのように思われるか。	N.S.	Percentage	Score
A They appreciate your knowledge of the language. 外国語を勉強したことを尊重する。	35	33.6%	P. 0
B They appreciate that you succeeded in living for a long time with people not belonging to your nation. 長い間、外国人と暮らしたことを尊重する。	37	35.5%	P. 0
C They appreciate your knowledge of the language, but do not understand that you acquired the values, opinions, and habits of the host nationals. 外国語を勉強したことは尊重するが、外国人の価値観、意見、習慣などの習得には共感しない。	8	7.6%	P. 2
D Having an international point of view and judging events and people from a different point of view is not appreciated by those who have never been abroad. 国際的な意見を持って人や出来事を違う視点から判断することは、海外へ出たことのない人からはあまり共感されない。	17	16.3%	P. 2
E Other その他	8	7. 6%	D. A.

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16 In *The Country of the Blind* by H. G. Welles, a mountaineer named Nunez is lost in the mountains of Ecuador. Nunez descends into a valley and finds an unusual village in which everyone is blind. The mountaineer begins reciting to himself the refrain "In the Country of the blind the One-Eyed Man is King." He realizes that he can teach and rule them. But the villagers have no concept of sight and do not understand his attempts to explain this fifth sense to them. Nunez becomes an outcast and is forced to leave.

The Bivariate Analysis

Some scales of value changes have been highly selected by the people interviewed and will remain unchanged. Some need to be improved or to be eliminated. In previous interviews, the people received an overall evaluation of Value Changes and were divided into groups: High, Medium, and Low. The given score has been compared to the score of other indicators, and it has been turned into a Variable. The Variables are employed in the Bivariate analysis, that is, a kind of analysis which confronts the data of an indicator with another, by adopting a graph, in order to realize the variation of indicators and to give possible explanations to social phenomenon. Now let us see how the change of values can be linked with the Intensity of Contact through the Bivariate analysis.

Change of values Vs intensity of contacts

$y=0{,}9816x$
$R^2=0{,}4717$
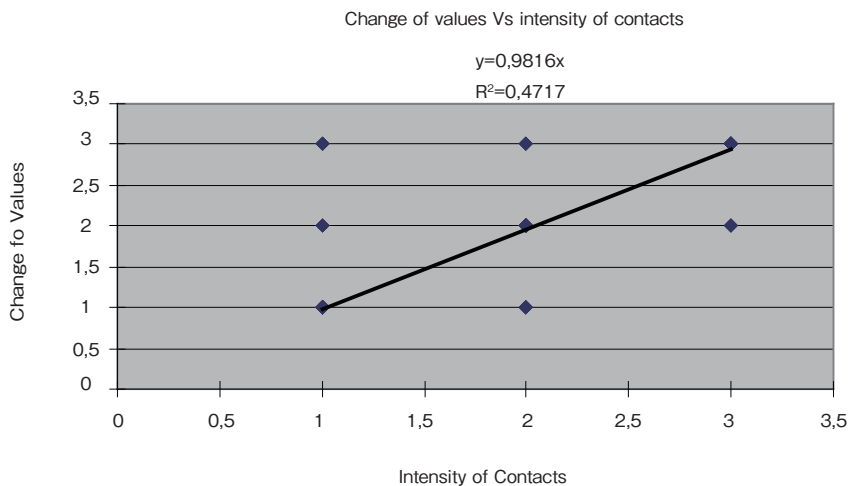
The table shows us how Change of Values in interviewees is related to the intensity of their contact with Italians. If the two Variables, Intensity of Contact and Change of Values, have a score R2 (regression index) equal to 1, we would have a perfect co-relationship. If it equals 0, we would not have co-relationship. The grade of co-relationship between the two Variables is expressed by the formula Y= X; meaning that value Y corresponds with value X, and the two Variables can be generally co-related which allow us to draw a curve or a line of regression that makes evident the strong link

between them. When the line is inclined between the bottom left corner and the high right corner, it expresses a good co-relationship. If it is straight it means that there is no co-relationship. Specifically, our result in the research is quite satisfactory. R2, the regression index, is equal to 0.47. In the social sciences it is difficult to find a high regression index like R2. In fact, values above 0.10 are not worthy of consideration. Only those around 0.30 are evaluated as relevant.[17]

Conclusion

Into this broad and often debated line of the research I can now add "Japanese in Italy," with some differences. First of all, the emphasis is put on an empirical investigation. Many culture shock researchers choose qualitative research based on the theories of Oberg and Lysgaard, and create questionnaires in order to validate old theories. I used a quantitative approach, and created the questionnaire after 90 interviews based on open questions next to multiple-choice questions which survey interviewees' opinions. This was done beyond the already formulated theories of Oberg and Lysgaard. Moreover, all of those previous studies were always done on small groups (40 or 60 people) of students (due to the ease of interviewing them on a school campus). But from the standpoint of statistical calculation, if the number of answerers is small, it becomes empirically irrelevant.

My research on "Japanese in Italy" with its 194 respondents is still an incomplete one, and is still being improved. If there are 10,000 Japanese living in Italy, I must interview at least 5% of this population in order to make a valid study. As for the content of the questions, I need to deepen more in the details in order to outline real changes in values. The current research is still in the preparation phase. If there is always a small percentage of respondents who do not pass through the four stages theorized by Oberg and Lysgaard, then it would be interesting to investigate whether Italy is particularly good at creating relationships and friendships.

In conclusion, this is a synthesis of research I have conducted in the past. I intend to expand this empirical analysis and to investigate the behavior of individuals in a foreign country. This type of study is meaningful for sociological analysis because it highlights the importance of living in a foreign country in terms of education, maturity, and individual experience by young people. We may know ourselves by comparing our identity with that of others. This also contributes to a better understanding of the Japanese people through a comparison with European lifestyles.

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17   Corbetta 1999, p. 340.

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