



A Case Study of Multicultural Education Curriculum in Japanese Middle School

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Abstract: In the context of globalization, Japan has gradually moved from a single ethnic group to diversity due to historical factors such as the immigration boom and economic development. This change also calls into question the traditional form of education in Japanese society, which is unable to adapt to the current society where multiculturalism coexists, and where the trend toward diversity in Japan has become inevitable as the world continues to globalize. Therefore, it is necessary and urgent to discuss the reflection on how to solve the social problems of multicultural impact. In this study, we analyzed the implementation of multicultural education in schools and the difficulties encountered, and discussed measures to solve the problem based on interviews and research conducted in middle schools in Hamamatsu City, using multicultural education as the main research topic and analyzing the research conducted by Japanese scholars and experts.

Keywords: multicultural education, curriculum, Japanese middle school

Introduction

With the acceleration of globalization and the increasing internationalization of Japanese society, the cultural diversity created by different ethnic groups has become a growing concern for Japanese higher education. Japanese society has traditionally had a diverse cultural background, and its history is made up of a variety of traditions and customs from various parts of Japan as well as foreign cultures. Therefore, it can be said that Japan's current multi-ethnic and multicultural character comes mainly from both internal and external sources.

Internally, it comes mainly from regional cultural characteristics; externally, it comes from the entry, impact and integration of foreign peoples and cultures, including immigrants, foreign laborers, foreign students, refugees and other foreign residents. Since the 1970s, the significant growth of the new immigrant population has rapidly increased the internationalization and cultural diversity of Japanese society and has gradually affected the economic, political, educational, and cultural spheres. In the 1980s, Japan introduced the concept and philosophy of multicultural education from the United States, as it was clear that the traditional Japanese educational philosophy could no longer adapt to the impact of diverse cultures. The purpose is, first, to provide all students with the skills, attitudes, and knowledge needed to be able to stand in situations such as the dominant culture of society across ethnic cultures. The second is to reduce the painful discrimination faced by members of certain ethnic groups because of their unique physical appearance and cultural characteristics.

On the one hand, this study explores the developmental history of the formation of Japanese society and analyzes how Japan transitioned from a mono-ethnic to a multicultural society, the collision of traditional and emerging ideas in thought, and the transformation of native minds in the early stages of development. On the other hand, this paper analyzes the current operation of multicultural education in schools and its acceptance by Japanese and foreign students, as well as the current obstacles encountered, through an in-depth survey of Japanese high schools. In this way, we analyze the status of multicultural education and its shortcomings and desirability. We also analyze the current problems and obstacles in the implementation of multicultural education in schools, and consider and propose corresponding measures.

1. Literature review

Many Japanese writers and scholars have put forward their unique ideas and suggestions on the implementation of multiculturalism as an educational concept, exploring the feasibility and inevitability of multiculturalism in education from various perspectives such as equality, respect, and historical evolution.

Mr. Yamashita (2011) mentioned the importance of multicultural education for the development of the Japanese nation in the article *Multicultural Symbiosis: Transnational Migration and the New Multicultural Japan*. Starting with the characteristics of Japanese transnational migrants, this article made clear that the course of social development driven

by Japan's foreign population has led to the inevitable development of Japanese culture toward pluralism. The article took Filipino immigrant women as a typical case, and through the depiction of the injustice they suffered in Japan, such as domestic violence, children not being recognized by their Japanese fathers, and being forced to be involved in human trafficking, it showed the Filipino women's desire for the identity of "ordinary Japanese women" and highlights the current situation of racial discrimination in Japan and the urgency and importance of changing it. It also highlighted the urgency and importance of changing the status quo in Japan. Taking the Philippines as an example, the article highlighted the historicity and inevitability of Japan's transformation into a pluralistic society and emphasizes the feasibility of introducing American pluralism into Japan as an inevitable product of Japan's history and social change.

Mr. Ota (2016) mentioned the importance of the Japanese multicultural symbiosis education concept for international orientation and global perspective development in the article *Trends and Issues Related to the Internationalization of Higher Education*. From the perspective of globalization, this book proposed that as Japan attaches great importance to the dynamics and participation of globalization, national education should also gradually increase its international versatility, openness, adaptability, connectivity, mobility, and diversity. And it is essential to do this to attract a large number of foreign students.

It also directly contributes to the collision and compatibility between different cultures, for which there is a need to constantly seek flexibility in the education system. The development of multicultural education is an inevitable trend in the development of Japanese education. In the face of globalization, if Japanese society wants to develop comprehensively and better in various fields, it must increase the frequency of exchanges and communication with other countries, so it is a trend to use pluralism to absorb and understand foreign cultures and to understand each other in interaction.

In the article *Multicultural Education in Social Sciences*, Mr. Morimo and four other scholars (2019) suggested that multicultural education should be promoted in terms of policy, also cited the "basic policy of education for foreigners in Japan (mainly national and Korean)" as a manifestation of "deepening education for international understanding based on respect for the human spirit" and "cultivating a sense of seeing through discrimination and prejudice", or "cultivating children and students who have the courage to criticize and exclude discrimination and prejudice." Although the book did not use terms such as "multicultural education," it has a positive attitude toward "fostering understanding of different cultures, ethnicities, nationalities, and religious groups." The local governments have implemented a multicultural education policy that aims to "foster positive attitudes toward different cultures, ethnic groups, nationalities, and religious groups." The book also contains opinions and ideas for future multicultural education policies.

By describing a series of reforms and policies made by the government to implement the concept of multiculturalism, the paper emphasized that the development of the concept of multiculturalism cannot be carried out without government policy support, and some policy ideas for the future development of multicultural education can serve as a reference for the future development of Japan.

Mr. Mabuchi (2011) discussed the feasibility of the concept of multicultural symbiosis in Japanese society, focusing on the feasibility of education, in the book *Is "Multiculturalism" Possible?* The book analyzed how multicultural ideas should be better disseminated and applied in educational classrooms in Japan through a survey of research on topics related to multicultural ideas.

It is noted that the implementation of multicultural education in schools is not a task that can be accomplished in a short period of time, but requires a long-term commitment to school improvement and structural change. In terms of curriculum, it is proposed that the school's curriculum should ensure that students are able to view concepts, events, topics, and issues from an ethnically diverse perspective and standpoint; ethnic content should be integrated into the curriculum, as opposed to adding ethnic content to the curriculum, etc. The book fully analyzed and suggested specific implementation policies for diversified education, and was a great reference for future Japanese education in higher education.

In his book *An Introduction to Multicultural Education*, James.A.Banks (2020) suggested four principles about multicultural education: First, learning takes place in a broad socioeconomic and historical context, moderated by local cultural practices and perspectives. The authors argued that learning occurs in the home, community and school are closely related and interact with each other; second, learning is not limited to school, but all scenes and habits in daily life are full of learning processes. The book identified the need for teachers to integrate new media, technologies and students' broad experiential knowledge to teach in diverse ways. Third, all learners need the support of multiple resources from a variety of institutions to promote personal and intellectual development. Fourth, learners are encouraged to use family and community language resources as a basis for expanding their language reserves. It is proposed that learners should be encouraged to be flexible in their use of language resources when faced with different ethnic situations. Although these four principles are proposed by American scholars, they are also applicable to the implementation of multicultural education in Japan, and there are many ideas in the book that can be used and learned to help implement multicultural education in schools.

Based on these prior studies, it can be seen that the theoretical study of multicultural education in Japan is relatively well developed. Therefore, this paper analyzed multicultural education in a middle school in Hamamatsu City, Shizuoka Prefecture, Japan, based on a more mature theoretical study. It is expected to explore the issues on the practice of multicultural education in Japan by means of a case study.

2. Defining the concept of multicultural education

Multicultural education is an educational philosophy that emerged in the 1950s and 1960s based on the American racial equality movement. It is essentially an understanding or concept, and an educational reform, a process. Multicultural education is a concept of education that aims to achieve the structural equality and symbiosis of people belonging to multiple cultural groups, such as ethnicity, religion, language, social class, gender, sexual orientation, barriers, and age. Multiculturalism emphasizes equal educational opportunities for all students, regardless of gender, sexual orientation, social class, ethnic and racial origin, or cultural identity.

In the 1980s, Japan introduced the American concept of multicultural education, but it is different from the American concept. On the whole, the essence of multicultural symbiosis education in Japan is to solve the problem of balance or equality in the relationship between multiple cultures coexisting in the same social space. The statements made by a few Japanese experts and scholars that multicultural education is the pity of the majority for the minority, and that the purpose is to lead to the division of the country, etc. are all false ideas about multicultural symbiosis. Multicultural symbiosis means "making full use of the richness of differences in nationality or ethnicity, mutual recognition of cultural differences by all, respect for human rights, and living together as equal members of the local community and Japanese society."

Since China is a multi-ethnic country composed of 56 ethnic groups, multicultural education in China is more of an ethnic education under the slogan of "national unity", and the main focus is on the study of educational equality and educational opportunities for ethnic minorities.

Therefore, it can be seen that the perception of multicultural education varies from country to country. In this paper, we take Japan as the research target, so the concept and practice of multicultural education are discussed based on the Japanese concept mentioned above.

3. The formation of multicultural society and the development of multicultural education theory in Japan

3.1 The trajectory of the formation of multicultural society in contemporary Japan

Japan has long claimed to be a mono-ethnic Yamato society, but in fact Japan is a society that has traditionally had a diverse cultural background. After the Second World War, Japan gradually overtook Britain, France and Germany to become the second largest economic power in the world, and its position became more and more solid with the development of comprehensive national power. With the globalization of the economy, especially the new development of transportation, network, communication and other technologies, the increase in the use of aircraft and the development of transportation have triggered an unprecedented world-scale mobility. Coupled with a growing labor shortage in Japan and the beginning of a loosening of government immigration policies, the number of foreigners flowing across borders into Japan has increased dramatically since the 1980s, with the number of foreigners doubling for ten consecutive years in the capital city of Tokyo alone. In addition to those who work and settle in Japan for a long time, the number of foreigners intermarrying with Japanese is also increasing year by year, which is beginning to have an impact on the Japanese nationality policy based on *jus sanguinis*.

With the increasing number of foreigners, Japanese society has begun to face changes in its multi-ethnic social structure as a result of economic globalization, internationalization, and cross-border mobility. As a result, the Japanese government has been forced to confront the fact that the foreign population is growing, while at the same time it is considering revising its policy on permanent residents, which is based on the premise of integration into Japanese society. The increase in the proportion of foreign population also means that Japanese society is inevitably becoming multi-ethnic. Although Japan is not considered an authentic immigrant country, a multi-ethnic and cultural society has been largely formed.

In terms of ideas, the native Japanese generally lack a consciousness of communicating with foreigners. The increase in the number of foreign settlers has put the Japanese people under the pressure of living with various ethnic groups, and the differences in culture, language, and life and lack of understanding have led to conflicts and conflicts between the natives and foreigners, resulting in exclusion, isolation, and even discrimination. This is gradually becoming one of the major issues affecting the social order in Japan. As a result, some scholars in Japanese society have begun to realize that the Japanese

people must change some of the old ideas of exclusion and discrimination that have been formed in the context of traditional society, which is relatively isolated and closed to the outside world.

After the 1980s, Japan introduced the concept and philosophy of multicultural education from the United States, and in the early 1990s, terms such as "multi-ethnic symbiosis" and "multicultural symbiosis" began to be used publicly by the Japanese media. Traditional and emerging ideas are beginning to collide and merge in Japanese society. Local governments have also begun to adjust their policies in response to the concept of multiculturalism, and multiculturalism has gradually entered every aspect of Japanese society.

3.2 The germination and development of multicultural education theory in Japan

The theoretical idea of multiculturalism originally came from the United States, which has always been a pluralistic society. In order to better deal with the discrimination between the white race and other races and to help better integration, pluralism was proposed: Knowing one's self and knowing others can bring understanding and respect to each other. With the economic and political development of Japan, the influx of foreign immigrants, foreign students and other populations has made the pluralistic form of Japanese society increasingly evident.

In the 1980s, Japan introduced the American idea and concept of multicultural education. However, unlike the American "salad plate" style of cultural pluralism, Japan is more concerned with respecting cultural diversity and emphasizing respect, and tends to highlight the subjectivity, demand, rights, social meaning and values of cultural minorities in a broad sense. In the early 1990s, the terms "multi-ethnic symbiosis" and "multicultural symbiosis" began to be used publicly in the Japanese media, and the idea of pluralism gradually came into the public. However, during this period, the dominant culture in Japanese education remained the traditional native culture, and there were many misunderstandings and misconceptions about multiculturalism, such as the belief that it was the majority's compassion for the minority. More and more Japanese scholars in the 21st century have given a name to pluralism, further clarifying multicultural symbiosis education and combining it with the concepts of lifelong education and education for international understanding.

3.3 National level awareness of multicultural development in Japan

After the end of World War II, the first to take responsibility for the development of multiculturalism in Japan was the local government, which implemented reforms. In the early 1970s, local governments in Japan, with the help of social organizations, organized themselves to defend human rights and abolish disparities among the "old immigrant groups" and provided some preferential measures in education, medical care, housing, and pensions. After the 1980s, the number of local governments that recognized the formation of a multicultural society and advocated the implementation of related policies increased. Many local governments granted foreigners the same rights as Japanese people in terms of healthcare and education in order to better adapt to local life. For example, Kawasaki City Hall, where most Koreans live, established the Korea-Japan Exchange Hall in 1988 with the goal of symbiosis between Korean and Japanese residents. Local governments also emphasized the establishment of mutual assistance systems such as cooperation and division of labor within local municipalities and between civic organizations, citizens' groups and residents. All of these measures have greatly contributed to the spread and development of multiculturalism in society.

However, unlike local governments, the central government has been reflecting on the issue of multiculturalism in Japan since 2000, and in 2005 the Ministry of Internal Affairs and Communications established the Society for the Promotion of Multiculturalism and Symbiosis, and also formulated a plan to promote "nationwide multicultural society"; in 2009, the Cabinet Office established an organization to promote the settlement of foreigners; in 2012, the Cabinet began a series of measures such as a new system of resident management and basic ranking of residents. These specific programs and related policies provide institutional facilities for local governments to better implement multicultural policies.

Japan's multicultural policy, led by local governments and promoted by the central government in a participatory manner, has contributed to the further development of Japan's multicultural society. Foreigners in Japan have not only improved their status in terms of housing and education, but have also changed their status from "labor force" and "managed subject" to "resident" who is a member of society together with Japanese. As a result, foreigners who are not classified as Japanese can participate in various activities in Japanese society with legal status. For example, "the abolition of the nationality clause in the recruitment of local civil servants", "the support for foreign students after they enter high school", and "the inclusion of foreign children's culture in the content of multicultural understanding education", these regulations have greatly improved the discrimination that existed in a multi-ethnic society and the inability to communicate and integrate cultures between multiple races.

4. Curriculum design and characteristic analysis of multicultural education in Japanese middle schools: taking Hamamatsu Gakuin Middle School as example

4.1 Overview of multicultural society in Hamamatsu City and survey of the current status of multicultural education

4.1.1 Overview of multicultural society in Hamamatsu City

Hamamatsu City is a government-designated city located in Shizuoka Prefecture, Japan, and is one of the central cities in the Tokai region. The city has long been characterized by an industrial cluster consisting of various manufacturing companies. Hamamatsu City has a background of large numbers of immigrants into the city, typified by Japanese Brazilians, including those resulting from the 1990 revision of Japan's *Immigration Law*. According to statistics from October 2016, the largest number of Brazilians live in Hamamatsu, Japan, with 88,230 people, and the value has not changed substantially over the years. Since Hamamatsu City hosts these large numbers of non-Japanese using residents, the authorities have had to deal with this new social pattern. For example, some associations in Hamamatsu City cooperate with overseas companies in an effort to provide job security and job opportunities for these foreigners; since 1981, the government has been committed to spreading and promoting different cultures from the perspective of creating a "home of musical instruments" so that multiculturalism can flourish in Hamamatsu.

Over the years, Hamamatsu City has developed into a manufacturing base for products such as motorcycles and other transportation equipment. Based on these manufacturing traditions and industrial richness, the city has launched its Innovation City policy. Hamamatsu's goal is to capitalize on its own historical roots, including manufacturing, music and multicultural life. To this end, the city government has initiated various activities. In addition, the city emphasizes a collaborative approach between local governments and citizens.

4.1.2 Survey of the current status of multicultural education development

In terms of multicultural education, Hamamatsu City has provided some official support for students from non-Japanese speaking backgrounds and has sent some academic supporters. In 2002, in order to solve the problem of education for foreign children, the Foreigner Learning Support Association, an organization affiliated with the city's foreign child support program, established three Canarinho classrooms.[4] Some bilingual teachers here teach in their mother tongue to support the overall education of these children; local governments and businesses also work together to support school operations; in Hamamatsu City, the local government provides some foreign language services for non-Japanese speakers for basic daily life information and interpretation services from municipal offices, and some hospitals employ some interpreters in Portuguese and Spanish, and patients can communicate in their native languages. In April 2008, the Hamamatsu Foreign Residents Committee was established, with its board of directors elected from among local foreign residents. The committee discusses initiatives regarding foreign residents and provides a forum in which to discuss ways to improve relations between foreign and Japanese residents in the community. Board members summarize the results of the discussions and make recommendations to the mayor, etc. It can be said that Hamamatsu City is one of the models for introducing and developing the concept of multiculturalism.

4.2 Multicultural education curriculum at the Middle School of Hamamatsu College

Based on the current development of multiculturalism in Japanese society, this paper selects the Middle School of Hamamatsu College in Hamamatsu City as the target school and investigates the curriculum of multicultural education in the school. According to the school's website and the lesson plans provided by the school's teachers, the school has introduced the concept of multicultural education in the following two areas.

4.2.1 Practice of integrated study time

(1) As a non-disciplinary teaching activity in Japanese school education, integrated study time allows teachers to set topics that are not limited by textbooks and fields, and to design ad hoc multicultural courses through the school year and semesters. The goal of the teaching activities is to develop a unique multicultural curriculum that is not limited by textbooks or fields and that includes "diversity" and "social identity", and to develop and practice units that focus on "multicultural symbiosis". The goals are set as follows. The first is "to realize that there are various interpretations of the definition of being Japanese" (diversity). The second is "the formation of a social base in silence through the perceptions and values of the majority in a society that promotes the recognition that this is tied to the social privileges of the majority". The third is "to understand the diversity of each individual in a multicultural symbiotic society, to discover the unconscious relationship between the majority and the minority, and to think about solutions".

(2) The method of reconstitution from the point of view of multicultural education (which also includes the possibility

of developing learning) is added to the existing learning contents in each discipline and field as shown in the study guide. (1) is mainly envisioned as a comprehensive use of study time, and depending on the situation, it is envisioned in relation to the curriculum, but it is difficult to expect that all schools in Hamamatsu and all schools will strive to do so. On the other hand, (2) link the learning content of the current curriculum or deepen, develop, and conceptualize the existing learning content, gives a higher possibility of practice.

4.2.2 Practice of teaching concept in the field of geography

In the training of students who create a multicultural symbiotic society of regional societies, it is obvious to cultivate people with diverse cultural backgrounds and hearts that enrich common life and build a society that lives together. However, sometimes it is difficult to establish equal relationships with minorities in geographical societies where people from minorities are often excluded because of cultural differences and differences in habits. According to Takeo Morimoto, one of the goals of multicultural education is "to provide learning that considers global issues from a local perspective, including such learning elements as reducing discrimination and peaceful symbiosis between different cultures." [5] There is a wide variety of people from different cultural backgrounds in the social environment around them and in their schools. Therefore, the understanding of diversity and symbiosis is one of the regional learning topics for students. Students can find out about the multicultural symbiosis that exists in the Hamamatsu City neighborhood, which is the basis of their lives, and conduct lectures in which they examine and conceptualize various aspects of the topics in the area. Moreover, it is beneficial for students to promote their awareness of being a member of the local community. Each student is a member of the regional society, which is the basic reason for a multicultural symbiotic society, and it is important to raise students who have the quality to create and change the society. Therefore, the awareness of students as members of the territorial society, as people who create a multicultural symbiotic society, and the development of lectures that promote action are the primary ones. In summary, the plan includes "Concepts for teaching a multicultural and symbiotic society in the region," "Understanding diversity," and "Fostering students who create a multicultural and symbiotic society." The program is designed to develop a unit curriculum with a focus on "multicultural symbiosis cities". In addition, the study guide for "Japan's diverse regions" shows four items: ① natural environment, ② population, ③ resources, energy and industry, and ④ transportation and communication, focusing on distribution and region, and developing the ability to solve research problems. In particular, a detailed understanding of the Japanese characteristics in item 4 is required based on the geographical division. Therefore, after studying each region of Japan from an overhead perspective, we set up activities to address the actual situation and problems in the surrounding areas.

It can be seen that in terms of curriculum, the Middle School of Hamamatsu College has adopted a temporal setting as well as a geographical setting. In terms of time, in addition to the traditional school hours, the school hopes to make use of the students' spare time to practice the concept of multiculturalism in their lives, so that the students' understanding of different cultures is not only instilled in the classroom; in terms of geography, students will learn about the different regions in which multiculturalism is located and learn about its characteristics, which will lead to a fundamental change in their mindset, thus achieving the substantive purpose of multicultural education.

4.3 Interviews and analysis of teachers in the middle school of Hamamatsu College

Based on the analysis of the curriculum in 4-2, the author interviewed Mr. Junichi Nakazawa of the middle school of Hamamatsu College, a researcher and practitioner of multicultural education in Japan, in order to better understand the situation of multicultural education in Hamamatsu City and the middle school of Hamamatsu College.

Junichi Nakazawa is the school's Director of Academic Affairs and is responsible for the school's multicultural education and international understanding education curriculum practices. In addition, he is a researcher with papers published in the Japanese academic journals *Education for International Understanding and Global Education*. Based on the above, the author decided to conduct an interview with Junichi Nakazawa, who is rich in both theoretical research and practical experience.

The interview asked Mr. Nakazawa a total of six basic questions about multicultural education. First, regarding the concern and implementation of multiculturalism, the teacher, who has been in the teaching profession for 16 years, said that he was interested in multiculturalism five years ago. After becoming a teacher, he has been practicing teaching international understanding education so far. In his lectures on international understanding education for students, he has taught on the theme of multicultural symbiosis. However, compared to the "multicultural symbiosis course" for international understanding education that he has been conducting since he entered the graduate school doctoral program five years ago, he has focused more on "teaching practice of multicultural education." In other words, as far as multiculturalism is currently practiced in schools, it has moved more towards a focus on practice.

Second, with regard to the factors that contribute to the formation of multiculturalism in Hamamatsu, we learned from

interviews that the total population of Hamamatsu is 797,425 as of August 2021, of which 25,323 are registered foreigners. The number of registered foreigners accounts for approximately 3.12% of the total population, with the proportion of foreigners of South American origin of Brazilian and Peruvian nationality accounting for more than 40% of the registered foreigners. In addition, the number of foreign children enrolled in public elementary and junior high schools is 1,272 in elementary schools and 592 in junior high schools, for a total of 1,864 students, or 3% of the total number of children enrolled. Moreover, there are 1,384 foreign children students, and the breakdown of their nationality includes about 60% of foreigners of South American origin from Brazil and Peru. And, looking at the number of students enrolled in each school, 84.9% of the city's 146 elementary and middle schools (including 2 branch schools), or 124 foreign students, are registered. In other words, Hamamatsu is home to many foreigners of South American descent, including Japanese Brazilians, and people with roots in foreign countries. One of the main reasons for this is the increase in the number of foreigners of South American origin who came to Japan as part-time workers under the 1990 *Revision of the Immigration and Refugee Recognition Act*, which significantly relaxed the status of residence for people of Japanese descent. In addition, there are many head offices and affiliated companies of Honda (automobiles and motorcycles), Suzuki (automobiles and motorcycles), YAMAHA (musical instruments), and Kawai (musical instruments) in Hamamatsu City. Moreover, many foreigners from South America who come to work in Japan work in the factories of contracted companies such as Honda and Suzuki, and this is one of the typical reasons for the formation of multiculturalism in the Hamamatsu area. It can be seen that history and some unavoidable factors have always been the key to the significant pioneering development of multiculturalism in Hamamatsu, such as the significant migration change of population, the change of economic development and the gradual development of transportation.

Third, we also mentioned to the teacher in the interview about whether people in Hamamatsu often feel the changes in the city brought about by multiculturalism in their daily lives. As we have learned from our conversations, there are many South American restaurants in Hamamatsu because of the large number of foreigners, especially South Americans. For example, there are restaurants that serve Brazilian food, supermarkets that serve Brazilian food, and restaurants that serve Peruvian food. These small stores with different cultural flavors have changed the traditional Japanese ethnic style streets, not only adding a strong color of interweaving cultures of different ethnic countries to the city, but also subconsciously influencing the local Japanese people's perception and understanding of foreign cultures. In addition, there is a Brazilian school for Brazilian children in Hamamatsu due to the policy of helping and supporting the protection of foreigners. This is a good example of the respect and protection of foreign races in the Hamamatsu region. The school is not only a single compulsory educational approach that focuses on the local people and culture of Japan, but also a more diverse approach to the preservation and understanding of foreign cultures.

Fourth, in discussing the significance of introducing multicultural education into the Japanese school system, the teacher pointed out that since Hamamatsu City provides a great deal of assistance to foreigners and people with foreign connections in government (administration), children in Hamamatsu City are able to capture and feel the government's assistance to foreigners in all aspects of their daily lives under the "multicultural concept." As a result, students are able to recognize and understand foreign cultures and gradually accept the infiltration of different cultures into their daily lives. Therefore, the timely introduction of the concept of multicultural symbiosis into the Japanese school system will not only enable Japanese students to better understand and learn from foreign cultures and to interact with different cultures, but will also contribute to the trend of internationalization of society. In the interview, the teacher argued that although the concept of multicultural education is also important to help foreigners, it is more important to notice the social privilege of Japanese people and to change the social structure in Japanese society that is shaped by the privileged nature of the majority. In other words, another important point of introducing multiculturalism into the school system is to better guide the education of children to change their ideology. The introduction of the concept of pluralism in the curriculum allows students to gradually understand, learn and respect foreign cultures, thus leading to a shift in the traditional way of thinking about the privileges of the local culture and allowing society to gradually move away from traditional forms of social structure and better integrate into the internationalized and diverse situation.

Fifth, in the interview, Mr. Nakazawa gave some examples of specific pedagogical implementation for the multicultural curriculum. For example, in teaching practice, students were guided to conceptualize what they could do as a member of the local community and developed a curriculum on "New Hamamatsu City's Urban Ideal of Multicultural Symbiosis". The purpose of this research practice is, first, to understand the current state of the regional multicultural symbiosis society in terms of regional integration, change, and sustainability; second, to promote students' understanding of diversity; and third, to clarify students' perceptions as members of the regional society and how they should learn in order to raise awareness as people who create a multicultural symbiosis society. Here are the results seen through practice. Firstly, we examined the "state

of the region" by studying the current situation of Japanese-Brazilians in the students' own neighborhoods after obtaining the percentage of foreign registrants and the industrial structure of the region from the field of geography. Secondly, we explained the vision of the city based on the current situation of foreigners living in Hamamatsu City and the understanding that it is deeply connected to the industrial structure, so that students can better understand "diversity" by reading the data on the ratio of foreigners registered in Hamamatsu City. The third is to conceive and consider new concrete responses and help regarding multiple symbiosis, thus raising the awareness and responsibility of students as members of the regional community.

Sixth, in response to the current progress of multicultural education in Japan, the extent to which the education authorities attach importance to multiculturalism and the current problems that need to be solved in this education, the teacher said, "Although the national and local governments have so far introduced a series of policies to support and develop the concept of multicultural education, the Japanese education authority, the Ministry of Education, Culture, Sports, Science and Technology (MEXT), does not use the term "multicultural education" at this time. However, most of the study guides from elementary school to high school include matters related to "multicultural symbiosis". As globalization progresses, Japan will have closer ties and cooperation with other countries in the international arena, whether economically, politically or culturally, so further progress in multicultural development will be inevitable. In view of the multicultural situation around us, it is necessary to reform "multicultural education" in schools across the country, which respects diversity and develops the qualifications and abilities to achieve social justice for children and students, and this is a future issue." Therefore, it is important and necessary to introduce and popularize the concept of "multiculturalism and symbiosis", which is still lacking in the education sector. Having students fully understand and respect, and treat equally, the diversity of different cultures is also a subject for better promotion and development of pluralism in schools in the future.

5. Analysis of the subject of multiculturalism in Japan

Through the analysis and study of Japan's historical development: economic, political, and ideological, it is clear that the development and implementation of a multicultural system in Japan has been a major trend. At present, the Japanese government has formulated many policies to promote multicultural education, but in terms of the current state of society, multiculturalism is not as widespread and strong as it is thought to be. For example, in the field survey and interviews, we chose Hamamatsu City, where multiculturalism is well developed, as an example, and the spread of multicultural education in Hamamatsu City is inseparable from the local economy and other social conditions. In other counties and cities, the spread of multiculturalism in colleges and high schools has not been regularized either. In conclusion, the development of multicultural education in Japan is still in a state of development.

In terms of the educational development of Hamamatsu City Middle School, both the educational policy and the curriculum are designed to allow students to be exposed to and try to accept different cultures. The issue of how to make students understand and be willing to communicate with foreign students and learn from them, and how to make them respect each other and get along with each other as equals, is still an issue that needs to be solved in Japan. As mentioned in the interview, the Japanese education authority, the Ministry of Education, Culture, Sports, Science and Technology (MEXT), has not used the term "multicultural symbiosis" so far, which means that the development of multiculturalism in the field of education still needs more attention and government support.

Through interviews and research in local Japanese high schools, I believe that in addition to instilling a sense of respect and understanding of multiculturalism in students by making them aware of the importance and protection of foreign ethnic groups in society in terms of curriculum study, students should be able to take the initiative to develop a sense of multiculturalism. Japan's current social ideology still retains a social structure in which the social privileges of the native people are the majority, and it is appropriate and inevitable that students become aware that the new social status quo resulting from the influx of multiculturalism should bring about changes in the old structural form, and that the cultivation and change of such awareness is now an important issue for the further development and promotion of multicultural education. Therefore, in addition to governmental and educational programs to promote multiculturalism, the mass media, entertainment, film, and other self-published media that young people are exposed to are also platforms for the promotion and development of multiculturalism. It is also another breakthrough in the context of the new era to make multiculturalism better accessible to the public through the media platforms derived from the new era.

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