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The Issues and Problems of Multi-Cultural Education in Japan: Focus on Formation of Pluri-Identities

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This paper aims to clarify the current situation of multicultural education in Japan, based on analysis of typical teaching practices in the area related to education for international understanding in Japan, and to identify debates and arising issues. It has clarified the specific characteristics of each form of education. In particular, it focused on differences between each type of education in terms of the way each type addresses culture and identity.

The starting point of the area related to education for international understanding in Japan was education for international understanding, which developed into global education, intercultural education and multicultural education, with a feature of this development being its diversity. In particular, as represented in multicultural education, the focus is on cultural diversity in society, along with plurality of cultural elements, and it can be understood that the 2 aspects of diversity and plurality are important. What is more, research has developed to the point of demonstrating the effects of this cultural plurality on individuals' inner selves. Our complexity as individuals whose inner beings are influenced by culture leads to the formation of identity plurality (pluri-identities) through the compounding of cultures and people, exposing the diverse selves within the self and the identities of those selves, and leading to tension and conflict that need to be managed. The issue of how education related to education for international understanding addresses these problems is an important contemporary issue to be discussed.

Keywords: Education for International Understanding, Global Education, Intercultural Education, Culture and Identity, Plurality

1. Introduction

The aim of this paper is to clarify the current situation of multicultural education in Japan, based on analysis of typical practices in the area of education for international understanding in Japan, and to identify debates and arising issues. For this purpose, the research perspectives used in this research are: (1) historical changes, (2) establishment of plurality of cultures and identities in relation to education for international understanding, specifically, multicultural education, involving (3) examination of the impact of plurality on person's inner selves, and the development of that inner self.

In order to do this, the scope of the paper will be limited to Japan. Section 2 provides an overview of concepts related to education for international understanding, while Section 3 confirms the current situation in schools and society. In Section 4, typical practices in 4 types of education related to education for international understanding, namely, education for international understanding, global education, intercultural education and multicultural education, are analyzed, and the characteristics of each are investigated. Finally, in Section 5, debates and issues arising in the current situation of multicultural education in Japan are explored, and goals for research in the area of multiple identity formation in multicultural education are identified.

Features of this paper are the following topics:

- Examining the current situation of multicultural education in Japan as it has developed from education for international understanding through links with culture and identity;
- In particular, examining the effect of cultural plurality on human development;
- Elucidating practice and study of teaching practice related to education for international understanding, especially the “plurality” that emerges in this process and the social effects this has, from the perspective of formation of identity;
- Examining construction of the inner self through

pluri-identity formation in the context of studying multiple cultures.

2. Overview of Concepts

Multicultural education in Japan is based on education for international understanding. Education for international understanding in Japan began with adoption of UNESCO's education for international understanding after the World War II. Education for international understanding in today Japan is based on this education for international understanding and has been developed as education for intercultural understanding, global education/global citizenship education, multicultural education and so on.

The first task, then, is to define and clarify trends and characteristics of education for international understanding, global education, education for intercultural understanding, and multicultural education.

For the purpose of providing definitions, one representative dictionary of education, the “*Comprehensive Encyclopedia of Contemporary School Education: New Edition*” (2002) is used, together with the “*The Contemporary Encyclopedia of International Education*” (2012), which was edited by the Japan Association for International Education. According to these encyclopedias, the following definitions are given (see Table 1 in the next page).

The focus and goal of each of these 4 types of education related to education for international understanding are different. Characteristics of the foci and goals will be described below.

First, the foci of the 4 types are examined. The main focus of each type of education is nation state (national citizens) or culture. Education for international understanding and global education focus on nation states and the citizens who live there, with the emphasis on understanding each other's countries, or understanding the various countries forming the whole world, with an orientation toward grasping the entirety. In contrast, education for intercultural understanding and multicultural

Table 1: Definitions of Related Education

	Education for international understanding	Global education	Education for intercultural understanding	Multicultural education
“Comprehensive Encyclopedia of Contemporary School Education: New Edition”	Education based on the principle that citizens of different countries in the world should understand each other across national boundaries, respecting and trusting each other as human beings to cooperate, thereby realizing world peace (Arai, 2002, pp.121-122)	Education that fosters the qualities and skills in children living in a gradually forming “global society” to be able to participate responsibly in society as a “global person/global citizen”, with a spirit of global partnership (cooperative relations on a global scale), sharing the global values of democracy, human rights and peace (Uozumi, 2002, p.472)	Through relativizing one’s own society and culture based on understanding of other cultures, understand one’s own culture from different aspects, becoming aware of the distinctiveness and diversity of cultures as well as commonalities and universality (Kimura, 2002a, p.121)	Education designed for the coexistence of different ethnic groups in a single nation state society (Kimura, 2002b, p.547)
“The Contemporary Encyclopedia of International Education”	Education that nurtures the required attributes and skills to live in the contemporary internationalized, globalized world and society (Otsu, 2012a, p.14)	Education that raises awareness of issues related to developing the kind of attributes and sense of values needed in education to deal with an expanding world and society where people, goods, money and information cross national boundaries (globalization), and with the various global issues that arise from this situation (Fujiwara, 2012, p.219)	Education that aims to nurture the capacity and skills so that people of different cultures can understand the similarities and differences between cultures, accept each other’s sense of values and patterns of behavior, and respect each other, so that people of different cultures can live together and cooperate in the world. (Morimo, 2012a, p.217)	The educational principles, practices and reform movements that aim to realize coexistence of different groups and structural equality among people who belong to all cultural groups, including race, ethnicity, social class, gender, sexual orientation and disability. (Morimo, 2012b, p.216)

education focus on culture, classifying culture into one’s own culture and other (plural) cultures, with the aim of understanding each culture. The various types of education related to education for international understanding include society within the range of focus, but do not have society itself as either a goal or a focus. These are the characteristics related to focus.

Second, the goals of the 4 types are examined. Establishing understanding as the fundamental goal, this falls into understanding of nations and their people, or understanding of culture. From the perspective of ways of understanding, there are 3 categories of emphasizing distinctiveness and diversity, emphasizing commonalities and universality, or addressing both. Education for international understanding and global education address both nations and culture, while intercultural education and multicultural education mainly address culture. Intercultural education addresses distinctiveness and diversity, while education for international understanding, global education and multicultural education address both

distinctiveness and diversity, and commonalities and universality. In terms of ways of understanding, this indicates that understanding is central to each type of education related to education for international understanding, but that understanding of the formation and creation of new nation states, national citizens and culture is not a priority goal.

These two sets of characteristics can be portrayed more distinctly if they are mapped in the following way.

Table 2: Typology of Education in the Area of Education for International Understanding, by Goals and Content

Content \ Goals	1. Distinctiveness/ Diversity	2. Commonalities/ Universality	3. Both
A. Nation state	A1	A2	A3 Education for international understanding Global education
B. Culture	B1 Education for intercultural understanding	B2	B3 Multicultural education
C. Both	C1	C2	C3

Indicating the typology of goals and content in table 2 not only classifies types of education related to education for international understanding, but also suggests the potential of these types of education. By distinguishing the focus of understanding in the goals column into nation state or culture, it becomes possible to classify intercultural education into the category focusing on culture, and the other 3 types into the category focusing on both nation state and culture. In terms of understanding nation state and culture, it is also possible to divide types of education into 3 categories according to whether they place emphasis on distinctiveness/diversity, or go beyond this to emphasize commonalities/universality, or address both.

Types of education in Japan related to education for international understanding can thus be classified in this way according to goals and content. Furthermore, if a historical perspective is added, the following 3 trends can be pointed out: (1) The focus has shifted from nation state to culture; (2) Education for intercultural understanding emphasizes distinctiveness/diversity, while the other 3 types of education aim to include both distinctiveness/diversity and commonalities/universality; (3) Goals are shifting from nation state to culture, and from distinctiveness/diversity to both. I cannot call C3 by special name.

From these 3 points, if it is accepted that A1, A2 and B2, as well as C1-C3 are blank, but that A3 and B3 encompass A1, A2 and B2, the following single kind of analogy can be made for the future. This is that C3, which has the goals of both nation state and culture, and aims to cover both distinctiveness/diversity and commonalities/universality, is not in evidence in today Japan, but has the potential to be realized in the future.

Within this context, the following questions are posed in this paper.

Q1: Whether the focus is on nation state or culture, how is society addressed?

Q2: Whether the focus is on nation state or culture, how are the

distinctions between self and other and between self and plurality understood?

Q3: What is necessary in structuring understanding of nation state and culture to promote development of new forms and creations?

Q1 will be addressed in Section III. In Section III, in the context of ways of addressing the societal situation, including schools, the hypothetical view that the situation and role of identity may mark the divergence of paths of types related to education for International Understanding will be proposed.

Q2 and Q3 will be addressed in Section IV. In Section IV, one typical case study lesson from each type of education related to multicultural education will be taken, and analyzed in terms of how it deals with nation state/national citizens and culture. The frame of understanding for each case will be elicited, with discussion of what this shows about relations between self and other, between self and plurality, and links with identity.

3. The Situation Surrounding Schools and Society, and Identity Issues

3.1. Changes in the World and Globalization

Since the end of the 20th century, like the rest of the world, Japanese society has been changing dramatically. This is due to society becoming more complex and more diverse. These changes are continuing now in the 21st century, and may be intensifying further. Take Hiroshima as an example. On 27th May, 2016, United States President Obama visited the Hiroshima Peace Park, offered flowers at the Memorial Cenotaph, and explained his reason for visiting Hiroshima in the following words.

“Ordinary people understand this, I think. They do not want more war. They would rather that the wonders of science be focused on improving life, and not eliminating it.

When the choices made by nations, when the choices made by leaders reflect this simple wisdom, then the lesson of Hiroshima is done.

The world was forever changed here. But today, the children of this city will go through their day in peace. What a precious thing that is. It is worth protecting, and then extending to every child.

That is the future we can choose, a future in which Hiroshima and Nagasaki are known not as the dawn of atomic warfare, but as the start of our own moral awakening.”

This visit to Hiroshima by President Obama was an extremely impressive event. That goes without saying, but while some people think of Hiroshima as the city of the atomic bomb and the city of peace, where prayers are offered, others think of it as the home city of the Carps professional baseball team, or the Sanfrecce Hiroshima soccer team. Food aficionados may associate Hiroshima with oyster production or okonomiyaki (type of savory pancake). It depends on the person and it is not fixed.

Just as different people understood President Obama’s message in different ways, different people interpret Hiroshima and things connected to it in different ways. The same words are taken differently by different people, and understood in diverse ways. This is explained in terms of relations with others and cultural differences. When these differences become wider, they cause problems.

3.2. Culture and its Effects: Differences and Identity

It is culture in its widest sense that creates differences in people. Culture includes aspects such as language, communication, customs, habits, religion, learning and arts. These elements of culture work in diverse ways, and create diverse forms.

In particular, language and its communication create these differences. Language is usually represented in the form of words, and as well as creating various cultures, it creates each individual’s understanding of culture.

Language and its use demonstrate the basic structure of cultural understanding.

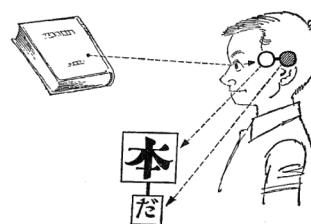


Figure 1: It’s a book.

resource: Miura (1977, p.25)

[note: From top to bottom: “a book”, “it’s”]

This use of the words, “It’s a book”, is an act involving the self-understanding the outside world, and representing this to one’s self and others.

Expression of these words creates the situation (Miura, 1977, p.35, 55).

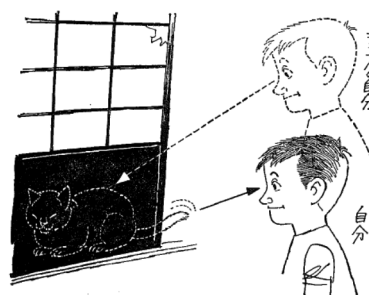


Figure 2: It’s a cat.

resource: Miura (1977, p.35)

[note: From top to bottom: Another self, Self]

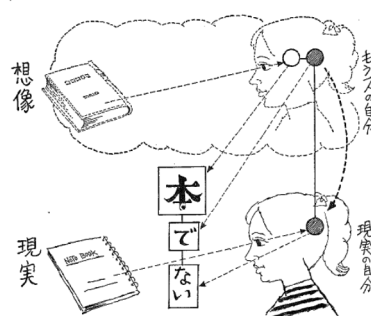


Figure 3: It’s not a book.

resource: Miura (1977, p.55)

[note: Top picture, left to right: Imagination, Another self
Bottom picture, left to right: Reality, “a book” “It’s” “not”,
Self in reality]

In the above scenario (2), in saying, “It’s a cat”, I cannot actually see the cat. I can only see the tail. Another me uses imagination to understand that, “That is a cat” and uses that imagination for the real me to create the whole cat from the tail and express, “It’s a cat”.

In this way, I understand a specific reality through my other self. When doing this, I am duplicated and made plural. This duplicated, plural self accelerates understanding of culture and the world, and also promotes understanding of people. It also serves to multiply my own self. Pluralizing self creates pluralization of identities (Asano, 2002, p.37).

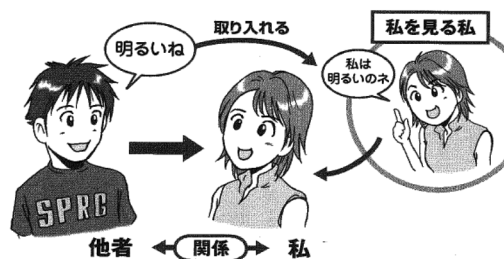


Figure 4: Pluralization of Identities

resource: Asano (2002, p.37)

[note: Left to right, top series: “You’re cheerful, aren’t you?” I take in the comment, “I’m cheerful”, me seeing myself. Left to right, bottom series: Other, relationship, Me]

The structure of another self inside myself is not restricted to a single dimension, but is created across many dimensions, creating diverse forms. There can be myself at this time and myself at that time, myself here and myself there, or the creation of pluri-selves inside myself.

The many and varied worlds and cultures in this world are understood, in this way, by the various selves of my pluri-self. This concurrently leads to the development of pluri-identities.

3.3. Cultural Plurality and Pluri-identities

Cultures exist in the world. Seen on a large scale, in the sense of culture of humankind, there is a single culture. However, there are various cultures within this culture. This is what is meant by multicultural.

Within a nation state, even within a locality, there are various cultures around each individual. Each person learns about and acquires these cultures, they become familiar, and new forms are created. In the world and society, multiple cultures exist. There are also multiple cultures within each individual.

When people assume individual roles, they assume a number of different roles. For example, a person may have different roles such as husband, father, man, teacher and advisor, and carry out these various roles. Sometimes, this can lead to conflicts of interest and contradictions, and problems can arise (Asano, 2002, p.41).



Figure 5: Who am I?

recourse: Asano (2002, p.41)

[note: From left to right, top to bottom: “Me” at work, Who am I?, “Me” with the family, “Me” at the community club, “Me” with friends from my time at the university]

In addition to roles, people have multiple cultures in a number of spheres. One example is language. Many Japanese people only use Japanese, but some people also speak and use a so-called foreign language such as Korean, Chinese, English, German or French, or several languages. Naturally, communication is maintained through these languages, and by using multiple languages, people

understand themselves and cultures through each language. Let us think about the word “本 (“hon”, Japanese word for book)” as an example. This is defined in Japanese conceptually as a written work by an author. The definition is certainly similar in other foreign languages, and the differences in definition are minor. However, the image attached to the definition is different according to the language. The figure above shows a “本, hon” in Japanese. However, if this was in English, or in a situation where communication was being conducted in English, the shape would be the same, but the front cover would be in English, and the word “book” would be used. In response to this, each individual holds concepts and images when they understand “book” and “Japanese”, and they have the role and habit of communicating in Japanese. This can be stipulated as Japanese language identity. In the case of English communication, it can be seen as having an English identity.

Multiple cultures exist in society and the world, and based on the elements of culture, individuals also have multiple cultures within themselves. Going back to the example of Hiroshima given above, President Obama’s visit to Hiroshima and the growing number of foreign tourists are making Hiroshima itself more multicultural, individual citizens of Hiroshima are creating more diverse plural cultures, and there are increasing opportunities for such creation. This applies not only to Hiroshima, but also to many cities in Japan, and probably to various places across Asia and the world.

In particular, this situation has become a social problem in Europe with the refugee problem, and has led to Brexit in the UK and movements to exclude migrants and refugees in various places. Multiculturalism in the world has created multiple cultures and pluri-identities in individuals, and has made relationships more complex, taking relationships between people or within people’s inner selves from being comfortable relationships to being more strained. It would seem that this cultural plurality and complexity are closely associated with the development of multicultural education. Multicultural education in Japan

has developed from the foundation of education for international understanding, and the next section will examine how aspects of cultural plurality and complexity are addressed in typical teaching unit design and implementation in the 4 areas related to education, namely, education for international understanding, global education, intercultural education and multicultural education.

4. Cultural Plurality and Complexity in Education Related to Education for International Understanding

4.1. Discussion of 5 Cases of Teaching Practice

The 4 areas of education related to education for international understanding – i.e., education for international understanding, global education, intercultural education and multicultural education - will be addressed in this section. The cases that will be used to study each type of education are “Study of South Asia: Focus on India” (Nagai, 1989, pp.53-58) and “From One Banana” (Otsu, 1987) for education for international understanding, “Story of the Water Planet” (Ito, 2007) for global education, “Female Circumcision (FC)/Female Genital Mutilation and Women Prohibited” (Matsui, 2010) for intercultural education, and “Issues on Calabash Island” (Fujiwara, 2008) for multicultural education.

4.2. “Study of South Asia: Focus on India” and “From One Banana”: Education for International Understanding

4.2.1. Study of South Asia: Focus on India

This teaching practice was implemented at Hiroshima University High School in its early phase as a UNESCO Associated School. This practice was typical from the period in which education for international understanding was dawning in Japan. As is evident from the title, “Study of South Asia”, a feature of this case is that students conducted research. The structure of the teaching unit for this case is as follows (Nagai, 1989, p.56).

Introduction: Survey on impressions of India, discussion about India

Main Sections:

Social Studies class time:

- Study of secondary reader (“World Geography:South Asia”, Yamada Shoten)
- Lecture
 1. Lecture on India from university Assistant Professor specializing in history
 2. Lecture on India from university Professor specializing in geography
- Independent research

Moral Education class time:

- Individual lives of Gandhi, Nehru, Tagore (discussion based on teacher’s lecture)

Class Activities time:

- Guidance on relevant sources of literature to read

Conclusion: Summary of learning, discussion about research, submission of research report

This teaching unit was implemented over approximately one month from 31st January to 24th February 1962, with lessons structured to provide students with an objective understanding of South Asia, especially India.

Students learned about a region different from Japan, i.e., South Asia, and specifically India, through written sources and lectures, had discussions about India, and built up an understanding of India. The two hypotheses of this teaching unit were as follows (p.54):

- (1)By teaching students about Indian people’s living conditions and efforts to modernize within their geographical, historical, political, economic, social and cultural context, it is possible to foster accurate understanding and desirable attitudes toward Indian people among students.
- (2)Proper understanding of India will be generalized to proper understanding of other developing countries besides India.

The goal is to form an accurate understanding of India and Indian people, and this is created through the means of knowledge in classes. Because this is knowledge, evaluations of accuracy can be made. In addition, the idea is that this understanding and knowledge will be transferred and generalized to other countries. In other words, if objective knowledge and understanding of one specific country can be formed, the knowledge and understanding can be transferred to other countries.

For this kind of hypothesis to be realized, students need to understand their relationship with India as a focus through knowledge, requiring objective study to form objective knowledge of the target focus, and this is how it is done.

4.2.2. “From One Banana”

This teaching unit was implemented as part of Contemporary Society classes (approx. 15 hours) in the Social Studies curriculum of a senior high school. The aim of the classes was “to understand one aspect of the North-South problem specifically through the familiar banana” (Otsu, 2012b, p.189). The basic structure was as follows (Otsu, 1987, p.4).

- Eating a banana
- Where is the banana from?
- From the banana label
- Bananas can be harvested all year long
- Why the Philippines?
- People who work on banana plantations
- Lives of farm workers
- Gerald, a contracted farmer
- Local industries
- Price of bananas
- Bananas and pesticides
- Us as consumers of bananas
- A message

In this teaching unit of 13 sections, using bananas as the focus, students learn about relations between Japan and the

Philippines and about multinational enterprises. Then, they think about the life and economic situation of banana growers from their perspective, about the price of bananas from the consumer's perspective, and about banana production and themselves as consumers of bananas, and then write a reply to a message from Mr. Santos, a banana laborer.

By switching the perspective from producers to consumers while focusing on bananas, this unit aims for "structural understanding of the contemporary issue of the North-South problem" (Otsu, 2012b, p.189). Furthermore, in responding to the message from Mr. Santos at the end, students problematize their own position on this issue, but do not go any further into the realm of culture and identity.

Education for international understanding addresses other countries and current problems, and the aim is for students to learn about these issues objectively and to form an understanding of them. It does not go as far as measures to respond to or resolve the problems, and it does not problematize culture or one's own identity in a culture.

4.3. "Story of the Water Planet": Global Education

"Story of the Water Planet" is a scheme of study of geography at the junior high school level (Ito, 2007). This teaching unit, carried out in collaboration between school teachers and university faculty, is scheduled to cover 64 hours, and is structured in the following way (Ito, 2007, p.176).

Topic I	The water planet: Water as the source of life (2 hours)
Topic II	The present world: Learning about the world's water situation from a training manager (2 hours)
Topic III	The global water crisis: Water shortages and food crises (12 hours)
Topic IV	The global water crisis: Population growth and arsenic pollution in Bangladesh (12 hours)
Topic V	The global water crisis: Population growth in

urban areas and water businesses – market principles and water as commons

(12 hours)

Topic VI The global water crisis: Disappearing lakes – the Aral Sea and the Dead Sea (12 hours)

Topic VII What is virtual water? Japan as a major importer of food, Japan as a major importer of water (12 hours)

In this unit, students work in groups "to become special correspondents for a newspaper company, visiting the water planet, Earth, and creating reports on water problems in various regions" (Ito, 2007, p.175). As well as understanding the "crisis" situation of water, which is essential for human life, they investigate the need for solutions and how to find solutions. Students have heard about food crises and, based on this knowledge, understand the "water" crisis, clarify the nature of the crisis from the viewpoints of population growth, pollution and business, and produce articles on water crises in the world.

In this teaching unit, the world is taken as a whole from the perspective of newspaper special correspondents reporting on global water problems, water issues occurring in various parts of the world are the subject of articles, and explanations about which issues are "crises" and why are given. In the process of explaining, "the aim is to relate better to others, forming relationships in which students learn from each other and help each other grow" (Ito, 2007, p.175). Learning about the water crises and writing the resulting newspaper articles are an objective study, but the global water crisis can become a part of self as each individual creates another self.

In the process of writing the article, each student as a learner becomes another self, understanding water crises in different areas, exposing his/her own viewpoint in addressing that with others, and becoming plural as each student creates a self in different parts of the world, alongside the self that exists here in Japan. In parallel with this process, pluri-identities are also being created.

In implementation, alongside the objective

learning being carried out, the activity of creating newspaper articles involves plurality of location, creating plurality of cultures and identities.

4.4. “Female Circumcision (FC)/Female Genital Mutilation (FGM) and Prohibition of Women”: Intercultural Education

This teaching unit (2-3 hours) was developed to be implemented in senior high school civics and integrated study classes (Matsui, 2010). It is structured mainly around cultural understanding and human rights. The structure is organized as follows (Matsui, 2010, pp.131-132).

Class 1: Learning about FC/FGM

Making judgments on cultural phenomena in another culture (Are FC/FGM violations of human rights? Or are they traditional culture (customs)?)

Class 2: Similar problems in own culture (1)

Reflection on previous class/ Switching viewpoint from “other culture” to “own culture”. Similar problems in “own culture” (1) Are “liposuction surgery” and “prohibiting women” violations of human rights? Or are they “traditional culture (customs)”?

Class 3: Similar problems in own culture (2)

Reconsidering other cultures, summary (extension learning)

Reflection on previous class/ Make each student self-aware of his/her own viewpoint as a “speaker”, raise awareness of the need for respect for people who belong to the culture concerned, make them aware of the problematic nature of unilaterally criticizing another culture from outside that culture. (Are we lenient when it comes to “our own culture”? Even if “FC/FGM” is a custom that should be abolished, do we need to respect people who belong to that culture?) [Similar problems in our own culture (2) (Based on the history of “prohibiting women” in the area of constraint and abolition of “freedom of work choices”, how far

have women’s rights been expanded?)]

If teaching was limited to comparative study of other cultures, it would not lead to students understanding their own culture. This is done by using a phenomenon in another culture as a basis to address similar phenomena in the students’ own culture, which they evaluate and make judgments about (Matsui, 2010, p.133). The important thing is that they notice their own tendencies to “be critical of other cultures while having a lenient attitude toward their own culture”, and instead adopt “the attitude and ability to see other cultures and their own culture equitably” (Matsui, 2010, p.133).

For this purpose, the following 2 goals are set for attitudes (Matsui, 2010, p.130):

- (1) Be able to evaluate other cultures and one’s own culture fairly;
- (2) How should we deal with “FC/FGM” and “prohibition of women” from now? Ask students to write summary essays.

Intercultural Education aims to develop understanding of one’s own culture and other cultures, together with the ability to make fair evaluations and judgments about all cultures. In this process, multiple cultures are always integrated into learning, and questions about how to make evaluations and judgments of all cultures are always uppermost, as are issues of standpoint and judgments. This type of education also objectively addresses issues of how individuals evaluate and judge each culture, and what criteria are used to make these evaluations and judgments. Objective judgments are required rather than self-identity, and the aim is for students to make such judgments in scenarios where there is conflict and tension between universal and local cultures, and find solutions.

4.5. “Issues on Calabash Island”: Multicultural Education

A typical example of a teaching case in multicultural education is “Issues on Calabash Island”, which was developed by Fujiwara (2008) and repeatedly implemented in various places. These are simulation materials that could potentially be used in any society. When it was only Calabashians living on Calabash Island, there were no major problems, but when the Clatterers and the Paradisians arrived and they all started living together, various problems emerged that had to be addressed. The resolution of these problems is the focus of classes.

“Issues on Calabash Island” deals with the social problems created when these 3 different groups of people came together, at 5 successive levels. The structure of this teaching unit is organized around the development of different levels of social problems (Fujiwara, 2008, p.5).

Outline of “Issues on Calabash Island”

1. I don’t understand their greetings.

Objective: To understand that different cultures have their own habits and values, through experiencing a communication gap

2. The Carnival is coming

Objective: To understand that differences in work values can lead to social problems through the way cultural symbols are interpreted. To be aware that even if differences are recognized, cultural conflict can arise against a background of social problems if the differences threaten one’s own way of life.

3. Calabash education crisis

Objective: To be aware that differences in language and education values can lead to cultural conflict and social problems when the majority strengthens cultural assimilation and minorities clearly assert their differences.

4. Will Little Paradise be recognized?

Objective: To realize that disaffection against the majority can develop into separatism among minority

groups, leading to concentrated and segregated housing areas, and causing financing issues in relation to public safety, social welfare and so on. To understand that there are costs involved in multiculturalism and multiethnic coexistence.

5. Demise of Calabash power

Objective: To understand that population movements cause stress on relationships of “interdependence” in the island’s environment and resources, and that failing to recognize that these are finite and irreplaceable will lead to catastrophe. To realize that coexistence is a choice for avoiding catastrophe.

In this teaching unit, comprising 5 social problems, Calabashians are assimilated from other to self, and the simulation begins. Real self of each students becomes a Calabashian in the simulation, and he/she plays the part of another self. That Calabashian self then begins life collaborating with Clatterers and Paradisians and their societies, encountering pluri-others and forming multiple relationships in the process of resolving a number of issues in the simulation.

This teaching unit comprises self in 3 layers and multiple others, and is structured in a way that self becomes two-fold or three-fold, with self as a learner, another self, and then self in the simulation and another self. For example, in terms of ethnicity, this involves assuming 4 types of ethnicity – Japanese, Calabash, Clatterer and Paradisian – inside the self, and taking them all into consideration to make judgments and take action. In this way, this learning experience involves structuring my real self, another self, self in the simulation and another self as multiple selves, in the creation of thinking and actions to resolve social problems. In this kind of engagement, simulated multiculturalism puts the self into a situation of plural cultures, forming pluri-identities.

4.6. Organization of Teaching Practice Related to Education for International Understanding and Multiple Cultures/Pluri-identities

Typical teaching practices in the area related to education for international understanding have different ways of organizing learning, and different structures for creating culture and identity. To generalize, each type related to education for international understanding forms its own structure and characteristics.

Education for international understanding takes a number of cultures as its focus, incorporating study of other cultures such as the culture of India into learning programs, so that learners are engaged with one or more cultures. In this process of engagement, there are 2 types of learning, which are research and solution-oriented engagement. The research type is an objective study to understand another culture, which exists in a different dimension from me, aimed at creating and transferring frames of cognitive understanding. However, the transfer of frames is hoped for rather than guaranteed. The other solution-oriented type researches the society and culture of other countries in order to solve social problems related to the links between one's own culture and other cultures, forming connections between one's own culture and other societies and cultures through resolving social problems, and taking ownership of these problems in resolving them. In the research type of engagement, problems are solved, knowledge and understanding are deepened, and understanding of multiple cultures is developed, but issues to do with self-identity are not addressed.

Compared with education for international understanding, which takes other countries as the main focus, global education promotes understanding of the world as a global whole by looking at a number of countries and societies, encouraging creation of another world (the globe) within the self, understanding the world (at a global level), and creation of another self through knowledge of self in that world, or the formation of another new self. This is creation of pluri-identities.

Similar to education for international

understanding, intercultural education takes the students' own culture and other different cultures, aiming for understanding of those cultures and of their own culture through the process of understanding other cultures and the relationship of one's own culture with other cultures, but it does not involve multiple cultures of the self or pluri-identities.

Multicultural education takes the students' own culture and other cultures, viewing cultural relations within the self in a multicultural context as a social problem, with resolution of these problems leading to construction of a new society of many cultures, within which each individual creates plurality through new identities within the self, managing pluri-selves and simulating society building through their learning.

This section presented one typical teaching case in each type of education related to education for international understanding, analyzing the way each type addresses the nation state/national citizens and culture, eliciting the frames of understanding, and discussing emerging views of self and others, relations between self and plurality, and links with identity.

5. Conclusion: Debates and Issues Arising in Education Related to Education for International Understanding

This paper has analyzed typical practices in the area of education for international understanding in Japan, and has clarified the specific characteristics of each form of education. In particular, this paper focused on differences between each type of education in terms of the way each type addresses culture and identity.

Multicultural education in Japan, the starting point of which was education for international understanding, has developed into diverse forms, such as global education and intercultural education. However, education for international understanding and global education emphasize the nation state, with global education focusing on (multiple) nation states and the world as a whole. Within this, they deal with society and culture. Education for international understanding and global education are

conducted by asking students to study problems objectively, and asking students to study these problems as their own problems. Global education in particular leads to pluri-identities, as it involves the formation of new identities through self-recognition, and creation of pluri-identities, as well as objective understanding through objective study. However, as shown in the typical teaching case for global education, “Story of the Water Planet”, this is done loosely.

In contrast, intercultural education and multicultural education focus on culture itself, with other cultures already seen as multicultural. In engaging with culture, self-identity and the creation of another identity as the self in relations between self and others also become a focus of study. As represented in “Issues on Calabash Island”, in a situation where there are multiple ethnic groups and races, students learn about tension and conflict among pluri-selves and identities, and learn how to manage and resolve these situations.

In this way, it can be argued that the 4 types of education in the area of education for international understanding in Japan are characterized by the following issues.

The first issue is related to focus. All 4 types of education in the area related to education for international understanding have their main focus on the nation state or culture rather than on society, and problematize the national citizens or people who assume the role of perpetuating the state or culture. That is to say, all 4 types of education highlight the constituent parts of society or elements related to it rather than focusing on society as a whole and its problems. This means that the cultures that connect people who comprise society are addressed, rather than society itself. In the teaching practice described in this paper, in education for international understanding, it's highlighting point is the country of India or the production and economics of bananas, in global education, it's point is people's relationships around the theme of water, and in intercultural understanding, it's point is the way people approach customs of female genital mutilation and

prohibition of women. In terms of dealing with society, the issue is whether to engage with society itself, or with its constituent elements, specifically culture.

The second issue is forms of understanding. In this respect, education for international understanding is divided into grasping the whole, or grasping the discrete elements. The approach seen in intercultural education is a search for distinctiveness/diversity, while the other 3 types, that is, education for international understanding, global education and multicultural education, focus on understanding of both distinctiveness/diversity and of commonalities/universality. Both types facilitate understanding of individual nation states and cultural diversity. If they are carried out through objective study, this knowledge will be incorporated into the self as an individual, creating a different world inside the self, and forming another self, making it easy to understand distinctiveness, diversity, commonalities and universality. Any guarantee of reliability that it will be easy to understand is an issue that remains to be addressed.

The third issue is the formation of individual identity that emerges through engagement with culture or relationship with culture. As shown in the example of teaching practice from the early days of education for international understanding, individual identities are not formed through creation of knowledge gained through objective learning. However, once other cultures and multiculturalism start to be addressed, there is a natural process of creating another self, and pluri-selves are formed. Following on from this, pluri-identities are formed within the self.

Summarizing the above discussion, the starting point of education for international understanding in Japan was education for international understanding, which developed into global education, intercultural education and multicultural education, with a feature of this development being its diversity. In particular, as represented in multicultural education, the focus is on cultural diversity in society, along with plurality of cultural elements, and it can be understood that the 2 aspects of

diversity and plurality are important. What is more, research has developed to the point of demonstrating the effects of this cultural plurality on individuals' inner selves. Our complexity as individuals whose inner beings are influenced by culture leads to the formation of identity plurality (pluri-identities) through the compounding of cultures and people, exposing the diverse selves within the self and the identities of those selves, and leading to tension and conflict that need to be managed. The issue of how education related to education for international understanding addresses these problems is an important contemporary issue to be discussed.

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