

トヨタ財団 2014年度 国際助成プログラム『東南アジア新興国と日本の共通する課題:学びあいから共感へ』

# バイリンガル環境で育つ子どもたちの言語形成に考慮した教育環境整備事業 ―韓国との連携で広げるネットワーク構築へ―

# 報告書

Toyota Foundation Fiscal Year 2014 International Grant Program

"Identifying Common Issues in Emerging Nations in Southeast Asia and Japan: From Mutual Learning to Empathy"

Project to Facilitate the Development of an Educational Environment that Meets the Needs of Children
Growing up in Bilingual Settings

-Collaborating with South Korea to Facilitate Network Building-

Report

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# 1. はじめに(趣旨/目的)

プロジェクト代表 吉富志津代

世界中で人の移動がいっそうさかんになっており、その結果、二つ以上の言語環境で育つ子どもたちが増加 の一途をたどっていることはまちがいありません。これまで、そのような子どもたちの教育に関する課題解決 のために日本国内での活動を続けてきましたが、これが日本だけの課題ではないことを、今回の活動を通して 確信しています。

根本的な課題は、その言語形成にあると考えて、2013 年度は日本国内での関係者のネットワークづくりから始め、アメリカ・デトロイトの先駆事例の視察内容を日本でも共有するためにドキュメンタリー映像を制作しシンポジウムも実施、それらの過程での意見交換の内容も盛り込んで具体的な提言活動を行いました。その延長線上で2014 年度は、韓国との連携でネットワークを拡げました。本報告書は、2014 年度のその活動をまとめたものです。

さまざまな現場のとりくみ、日本の公教育機関で教育をうけた当事者たち、海外の先駆的事例、研究論文などを総合的に整理した結果、二つ以上の言語環境で育つ子どもたちにとって、教育言語としての日本語のみではなく、その言語形成において母語のはたす役割が大きいことが、明らかになっています。

韓国の場合、日本に比べて外国人の流入の歴史が短く、まだ定住化が進んでおらず、家族を形成している外国人の労働者は多数ではないので、その子どもの本国の言語教育が主要な問題にはなっていません。主な関心が、韓国人と結婚した多文化家庭の子どもの教育問題ではありますが、韓国政府は子どもを韓国人として育てる統合教育に関心をもっているといえます。政府の統計によると、2013 年韓国における結婚移民者は 281,295人で、子どもは 191,328人になり、結婚移民者の圧倒的多数が女性です。韓国政府は多文化共生政策のため、2007年に在韓外国人処遇基本法、2008年に多文化家族支援法をつくって国や自治体の役割や義務などを規定しており、女性家族部の傘下で、全国 210 個所で多文化センターがつくられ、相談や言語教育など、外国人のための多文化政策を実行しています。このように移民の受け入れ施策は、日本よりも先駆的でありながら、子どもの教育環境における言語形成については、教育言語と母語の両方の視点が考えられておらず、日本と同じ課題があります。

そこで、韓国と日本が連携してこの視点での学びを促進することにより、双方の国にあらたな見地がもたらされ、相乗効果があるものと考え本活動の実施にいたりました。

2014 年 11 月から始めた活動は、準備期間から韓国の視察・情報交換を経て、2015 年 8 月に双方の国での国際シンポジウムの実施と関係者のラウンドテーブルを経て、保護者のための母語学習マニュアルを作成するとともに、韓国における提言活動にもつなげました。前年度に作成した教育機関への提言書、パンフレット、デトロイトのドキュメンタリー映像を紹介することで、お互いの現況についての意見交換/交流をはかり、問題

意識の共有もでき、引き続き今後の連携も考えています。

二つ以上の言語環境にいる子どもたちとは、国際結婚の子どもたち、留学や就労のために出自の国とは違う 国で暮らす子どもたち、帰国子女など、背景は多様です。その子どもたちは、どのような環境にあっても教育 を受ける権利があります。その道筋をつくることは社会の大人たちの責務であり、子どもたちの可能性をその 社会で、また世界中で生かすことにつながります。

言語形成において、その子どもが影響をうける言語への配慮や学習の機会が必要です。そのような環境をつくることによって、読み書きができて概念的なことも含めて考える道具として少なくともひとつ以上の強い言語を獲得するということにつながります。しかし現状では、教育者や保護者が言語形成についての情報をあまり得られず、迷いながら試行錯誤をしています。その視点を教育現場や家庭でしっかりと認識してもらえるよう、これからもさまざまな機会を活用して伝えていきたいと考え、次はフィリピンの関係者たちとの情報共有や意見交換の場を作る予定です。

最後に、本報告書を多くの方たちが参考にしていただけることを期待し、協力をしてくださったたくさんの 方たちのおかげで発行に至りましたことを、感謝申し上げます。



# 1. Introduction (Intent/Purpose)

# Yoshitomi Shizuyo, PhD, Project Representative

Throughout the world, the migration of people continues to grow, and this has resulted in an increase in children that grow up in a home environment where two or more languages are spoken. In the past, efforts have been made domestically in Japan to alleviate the educational issues that such children face, but as a result of the activities of this current project, it has become self-evident that this is by no means an issue that is exclusive to Japan.

For such children, the core issue is the need to support language development, and this project was initiated in the fiscal year of 2013, initially starting as a project to strengthen networks within Japan, and eventually resulting in the production of a documentary video featuring a pioneering educational program in Detroit, U.S.A., which was later presented at a symposium in Japan. Through such activities and the resulting exchange of opinions, the project was able to result in the development of concrete policy recommendations. As a further extension of this project, in the fiscal year of 2014, project members collaborated with counterparts in South Korea to further strengthen networks. This document has been compiled to report on the activities of this project for the fiscal year of 2014.

After reviewing various activities being carried out in the field, documenting the voices of individuals who have received public education in Japan, examining pioneering cases of educational programs abroad, and reviewing academic research on this subject, we have been able to clearly identify that in addition to the Japanese language ability needed for learning in educational contexts, mother tongue language proficiency plays an absolutely vital role in the language development of children that grow up in settings where two or more languages are spoken.

In the case of South Korea, there is a shorter history of accepting foreign immigrants when compared to Japan, and as such immigrants have yet to establish long term residence, and the number of foreign laborers is still quite low, awareness on the issue of providing support for children in developing proficiency in their home language is not very high. The main focus is placed on educational issues faced by children growing up in multicultural households, where one parent is Korean, and it can be said that the South Korean government is more focused on education toward assimilation, to educate such children as members of South Korean society. Based on statistics provided by the government for 2013, there were 281,295 immigrants involved in transnational marriages, with a total of 191,328 children, and the overwhelming majority of these immigrants are women. As part of its policies for multicultural coexistence, in 2007 the South Korean government enacted the Basic Act on the Treatment of Foreign Residents in South Korea, and established the Multicultural Families Support Act in 2008, thereby setting forth guidelines related to these issues and defining the specific roles that the national and regional government should assume. Furthermore, the government established 210 multicultural centers across the nation, to be operated under the supervision of the Ministry of Gender Equality and Family, with the aim of providing consultation services and language education, and to advocate for multicultural policy reform that benefits foreign residents. In this way, it can be said that public policy related to the acceptance of immigrants is more advanced when compared to the situation in Japan, however, the fact that such policy does not take into account the importance of the child's mother tongue language proficiency, and only focuses on educational instruction in the local language, indicates that this is still a common issue faced in both countries.

In response to this, this project aimed to promote collaboration between South Korea and Japan, to raise awareness on this issue, and to bring about the sharing of new perspectives, with the hopes that there would be a synergistic effect in addressing this problem together.

The activities of the project commenced in November of 2014, and after an initial period where participants traveled to South Korea to conduct observations and exchange information, in August of 2015, a joint international symposium and round table discussion was held, with the aim of establishing a mother tongue education manual geared toward parents and guardians, as well as to aid in the development of policy recommendations for South Korea. By presenting participants with the previously drafted policy recommendations targeted at educational institutions, pamphlets, and the documentary video from Detroit, that were created from the activities of the previous fiscal year, project participants were able to engage in the exchange of information and discussions, helping to identify shared issues, and laying the groundwork for future collaborations.

Children who are growing up in a setting where two or more languages are spoken constitute a very diverse group,

including those who are raised in transnational families, those who are born in a foreign country due to either parent studying or working abroad, and returnee children, among others. These children, regardless of their household situation, are all entitled to the right to receive adequate education. The onus to ensure that these children are given a path to attain this right, lies squarely on the shoulders of the adults of each society, and only by ensuring that this right is protected, can such children reach their full potential so that they can be effective members of not only the host society but of the global community as a whole.

From the standpoint of language development, it is imperative that such children are given the proper consideration and educational opportunities to grow their ability in the languages that are tied to their heritage. Only by fostering an environment in which they can learn to read and write, and to use their languages as a tool to express abstract thought, will they be able to go on to establish a strong foundation in at least one of these languages. However, in the current situation, awareness among educators and parents on the importance of language development is low, and the education of such children is subject to much trial and error. In order to raise awareness on this issue, in both classrooms and households, we hope to continue to engage in a variety of activities, and as a next step, we currently plan to organize a forum in which we can share information and exchange ideas with our counterparts in the Philippines.

In conclusion, we hope that we are able to share the contents of this report with a wide audience, and we would like to express our gratitude toward all of the project members involved in publishing this report.

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# 2. プログラム全体の概要

# ◆韓国でのプログラム概要

日程	内容	
8月18日(火)	日本から韓国へ移動	
	10:00-12:00	プッチョン(北村)(韓国文化フィールドワーク)
0 11 40 11 (40)	12:00-14:00	TONGIN 伝統市場でランチ
8月19日(水)	15:00-16:00	ASIA 人権文化連帯(団体訪問)
	17:00-18:00	センガクナム BB センター(団体訪問)
	09:00-12:00	仁川ハンヌリ学校 (団体訪問)
	12:00-13:00	仁川ハンヌリ学校でランチ
8月20日(木)	14:00-16:00	移住民放送局 MWTV&AMC (団体訪問)
	18:00-	歓迎会
0月21日(会)	10:00-12:00	専門家ラウンドテーブル※
8月21日(金)	14:00-17:00	オープンシンポジウム※

# ※韓国でのラウンドテーブルとシンポジウム

09:00-10:00	参加者登録		
10:00-10:30 歓迎挨拶と参加者紹介:ナー・ヒョウ(ASIAN BRIDGE 運営			
10:30-12:30	●ラウンドテーブル 2つ以上の言語環境で生きる子どもたちの教育について考える 〜国際専門家会議の背景と目的、期待、現状と必要性、活性化のための提案〜 進行:吉富志津代(本バイリンガル提言プロジェクト代表)		
12:30-14:00	ランチ		
14:00-15:15 オープンシンポ ジウム	<ul> <li>●シンポジウム「2つ以上の言語環境で生きる子どもたちの教育を考える」</li> <li>〈キーノートスピーチ〉</li> <li>- 2つ以上の言語環境で生きる子どもたちの教育の背景と日本の事例日本側: 吉富志津代</li> <li>〈事例発表〉</li> <li>ビデオ視聴: HINOKI INTERNATIONAL SCHOOL</li> <li>- アメリカにおける日本語・英語のバイリンガル教育の実践事例招聘者: TED DELPHIA</li> <li>- ロサ イセラ・ドミンゲスさんの体験談・実践事例発表招聘者: Rosa Isela Dominguez</li> </ul>		
15:15-15:30	休憩		
15:30-17:00	<ul> <li>&lt;報告&gt;</li> <li>韓国社会での二重言語の必要性と教育現実</li> <li>シン ヘリョン (PAI CHAI 大学教授/韓国二重言語学会)</li> <li>韓国インチョンハンヌリ学校事例発表 バク ヒョンシク校長(仁川ハンヌリ学校)</li> <li>&lt;コメント&gt;</li> <li>日本での在日コリアンの歴史と現状 キム シニョン (神戸コリア教育文化センター 代表理事)</li> <li>&lt;質疑応答と意見交換・討論&gt; &lt;まとめ&gt;</li> </ul>		

# ◆日本でのプログラム概要

日程	内容	
8月25日(火)	10:00-14:00	神戸・新長田フィールドワーク (ランチ)
8月23日(八)	午後	自由時間
		研究発表会
о <b>Н 2</b> с П (¬k)	8:50-12:00	「東アジアにおける多文化社会の現状と課題:日韓比較」
8月26日(水)		(ブサン大学・兵庫県立大学 共催)参加@HIA
	午後	おおさかこども多文化センター訪問
	午前	たかとりコミュニティーセンター訪問(ランチ)
8月27日(木)	午後	関西ブラジル人コミュニティ訪問、
		国際シンポジウム@ラッセホール
	午前	自由時間
8月28日(金)	14:30-18:00	ラウンドテーブル@ホテルサーブ神戸アスタ会議室
		懇親会
8月29日(土)		韓国からの招聘者が帰国



# 2. Program Overview

# **♦**Program Activities in South Korea

Date	Program Activity		
8/18 (Tue)	In transit from Japan to South Korea		
	10:00-12:00	Bukchon (South Korean cultural fieldwork)	
9/10 (Wad)	12:00-14:00	Lunch at Tongin traditional marketplace	
8/19 (Wed)	15:00-16:00	Visited the Solidarity for Asian Human Rights Coalition	
	17:00-18:00	Visited the Saenggag Namu Bilingual Bicultural Center	
	09:00-12:00	Visited the Incheon Hannuri School	
8/20 (Thu)	12:00-13:00	Lunch at the Incheon Hannuri School	
8/20 (Thu)	14:00-16:00	Visited the Immigrant Broadcasting Station MWTV & AMC	
	18:00-	Reception	
9/21 (Eni)	10:00-12:00	Round Table Session for Experts*	
8/21 (Fri)	14:00-17:00	Public Symposium*	

# \*Round Table and Symposium in South Korea

*Round Table and Symposium in South Korea			
09:00-10:00	Registration		
10:00-10:30	Opening remarks and introduction of participants: Hyo Woo Na (executive director,		
10:00-10:30	Asian Bridge)		
	●Round Table		
	Examining the Education of Children Living with 2 or More Language Environments		
	~Explaining the background and purpose of assembling an international panel of		
10:30-12:30	experts, defining expectations, identifying the current situation and needs, making		
	recommendations to effect change $\sim$		
	Facilitator: Shizuyo Yoshitomi (project representative, Bilingual Recommendation		
	Project)		
12:30-14:00	Lunch		
	•Symposium		
	"Examining the Education of Children Living with 2 or More Language		
	Environments"		
	< Keynote Speech >		
	- Project Background and Cases from Japan of Children Living with 2 or More		
	Language Environments		
14:00-15:15	Japanese project member: Shizuyo Yoshitomi		
Open Symposium			
Open Symposium	<case reports=""></case>		
	Video screening: Hinoki International School		
	- A Practical Example of Japanese and English Bilingual Education in the United		
	States		
	Guest speaker: Ted Delphia		
	- The Personal Experiences and Firsthand Account of Ms. Rosa Isela Dominguez		
	Guest speaker: Rosa Isela Dominguez		
15:15-15:30	Break		
15:30-17:00	< Report >		
	- The Current Situation and Need for Bilingualism in South Korean Society		

Hye Ryung Shim (professor, Pai Chai University/Korean Society of Bilingualism) - Presentation on the Incheon Hannuri School of South Korea Hyung Sik Park (Incheon Hannuri School)
< Comments >
< Closing Remarks >

# **♦**Outline of Program Activities in Japan

Date	Program Activities	
9/25 (Tue)	10:00-14:00	Kobe/Shin-Nagata Fieldwork (Lunch)
8/25 (Tue)	Afternoon	Free time
8/26 (Wed)	8:50-12:00	Research Presentation "The Current Situation of Multiculturalism in East Asia and Related Issues: Comparing Japan and South Korea" at the Hyogo International Association (hosted by Busan University and the University of Hyogo)
	Afternoon	Visited the Osaka Children's Multicultural Center
9/27 (Til. )	Morning	Visited the Takatori Community Center (Lunch)
8/27 (Thu)	Afternoon	Visited the Comunidade Brasileira de Kansai, International Symposium at Lasse Hall
0.00 (T.1)	Morning	Free time
8/28 (Fri)	14:30-18:00	Round Table at Hotel Suave Kobe Asuta Meeting Room Concluding ceremony and dinner
8/29 (Sat)		Guests return to South Korea

# 3. 韓国でのラウンドテーブル、シンポジウムの概要

# (1) ラウンドテーブルの概要

- ●開催日時=2015年8月21日(金)10時から12時
- ●会場=ソウル・グローバルセンター会議室
- ●参加者

# <海外招聘者>

テッド・デルフィア (ミシガン日本語バイリンガル教育基金会長/ひのきインターナショナルスクール創設者) ロサ イセラ・ドミンゲス (サンタクルス日本語普及学校教師)

# <韓国側参加者>

アン スンファ (センガクナム BB センター代表)

イ ジョンウン (アジア人権文化連帯)

ジュ ウォンフォ(移住民放送局 MWTV)

ジョン ヘシル(TAW ネットワーク/国際結婚女性のネットワーク団体)

ソン ジウン (文化芸術コミュニティ・リトマス)

パク ヒョンシク(仁川ハンヌリ学校校長)

#### <日本側参加者>

落合 知子(神戸大学国際人間科学部)

キム シニョン(神戸コリア教育文化センター代表理事)

松田 陽子(兵庫県立大学経済学部教授)

松原 ルマ ユリ アキズキ (映像作家)

村上 桂太郎 (ワールドキッズコミュニティ事務局長/プロジェクト事務局)

# <コーディネーター>

ナー ヒョウ (アジアンブリッジ代表/運営委員長)

吉富 志津代(ワールドキッズコミュニティ代表/大阪大学グローバルコラボレーションセンター特任准教授)

#### <運営>

橋本 昌樹(日本語-英語通訳)

シン ドンギュ (韓国語 - 英語通訳)

キム ユジン(韓国語 - 英語通訳)

宮内 秋緒(韓国語 - 日本語通訳)

和泉 朱音(アジアンブリッジインターン/韓国語 - 日本語通訳)

イ ガヨン (アジアンブリッジ事務局長)

河合 将生(プロジェクト事務局)

# ●内容の要旨

日韓及び海外招聘者の自己紹介ならびに団体や活動の紹介とともに、各参加者がラウンドテーブル・シンポジウムへの期待を話した後、コーディネーターの吉富さんから提起された3つの質問に答える形で意見交換を

行った。質問は次の通り。(1)「日本や韓国に来た子どもに、自分の最初の言葉を学ばないで、現地語だけを学ぶことにするとどういう問題が起こるのか」(2)「もし母語を学ぶ(家庭で話すだけではなく学習する時間をとる)場合、教科学習や現地語学習の邪魔になるかどうか」(3)「誰が取り組むのか」

質問に対して、10歳でボリビアから日本に来たロサさんが自身の経験から「スペイ



ン語と日本語の両方がわかるとより理解ができる」ことを話したり、テッドさんがアメリカのひのきインター ナショナルスクールなど自身が関わっている母語教育の実践事例を紹介したりしながら、参加者との意見交換 を進めた。

また、韓国側参加者から、韓国社会が多文化社会に移りにつれ、他国への文化的な尊重などの姿勢の変化はあってもまだ理解や尊敬が足りていない、母語教育が尊重されていない、学齢期の子どもは学業のために早く韓国語を学ぶ必要があるとして、母語が排除されている、帰国子女や移住してきた子どもが多い学校はその子のための予備学校に焦点が当てられ母語や母文化が淘汰されてしまっている、などのコメントもあった。

言語というのはアイデンティティの形成に大きく関係し、その混乱をもたらすという発言があり、さらに母語喪失はアイデンティティ、自信、親子間のコミュニケーション、教科学習のためにマイナスに働くなどの意見も述べられた。母語は大切と解っているが、どのくらいの母語が必要かというと状況によって変わってくるという意見や、母語を失わないためそれぞれの状況で何かをしなければ、それぞれの国の危機が訪れるという見解も共有された。そのような背景を鑑みれば、アメリカ・ミシガン州の取り組みは先駆的であり、その必要性の証明もなされているといえるため、言語形成とともに、在日コリアンの歴史のように民族的な誇りを取り戻さねばならないということも深く関係しているという意見も出された。

韓国でも母語と現地語が確立していくシステムがなく、仁川ハンヌリ学校のような学校が多くあればよいが難しいという現状の課題についての報告や、韓国も日本も母語教育がシステムとしては保障されておらず、教科課程の中でどう組み込まれるか焦点を当てていく必要があり、学校のシステムを変えていかなければならないとの提案もあった。

上記のような議論を踏まえ、家庭と地域と学校の連携が必要なこと、さらには、政策に働きかけていく必要があることが確認され、今までも母語の重要性を訴えかけながら「二重言語講師」として、移住女性を養成して学校に派遣することを実現してきたが、政権の移行により予算が縮小されるなどの課題もあるという報告もなされた。そのため、政策への働きかけと、市民の意識を変えていくことの双方が必要であり、地域、家庭、学校のそれぞれにおいて、母語が必要ということをどう共感を持って受け入れられるようにするかを伝えていくために今回のシンポジウムがあり、韓国と日本で政策・意識を変えるために継続的に取り組んでいくことが確認され、ラウンドテーブルが締めくくられた。

# (2)シンポジウムの概要

- ●開催日時=2015年8月21日(金)14時から17時
- ●会場=ソウル・グローバルセンター会議室
- ●参加者=計 135 名 [上記のラウンドテーブル参加者、イ ワン (アジア人権文化連帯代表)、シン・ヘリョン (PAI 大学教授/韓国二重言語学会)、一般参加者 111 人]

# ●内容の要旨

冒頭、センガクナム BB センターのメンバーによる歌と踊りが披露され、アジア人権文化連帯のイ・ワン代表の進行のもとシンポジウムが開催された。

はじめに、本バイリンガル提言プロジェクト代表の吉富が「2つ以上の言語環境の子どもたちへの支援活動と提言」についてキーノートスピーチを行い、バイリンガル教育の背景と日本における NGO による母語学習教室や支援活動など、いくつかの事例につ



いても説明を行った。続いて、テッド・デルフィア氏よりアメリカ・ミシガン州の「ひのきインターナショナルスクール」での実践についてビデオ映像を交えた事例発表を行われ、10歳でボリビアから日本に来たロサイセラ・ドミンゲス氏が自身の経験談の形で事例発表を行った。

韓国のシンポジウムでは、韓国二重言語学会(バイリンガル教育学会)のシン・ヘリョン教授から、韓国社会での二重言語教育の必要性と教育の現状について発表があり、「多文化家庭の現状や歴史的経緯、二重言語教育の実際」「公教育における二重言語教育の現状と政策について」「公教育における二重言語教育の問題点」について、その事例も含めて説明がなされた。韓国社会は多文化社会化しており、未来を担う多文化家庭の子どもに対する適切なアプローチが必要であり、現状では韓国社会での生活への適応を支援することにとどまっている多文化家庭の子どもたちを、今後の多文化社会を担っていく存在として捉え、国際社会で活躍するグローバル人材育成の観点からも二重言語教育が必要とのコメントがなされた。

また、多文化教育で夢と才能を育てるグローバル人材を育成する公立学校である「仁川ハンヌリ学校」のパク校長から学校の目的や方針、教育内容、生徒の現状など詳細な事例紹介がなされた。

続いて、神戸コリア文化教育センターのキム シニョンさんから、日本での在日コリアンの歴史と現状についてのコメントが述べられ、強制的に一つの言語を学ぶことになった、母語を学ぶことを選ぶことができなかったという問題提起がなされた。

最後に、参加者との質疑応答で締めくくられたが、質疑応答では、韓国在住の当事者の母親の参加もあり、直面している現実を踏まえた質問やコメントもあった。

シンポジウムを通して、2つ以上の言語環境で育った子どもにとって全ての言葉がその子どもにとって大事だということ、学習する言語以外の言語への視点が大切だということ、その環境を改善していくために誰が何をどのように取り組んでいくかについて考えていくのが必要であること、が日韓の共通認識とされた。さらには、結論として「一人の人間が夢をもって社会の中でしっかりと生きていく」という包括的で大きな目標をもって取り組まなければならないということが確認された。



# 3. Outline of Round Table and Symposium in South Korea

# (1) Outline of Round Table Session

- Time and date of event: August 21st, 2015 (Friday) 10AM-12PM
- Venue: Seoul Global Center Meeting Room
- Participants
- < Guests invited from overseas >

Ted Delphia (director, Michigan Japanese Bilingual Education Foundation/founder, Hinoki International School)

Rosa Isela Dominguez (teacher, Santa Cruz School for the Propagation of Japanese)

#### <Participants from South Korea>

Shun Hua An (Saenggag Namu Bilingual Bicultural Center)

Jeong Eun Lee (director, Solidarity for Asian Human Rights Coalition)

Joo Wonho (Immigrant Broadcasting Station MWTV)

Jeong Hyesil (TAW Network/Network for Women in Transnational Marriages)

Jee Eun Song (Cultural and Artistic Community Litmus)

Hyung Sik Park (school principal, Incheon Hannuri School)

### <Participants from Japan>

Tomoko Ochiai (Department of International Human Sciences, Kobe University)

Sinyong Kim (exective director, Kobe Korea Educational and Cultural Center)

Yoko Matsuda (professor, School of Economics, University of Hyogo)

Luma Yuri Akizuki Matsubara (filmmaker)

Keitaro Murakami (office manager/secretariat, World Kids Community)

# <Coordinators>

Hyo Woo Na (representative/executive director, Asian Bridge)

Shizuyo Yoshitomi (director, World Kids Community/specially appointed professor, Global Collaboration Center, Osaka University)

#### <Project staff members>

Masaki Hashimoto (office staff member, MJBEF/Japanese to English interpreter)

Dong Gyu Shin (Korean to English interpreter)

Yu Jin Kim (Korean to English interpreter)

Akio Miyauchi (Korean to Japanese interpreter)

Akane Izumi (intern, Asian Bridge/Korean to Japanese interpreter)

Ka Yun Lee (office manager, Asian Bridge)

Masao Kawai (project secretariat)

#### Summary of Proceedings

The session began with self-introductions of the participants from Japan and South Korea, as well as the overseas guests, in addition to introductions of the organizations and activities that the participants are involved in. Individual participants shared their expectations for the round table session and symposium, after which Ms. Yoshitomi, the coordinator, initiated the exchange of opinions by asking participants to answer 3 questions. The questions were as follows: (1) What issues can occur if a child that arrives in Japan or South Korea is not given the chance to learn their mother tongue first, and only learns how to use the local language? (2) Does learning the mother tongue (not just at home but during instructional time) interfere with learning in other content areas or learning of the local language? (3) Who is responsible to engage in activities to support such learning?

In response to these questions, Ms. Rosa, who arrived in Japan when she was 10 years old, spoke from her own personal experiences, and she noted how she "gained deeper understanding by being able to use both Spanish and Japanese."

Additionally, Mr. Ted shared examples of activities at the Hinoki International School (United States), that related to mother tongue learning, prompting other participants to also engage in discussion.

Furthermore, some South Korean participants noted that as South Korea was now transitioning toward becoming a multicultural society, attitudes are changing and people are beginning to show more regard to the cultures of different countries. With that said, however, the participants still feel that understanding and respect in this area is still lacking. Mother tongue education is still not valued. School-age children are told that they need to learn Korean so that they can keep up in their studies, and the mother tongue is excluded. There were also comments indicating that for schools with large numbers of returnee and immigrant children, adults focus on placing such children in cram schools, and the mother tongue and heritage culture is unable to survive.

Additionally, comments were made on how language is deeply intertwined with an individual's identity development, causing confusion to occur in some cases, and how the loss of mother tongue ability can be detrimental to the child's identity, self-confidence, ability to maintain communication with parents, and academic performance. Other individuals noted that although it is clear that the mother tongue is important, how much ability in the mother tongue is needed to be called adequately proficient depends on the situation. It was also noted that unless something is done to prevent such children from losing their ability to speak their mother tongue, a crisis would occur in each respective country. From that perspective, it can be said that the efforts in Michigan (U.S.A.) are trailblazing, and such programs meet an important societal need. On a related note, as shown through the history of the ethnic Korean residents in Japan, such activities not only aid in language development, but can also help restore a sense of ethnic pride.

In South Korea, there is no system that allows for learners to establish proficiency in both Korean and the mother tongue at the same time, and while it would be ideal if there could be more schools like the Incheon Hannuri School, this is of course difficult in reality. In South Korea and Japan, there are no systems in place to ensure that mother tongue education is provided, and in addition to questions raised on how such education can fit within the school curriculum, there were also comments suggesting that more drastic reform of the school systems would be needed.

To work toward these goals, it was established that close cooperation between family members, community stakeholders, and schools is absolutely vital, and at the same time efforts must be made on a public policy level as well. In the past, advocates have called for a "bilingual instructor" program, and while this led to the establishment of a program to train immigrant women so that they could be dispatched to schools, due to changes in the political administration, such programs have been faced with budget cuts among other issues. For these reasons, it is necessary to approach this issue from a public policy standpoint, while at the same time raising public awareness. Participants agreed that events such as this symposium, could provide opportunities to engage community members, families, and school officials, in order to gain their understanding on the importance of the mother tongue. After agreeing that participants would continue to make sustained efforts to effect change in public policy and public awareness in both South Korea and Japan, the round table adjourned.

### (2) Symposium Overview

- •Time and date of event: August 21st, 2015 (Friday) 2-5PM
- Venue: Seoul Global Center Meeting Room
- •Participants: Aforementioned round table participants, Hye Ryung Shim (professor, Pai Chai University /Korean Society on Bilingualism) (132 participants in total, including 111 participants from the general public)
- Summary of Proceedings

At the start of the event, members from the Saenggag Namu BB Center entertained guests with a singing and dancing performance, and the symposium commenced with Wan Lee, director of the Solidarity for Asian Human Rights Coalition acting as moderator.



To begin the symposium, Yoshitomi, the representative of the Bilingual Recommendation Project delivered a keynote

speech on a "Recommendation for Support Activities Involving Children with 2 or More Language Environments," in which she provided background information on bilingual education, and provided several cases of mother tongue classrooms and other support activities conducted by NGOs in Japan. Next, Mr. Ted Delphia delivered a presentation and showed a video on the "Hinoki International School" (Michigan, U.S.A.), after which Ms. Rosa Isela Dominguez, who arrived in Japan when she was 10 years old, provided a firsthand account of her personal experiences growing up.

Professor Hye Ryung Shim of the South Korean Society on Bilingualism (a research society for bilingual education) delivered a presentation on the current situation and the need for bilingual education in South Korean society. In her presentation, she covered topics such as "the current status and historical background of multicultural families, as well as the realities of bilingual education," "the current status and public policy related to bilingual education in public education," and "issues related to bilingual education in public education," while giving specific examples related to each topic. As South Korea continues to transition toward a multicultural society, an appropriate approach must be taken in working with children growing up in multicultural families, as these children will help shape the future. She further comments that although current efforts toward providing support for such children of multicultural households are focused on the immediate need of helping them adapt to everyday life, bilingual education is needed to enable these children to grow to become independent members of society, so that they can become global human resources that can excel in a global society.

In the following segment, principal Park from the "Incheon Hannuri School," a school that fosters the dreams and talents of its students through multicultural education, provided a detailed presentation on the school's mission and principles, contents of education, and the current situation of its students.

Next, Mr. Sinyong Kim, of the Kobe Korea Educational and Cultural Center, provided a commentary on the history and current conditions of the ethnic Korean residents in Japan, in order to provide insight on the issues that occur when children are deprived of choice and forced to learn a single language.

Finally, the symposium ended with a question and answer session, with some questions and comments coming from mothers raising children with multicultural backgrounds in South Korea, providing insight into the various issues that they face.

Through this symposium, participants for both Japan and South Korea were able to arrive at the common understanding that for children who grow up with 2 or more language environments, all of these languages must be recognized as being valuable to the child. Such perspectives of the child are of equal importance, even if they are expressed in a language that is different from the language of instruction. In order to improve this educational environment, first we must identify things such as which stakeholders should be responsible for which actions. In conclusion, participants affirmed that "each and every child should be able to pursue their dreams so as to lead fulfilled lives within society," and that we must work toward realizing this comprehensive and lofty goal.



# 4. 日本でのシンポジウム・ラウンドテーブル

(1) バイリンガル教育を考える国際シンポジウム「2つ以上の言葉の狭間で生きる子どもたち」

●日 時 2015年8月27日(木) 18:00 ~ 21:00

●場 所 兵庫県教育会館ラッセホール リリーの間

●内 容 1. 基調講演: "すべての言語は平等です"

― アメリカ・ミシガン州における日本語・英語のバイリンガル教育の実践から

講師: テッド・デルフィア(ミシガン日本語バイリンガル教育基金会長/ひのきインターナショナルスクール創設者)

2. インタビュー: ロサ イセラさんに聞く"わたしのことば、わたしの道"

ロサ イセラ・ドミンゲス (サンタクルス日本語普及学校教師)

聞き手:松原 ルマ ユリ アキズキ (映像作家)

3. シンポジウム ~多言語の子どもたちの教育現場から~

パネリスト: テッド・デルフィア

朴 亨植(仁川ハンヌリ学校校長)

秋宗 英生(兵庫県立国際高等学校校長/兵庫県立芦屋国際中等教育学校前校長)

モデレーター: 吉富 志津代 (ワールドキッズコミュニティ代表/大阪大学グローバルコラボレー

ションセンター特任准教授)

コメンテーター:落合 知子(神戸大学国際人間科学部)

ロサ イセラ・ドミンゲス

# •••吉富志津代(以下、吉富)

皆さんこんにちは。今日は多くの方にお集まりいただいてありがとうございます。このプロジェクトの代表として、今回の国際シンポジウムの趣旨と、日本でのシンポジウムに先立って開催した韓国でのシンポジウムの様子や、今後について説明させていただきたいと思います。

世界中で人が国境を越えて移動します。親に 連れられて移動する子どもたち、移住先で生ま れた子どもたちの数は、増加を続けています。 その子どもたちは、二つ以上の言葉、文化の影



響を受けて育ちます。今回のプロジェクトではその中でも特に言語に焦点を当てています。

二つ以上の言葉の環境で育つ子どもにとってすべての言葉はコミュニケーションを考えるために必要な道具です。その子どもたちにとって、それらの道具である言葉は全て平等に大切です。日本語や韓国語など、表面に出ている言葉はいくつかに分かれていますが、考えるのは同じ子どもの頭の中で考えます。生まれた時に初めて身に着けた言葉、育った社会で使っている言葉、そして教育を受けるための言葉、親や家族とコミュニケーションをとるための言葉など…。それらを無理やり一つにして良いのでしょうか?

まだ言語形成の途上にいる子どもが日本の学校に入ってきた場合、日本では、自分の母語の学習をする時間よりもまず日本を覚えることを優先します。韓国も同じ状況と聞いていますが、そう考えてしまいがちです。

でもそれで本当に良いのでしょうか。一つの言葉をすでに獲得して使っている大人だったらそこからもう一つの外国語を勉強する時には自分の母語に置き換えて学びますが、それと同じように考えて良いのかどうかです。子どもたちはどんどん難しい、概念的な言葉を覚えていくのですが、その言語形成の途上にいるため、これまで自分が覚えてきた/身に着けてきた言葉を全部使って、また別の新しい言葉を理解していきます。

今日のシンポジウムでは、アメリカ・韓国・日本のそれぞれの事例を紹介していただくと共に、二つ以上の言語環境で育つ子どもたちにとっては少なくとも一つ以上の強い言葉を獲得するためには、それまでに身につけた全ての言葉を使う必要があるということ。そのためには周りの大人たちがどうすれば良いかを考える機会にしたいと思います。

子どもたちは課題をたくさん抱えさせられています。そのことを保護者があまり知らない現状があり、それが課題となっています。そして、子どもたちによって状態が違うため個別の対応がなかなかできない。それがだんだん深刻な問題となっていき、発達障害や精神疾患などに進んだり、それらを判別できない状況もあったりします。しかし、母語教育で母語を習得し、母語能力が向上することによって日本語の能力が上がる。つまり、母語を習得することによって考える力が向上すると言われています。日本語と母語の二つの言語の視点で認知力/考える力を上げ、親子間のコミュニケーションを促進する/アイデンティティを確立することで、進学や職業選択を有利にする場合もあれば、それぞれ自尊感情も醸成されることもあります。これは、学校の教育機関だけで考えるのではなく、保護者や市民団体、みんなで連携して考えていかなければならないのです。

そこで、私たちは 2015 年、兵庫県教育委員会へ提言を出しました。提言の中で具体的に実現可能なことを 3 つ挙げました。「第一言語を伸ばしつつ確立するためには母語の位置づけを考える」「国籍にかかわらず考える」「保護者と連携する」この 3 つです。そしてこの問題は子どもたちが抱える課題ですが、その子どもたちの可能性を伸ばすと共にその子どもの周りの日本のクラスの他の子たちのグローバルな感覚を育てるという意味で日本の教育全体の可能性を伸ばすことになると考えています。このような趣旨で私たちは、韓国でシンポジウムとラウンドテーブルを実施し、ネットワーク形成のために市民団体訪問を行いました。

韓国でのシンポジウムでは多くの方々に参加していただきました。本日のシンポジウムでも、仁川(インチョン)ハンヌリ学校のパク・ヒョンシク校長に発表していただきますが、それ以外の方々にも韓国からこの会場に来ていただいています。事務的な作業を取り纏めてコーディネートしていただいています「アジアンブリッジ」のイ・ガヨンさんです。続いて、「アジア人権文化連帯」のイ・ワンさん。「リトマス」という地域の芸術家の表現活動をコミュニティスペースの提供を通して支援しているソ・チーワンさん。そしてご本人も中国の移民として来られ、移民女性の活動をしている「センガクナムBBセンター」のアン・スーファンさんです。皆さんといろんな議論ができたらと思います。

地域に暮らす全ての子どもたちが、しっかりと教育を受け、将来、自分が得意なことを活かすことができる 仕事に就き、自立していくことができる社会をつくるのは、私たち大人の責任だと考えています。すべての子 どもたちの可能性を奪わないために、ここでいろんなことを共有・確認していけたらと思います。

続きまして、アメリカ、ミシガン州の「ひのきインターナショナルスクール」についてご紹介します。ここは、二つの言語をツールとして使って教育を行っていた学校で、その指導方針は現在同じ学区に新設された「にじいろ小学校」に引き継がれています。

それでは、ひのきインターナショナルスクールの創設者であり、前校長のテッド・デルフィアさんから基調 講演をお願いしたいと思います。

# 第1部 基調講演: "すべての言語は平等です"

— アメリカ・ミシガン州における日本語・英語のバイリンガル教育の実践から

•••テッド・デルフィア

ありがとうございます。素晴らしい映像を通して、アメリカでの本校の模様が垣間見られたのではないかと思います。短めに発表させていただきますが、まずは、吉富先生とワールドキッズコミュニティの皆さま、そして、アジアンブリッジの皆さま方に対する感謝を伝えたいと思います。この取り組みを通して、いろいろと勉強になると同時に、私たちの子どもの未来やバイリンガル教育の将来を考えるにあたり、大変貴重な経験をさせていただきました。

本日の発表は、「双方向的な教育」と題していますが、長年、教育というものはマジョリティ言語が中心となる「一方通行」のものが続いてきました。でも、子どもたちにそうしてしまうことによって、私たちは何かを失ってしまっていると思います。これは、私にとって大変身近な問題であり、私自身の子どもたちの一部も日本語と英語をバイリンガルとして学ぶ環境に恵まれなかった背景があります。まずは、私の個人的な説明からはじまり、周りにいる保護者と教育者の協力のもとで、こういった教育プログラムは誰にでも実現可能であるということを皆さまに伝えたいと思います。



まずは、自己紹介を兼ねて、個人的な背景について説明しますが、一部省略したり記憶に頼る部分もございますのでご理解をお願いします。まず、この部屋に、ここ数年間協力して下さった方が二人いますので、紹介します。一人は橋本さんといいまして、隣に座っている方で、本校の良き教員の一人です。もう一人は、森田さんといいまして、本日は観客の一人として参加していて、ミシガンの子どもたちを相手に日本の小学校教育の心を伝え、素晴らしい先生として活躍しました。私自身についてですが、短めに説明すると、幼少期に海外で育った経験があり、12歳にアメリカに戻ってきた頃には、自分はもうアメリカ人ではないと感じるようになりました。周りには、外国人扱いされ、正に「逆カルチャーショック」を経験しました。しかし、大人になってからは、この経験のおかげで違う文化をもっと知りたくなりました。日本文化に関して、もともと音楽を通して興味を持つようになり、歌は苦手でしたが、努力して日本の伝統芸能を練習するようになりました。いずれは日本の中学校で英語を教えるために、JETプログラムを通して来日することとなりました。

JET プログラムを通して 3 年間働き、強運により、妻と出会い、彼女はなんと一緒にアメリカに帰国することに同意してくれました。そして、アメリカで子宝に恵まれましたが、子どもたちにはアメリカと日本の両国の継承文化を育めるような「場」がなく、悩みました。そこで、妻が日本での幼稚園の教員の資格を持っていたため、二人で独自の幼稚園を立ち上げました。そして、自分たちだけでやっていくのは心細いので、自分らの子どもだけでなく、この二つの文化につながる子どもを広く募集しました。いずれは、双方向イマージョン学校を設立するための構想を思いつき、いろいろと勉強しました。

自分たちの子どもにとって、これが正しい教育法であると気づき、それをどうやってミシガンで実現できるのかを考えるようになりました。双方向イマージョン教育を実施するためには、まず、2つのグループからなる子どもたちを募る必要があります。本校の場合は、日本語話者の子どもとその家族、英語話者の子どもとその家族の双方が必要となりました。また、必要な情報を集めた結果、住んでいた地域では、プログラムの実現に必要となる小学校レベルの児童生徒が十分に居住していることが分かりました。他にも、私立学校にするべきか、公立学校にするべきかと判断する必要がありました。広く誰でも入学できる学校として運営したいがために、公立学校という形で運営することになりました。最後に、こういった特殊な学校を運営するために必要となる財源の捻出に務め、子どもたちが十分な語学力を身につけられるまで持続可能な体制づくりに専念しました。

学術的な言語理解能力を身につけるためには、6年~8年間かかるといわれています。それを理解した上で、教育方針となる「教え方」を定める必要がありました。カリキュラムを決めると同時に、必要な教材や教授法を決定する必要がありました。他校で似たようなプログラムを運営する事例を調べましたが、アメリカの場合は、バイリンガル学校の教材は主にスペイン語と英語のものに偏っています。従って、独自のカリキュラムと教材開発が必要となり、そこで桶谷仁美先生が本プログラムに対して学術的なサポートを提供してくださりました。

こういった特殊な学校の需要があると分かり、教え方について固めていきましたが、次は、教員の確保が課題となりました。公立校として運営するためには、先生たちはアメリカの教員免許を持っていなければなりません。日本語話者で日本の学校の教え方を心得ている教員を採用することはできましたが、ほとんどの場合はアメリカの教員免許を持っていなかったのです。そこで、日本人の教員とアメリカ人の教員がチームとして教える仕組みを採用し、アメリカ人の教員さえ教員免許を持っていれば、「認められる」と行政機関から許可をもらうことができました。但し、人件費が増えると同時に、上手くチームとして教えることができる先生を探すのに試行錯誤が続きました。更に、渡米してくる日本人の先生は、アメリカの学校で教えることでカルチャーショックを経験する場合が多かったです。

これに対して、アメリカ人と日本人の教員がより効果的に連携できるように研修を提供しました。北米で用いられている特殊な教授法の指導なども実施しました。無論、こういった取り組みによって労働時間や費用が増えることになりましたが、最終的にはそれだけの価値があって、労働環境のストレスを全体的に下げることにつながりました。他の学校でも同様ですが、学校内外の政治的な情勢も学校を影響します。外部の政治情勢として、州の政治団体との絡みや、同じ児童生徒を「取り合う」競合相手の学校もありました。更に、ミシガン州の場合は、異なる言語や文化に対する一般的な「恐怖心」というものもあります。学校内部でも政治的な対立というものもありました。学校コミュニティが二つの異なるグループによって構成されていたため、中には、グループ間の「違い」を利用して学校の権力を手に入れようとする動きもありました。

最後に、保護者たちの学校に対する「期待値」というものを理解する必要がありました。学校の方針としては、子どもそれぞれにあったペースでの教育を大事にしていたため、時には保護者の期待と一致しないことがありました。例として、多くの日本人の保護者たちは、現地の日本語補習校を意識していたため、本校も同じペースで日本語教育を進めていくと期待する家族もいました。

しかし我が校で、最も重要視していたのは二つの言語をまずしっかりとリンクさせることであって、学習するスピードはそれほど重視していなかったのです。他にも、保護者が、子どもが勉強している言語が分からないために、学習の手助けができないという課題もありました。これを克服するには、保護者と教員・教授法に対する信頼関係の構築が必要不可欠でした。保護者が家庭でも自分の子どもの言語学習を手助けするための仕組みづくりが必要となりました。更に、子どもが無理なくバイリンガル教育の場で言語を習得するのに6年~8年間かかるため、高学年まで継続していく言語教育をいかに提供するのかを考えなければなりません。

現在では、本校の教育は5年生まで続いていまして、来年より6年生のクラスを設ける予定ですが、それ以降の教育についてはまだ検討が必要です。他にも、途中から編入してくる、英語力日本語力ともにまだ不十分な生徒の対応も課題となっています。最終的には、地域の家族に対して「アウトリーチ (働きかけ)」活動を活発に行い、本校の認知度を上げ、生徒数を増やし、人員も増やしつつ、同時に似たような教育プログラムを実施する学校とネットワークを築いていく必要があると気づきました。

最後になりましたが、本校のような教育プログラムの実現には数え切れないほどの課題が山積みかのように聞こえたかもしれません。しかし、実際にはそうではなく、これはこの部屋の誰にでも実現し得る目標です。それには時間はかかりますが、この費やす時間こそが、私たちの子どもに貴重な機会を与えるものとなります。

ご清聴ありがとうございました。将来、皆さまが双方向イマージョン学校を立ち上げ、いつの日にかお会い しにいけることを心より願っています。

#### •••吉富

テッドさんありがとうございました。それでは、ここでそのまま第二部に移ります。第二部はインタビュー形式で行います。インタビューを受けるのは、ボリビアのサンタクルス日本語普及学校教師のロサ イセラ・ドミンゲスさん、インタビュアーは、映像作家の松原 ルマ ユリ アキズキさんです。

# 第2部 インタビュー:ロサ イセラさんに聞く"わたしのことば、わたしの道"

# ●●●松原 ルマ ユリ アキズキ(以下、松原)

皆さん、こんばんは。本日、インタビュアーとしてロサさんと対談させていただきます、松原 ルマ ユリ アキズキと申します。

私自身も、日系ブラジル人三世です。産まれて2ヵ月で日本に来ました。そのため、日本語の習得に関しては殆ど困ったことはないのですが、逆に母語であるポルトガル語が現在でもあまり得意ではありません。「国籍はブラジルだけど、見た目は日本人、喋る言葉も日本語」のため、自分のアイデンティティについて悩んだり考えたりすることがとても多くありました。小学生の頃に母語教室に通ったのですが、そこで初めて多くのブラジル人に出会い、周りからは「あなたは日本人っぽいね」と言われたり、ポルトガル語がとても苦手な自分に劣等感を感じて、「私って何人なのだろう。家族とは違うのかな?」と考えるようになりました。そんな時に映像制作に出会い、映像を通して自分を表現することで自分自身のアンデンティティを考えたり、「自分ってなんなのだろう」と考えつづけた経験から、自分に自信を持つことにつなげていけたのかなと思っています。

そして今回のプロジェクトでも、2015年のシンポジウムで上映させていただいた映像を制作しました。その作品やこのプロジェクトへの関わりを通して、母語学習並びに二言語で学習をすることが、いかに子どもたちにとって大きな影響を与え、可能性を広げるかを再認識しました。私自身もいわば母語との出会いこそが私自身のアイデンティティの形成につながったと思っています。

今回、一緒にご登壇いただいているロサさんも、10歳でボリビアから日本に来られ、二言語環境で育ったお 一人です。日本語と母語の狭間でアイデンティティの形成にさまざまな葛藤があったと思いますが、その彼女 の経験を基に、インタビュアーとして皆さんにお伝えできたらと思います。

ロサさんは 10 歳でボリビアから日本に来られました。日本に来られたきっかけはどういったものだったのでしょうか?

# •••ロサ イセラ・ドミンゲス(以下、ロサ)

母が日系三世で父がボリビア人ですが、出稼ぎで日本に20年前に来ました。その2年後に私たちが一緒に来ることになりました。

## •••松原

その時いきなり「日本に行くよ」と言われたわけですね。その時、どのような気持ちでしたか? それまでずっとボリビアで育ってきて、いきなり明日から日本に行きますと言われてどんな気持ちでしたか?



### •••**ロ**サ

ハッキリ言って私は日本には行きたくなかった (笑)。まだ小さかったので、日本ではなくボリビアが良いと

言ったら母がいきなり泣き出したので、じゃあ行こうとなった。全く考えも予想もしていないまま『じゃあ来月、日本へ行くから準備しておいて』といきなり言われてびっくりしました。

#### •••松原

お母さんが日系の3世で、1ヵ月後に日本に行くことになった時、ロサさんは日本語を話すことはできましたか?

#### ・・・ロサ

日本語は話せませんでした。そのため、とてもビックリして「どうしようか…」とばかり考えていました。

#### ---松原

では、日本に来てすぐは全く日本語が分からない状態で生活していたのですね。日本語の勉強をするのはと ても大変だったと思いますが、日本の学校ではどんなことが大変でしたか?

#### ・・・ロサ

そうですね、もちろん大変でした。一番驚いたことは、日本に来てすぐ「全然世界が違う感じ」で、ちょうど(地理的にも)日本の反対側のため、「食べ物」にしても「言葉」にしても「文化」にしても、すべて違っていたので「私はどこに来たのだろう」と驚いてばかりでした。そして、日本に来て2日目に小学校に入学しました。

#### ---松原

2日目にですか!?

# •••ロサ

もう2日目で「学校に行きなさい」と言われ、学校に入学したのを覚えています。

#### ---松原

いきなり2日目に日本の学校に行きましたか! その時10歳なら小学校5年生のクラスに入ったのですか?

# •••ロサ

来たのが11月で、日本語が全く話せなかったので、まず2年生のクラスに入学することになりました。

#### ---松原

え、では、自分は10歳だけど、周りは7歳や8歳のクラスに入って毎日どうでしたか? 日本の学校に入ってすぐに友達はできましたか?

## •••ロサ

できませんでした。だから、一人でいつも部屋の端っこに座っていたのを覚えています。凄く嫌だったのが、 並ぶ時も私が一番大きかったことです。前から並んでいつも一番後ろで、10歳は年頃でもうすぐ11歳だったの で、体も2年生の子と私では全く違ったので、両親にお願いして「2年生から5年生まで上げてもらえないか」 とお願いしたら「11月から3月までにひらがなとカタカナと少し日本語を話せるようになれば6年生に4月か ら入ってもいい」と言われたので、必死にひらがなとカタカナを学んだことを覚えています。

#### ●●●松原

なるほど。では、頑張って日本語のひらがなを勉強して、次の年には6年生になったということですね。

#### ・・・ロサ

はい、そうですね、6年生になりました。

# •••松原

おめでとうございます。

# •••ロサ

ありがとうございます。

#### ---松原

その時はまだ友達とはコミュニケーションをとれないわけですよね。



#### ・・・ロサ

そうですね、挨拶程度の「おはよう」や「ありがとう」「トイレはどこ?」など片言だけだったので、授業は 国語と理科と他の難しい科目は一人で特別クラス、今で言うと「国際教室」のようなところに一人。その当時、 外国人は私一人だったので一人で勉強して、音楽や体育はみんなと一緒にやっていました。

# •••松原

6年生に上がって友達はすぐできましたか?

#### ・・・ロサ

う~ん、何人かはできました。何とかジェスチャーとかで。

#### ---松原

私の話をして申し訳ないのですが、私は日本の学校に通って、見た目も日本人なのでまずブラジル人と気付かれることが無いのです。

# •••ロサ

羨ましい。

### ●●●松原

でも、逆に私が母語教室に通った時にみんな周りがブラジル人で、「すごい日本人っぽい」とか言われたり、仲間には入りづらい空気で、「自分だけ一人浮いている」感覚をその時初めて味わったりしました。それまでずっと「あなたはブラジル人だよ」と言われて育ったのに、いざブラジル人コミュニティに行ったら「あなたはブラジル人じゃない」との雰囲気を感じたので、その時すごくショックでした。日本の学校に行って、自分だけ何か違うことに悩んだりしなかったですか?

#### **---**ロサ

入った初日からありました。体の大きさも違ったし、みんなより大きかったので、まるで私がお母さんのようにみんなはついてきていました。でもやはり、外見も違ったし言葉も分からないし、絶対その場に居たら「この子は何か違う」ということは分かると思います。ちゃんと寄って来てくれて、友達になってくれて仲良くし

てくれた子は何人かいたのですが、そうではない子も何人かいて、クラスが半分になった覚えがあります。

#### ---松原

日本の学校へ通い始めて日本語をずっと使っているわけですね。家の中ではどうですか?

#### ・・・ロサ

家の中では絶対の一つのルールがあり、母親は「あなたは一日中日本語で話しているから、この玄関を通ったらあなたはスペイン語を話しなさい」というルールを決めてくれたので、「家に入ったらスペイン語」とスイッチを変えるようにしました。

#### ---松原

私はずっと小さい頃から日本なので、両親も日本語を比較的話すことができたので、日本語で育てられました。それで「ポルトガル語を使いなさい」と言われたことはあまりありませんでした。ロサさんは、「スペイン語を使いなさい」と言われることは自分の中で嫌だとは思いませんでしたか?

#### ・・・ロサ

嫌だとは、その当時は思いませんでした。母からいつも私に「あなたがスペイン語を忘れないためにスペイン語を話しなさい」とよく言われていましたが、私は「あー、そうですか。わかりました。」と。いつも「ハイハイ」って感じだったですが、今、振り返ってみると、もしかしたらしたら母親は私がどれだけ苦労したのか…たぶん安心させようとして、「一日日本語で苦労していろいろ大変だから、家ではスペイン語で分かる言葉を使いましょう」と。私の想いではそんな感じだったと思います。

## •••松原

なるほど。では、全然「スペイン語を話しなさい勉強しなさい」ではなくて、たぶんスペイン語で話している方が「きっとロサは安心する」ことをお母さんは心の中できっと分かっていたのですね。

#### •••ロサ

そうですね、分かっていたと思います。

# •••松原

家でスペイン語を話す以外に、日本で家や教室へ通ってスペイン語を勉強したことはありますか?

#### ・・・ロサ

それは何回か外国人の友達と会った時に、その友達のお母さんが教えてくれたりしたのですが、なかなか自分から行こうという気は起きなかったのですが、家で十分だと思って、年頃になると 15 歳ぐらいになった時に何を勘違いしたのか分かりませんが「自分はボリビア人ではなく日本人」だと思い始めました。

# •••松原

それはどうしてですか?元いたボリビアから日本に慣れていったからですか?

#### ・・・ロサ

たぶんそうだと思います。もう日本語も話せて漢字も読めて、だいたい中学校2年生・3年生ぐらいだった と思いますが、外見などを友達と同じようにし始めたので、その時だったと思います。「もう私は日本で暮らせ る。もう安心できる。だからもうスペイン語はいいや、もうボリビア人から日本人になろう」との感じで、それが 15 歳の頃だったと思います。

# •••松原

ちょうど思春期の頃ですね。

#### •••ロサ

たぶんその頃だったと思います。

#### ---松原

日本に来てすぐは日本に慣れるのに必死ですごく辛いこともたくさんあったけど、徐々に日本に慣れていく ことでどんどん「日本人になっていこう」という考えに向いていったのですね。

# •••ロサ

それが勘違いし始めて…。そこに大きな壁がありました。

# •••松原

それはどういう風に?

#### **•••**ロサ

それは私の名前がカタカナだから。父はボリビア人なので、父の名字が付いています。そのため、いつもどこに行くにも「名前は?」と言われます。普通に話していると日本人だと思われて「よしっ!」と思うのですが、「名前は?」と聞かれると「あ~…ロサイセラです」「え?なに?外国人なの?」「ああ…ばれた」みたいな。そんな感じだったので、「日本人になりたい…でもなれない」というのはずっと高校まで続いたと思います。

# •••松原

その時は「日本人になりたい」気持ちと同時に「ボリビア人は嫌だ」という気持ちもありましたか?

# •••ロサ

ありました。「何で私、名前がカタカナなのだろう...」とか。

## •••松原

わかる!

#### ・・・ロサ

何でお母さんの名字に変えてくれなかったのだろうとか、何で名前を付けてくれた時に日本の名前で付けて くれなかったのだろうとかいろいろ考えました。いつもその葛藤で「何で?何で?嫌だ、嫌だ、嫌だ、嫌だ、 嫌だ」ばかりでした。

### ●●●松原

その時は自分が日本人になりたいと思う気持ちが強かったと思うのですが...。

#### ・・・ロサ

でもなれない。なりたいけどなれない。その葛藤があって、専門学校に入って就職したら、今までは自分と

同じ歳や年代の子たちとたくさん付き合っていたので、あまり周囲が見えなかったけれど、就職したと同時に外国人に会って、就職した会社で外国人もいたので「あなたスペイン語を話せるでしょ?」と言われてすごく期待され、「少し翻訳とか頼んでもいい?」など、そういうことばかり言われたので私はそこで「私、翻訳できない…」「え、スペイン語を話せないの!?」みたいな感じでした。

# •••松原

家庭でのスペイン語は話せるけど、仕事でのスペイン語は?と言われたら...。

# •••ロサ

自信が無かったです。全く自信が無かったので、その職場の人たちに頼まれても適当にやったり…。多分、十分にはできていなかったです。その後、その会社で2年くらい仕事をして、いつもこのことは「なんで!?」とよく聞かれるのですが、23歳の時にある日突然、目が覚めたら「ボリビアに行こう!」となりました。

#### ---松原

ある日突然?

#### ・・・ロサ

突然、ホントに突然。ボリビアに行こうとなって。ボリビアに行って、ボリビアでここでも私、違うのだということにまた気付きはじめて...。

#### ---松原

ボリビアに行って、私ってボリビア人じゃないと感じたということですか?

# •••ロサ

それは周りが「あなた日本人だね」と言ってきて...。

#### ---松原

私も一緒の経験をしました。

#### ・・・ロサ

スペイン語の読み書きは自信が無かったのですが、話すのは自信があったので、友達と話していてもまるで 日本人のようだったみたいで、「あなたは(ボリビア人と)違うね」と言われて、そこで考え始めました。私は 日本に行けばボリビア人、自分の国へ行けば日本人に見られて、私って何だろうと。その時どうしようと悩ん だ時がありました。

#### ---松原

そうですよね。私もまったく同じことを感じたから、すごくよく分かります。じゃあ、ボリビアに行こうと思ったきっかけはお仕事としてスペイン語を使えるかどうかと問われた時に「あ…少しできないなあ」と思ってボリビアに行こうと? じゃあ、実際ボリビアに行ってからはどういうことをしていたのですか? 学校に行っていたとか仕事に就いたとか?

#### ・・・ロサ

ボリビアに行って、自分のスペイン語は、文法であったり話し方であったり表現であったり、10歳の頃で止

まっていることに気付いたので、両親が特別にスペイン語の先生に手伝いを頼んで、3ヵ月スペイン語の勉強をしました。スペイン語を勉強して、それから学校に行こうということになり、1年間は向こうの大学へ入学して勉強しました。スペイン語が逆に難しかったです。「このスペイン語なに…?私わからない…」と。スペイン語のことをどうしようとなった時に、スペイン語を日本語に翻訳し始めたのです。

#### ---松原

学んだスペイン語をしっかりと理解するために日本語に翻訳。へぇー。

# •••ロサ

大学で受けた授業も分かるものはスペイン語で書きました。向こうでは全部黒板やパワーポイントではなく、 先生が全部話すばかりなので、こちらは必死に書かないといけない。書いて分からないものは日本語で書いた りして。

#### ---松原

母語を学びながらも、日本語で補っていたわけですね。

#### ・・・ロサ

そうです。その時はあまり気付かなかったのですが、一年半くらいボリビアに居て、ずっとそのやり取りをして、それが当たり前になってしまって、日本にまた戻ってきた時に、思い切って翻訳や通訳の仕事をやろうと思って、仕事に就いて「おお、わりと私やるじゃん!」と、どんどん自信が付き始めてきたので、その翻訳も普通にできるようになったし、通訳もできるようになったので、それを大学で使っていたスペイン語で分からなかったものを日本語に訳し始めました。そこで、「あ、私すごいじゃん」って。

## •••松原

だって二言語で補い合っているわけですよね。一つのことを理解するために日本語もスペイン語も使って自分の中で考えて。それで、どうですか?日本語もスペイン語もどちらも使いながらで何か変わりましたか? 日本語がよりできるようになったとか、スペイン語がよりできるようになったとか。

#### ・・・ロサ

理解が深まった気がします。例えばスペイン語の本を読んでいて、分からないものは日本語に直したり、日本語はスペイン語にしたりすると、日本語が逆に分かりやすくなったと思います。教科書は難しいですよね。 だから教科書が難しいからそれをスペイン語で補ったりしていると「すごい、私できる」と。

#### ---松原

「あ!私できる!」となるわけですね。

#### ・・・ロサ

もしかしたらこれを、中学校や高校の時にそういうやり方をしていれば、もしかしたらもう少し成績が上がっていたかもしれない。

# ●●●松原

日本で勉強していた時にスペイン語でも勉強して日本語でも勉強してってやっていたらということですね。

#### ・・・ロサ

中学校の時と高校の時は、日本語一本だったので、スペイン語は家で話すだけ。勉強もずっと日本語で、意味も調べたりしましたが、意味を国語辞典で調べても結局分からないから、そのままになったりして、それをそのやり方でやっていればもう少し勉強ができていたかなと。

# •••松原

そうですよね。国語も日本独特な文化を学ばないといけない時も、いまひとつ分からないこともあるし、社会や数学の文章問題は、日本語だけでは分からない部分もあります。

# •••ロサ

日本語って難しいと思います。それで、スペイン語で補えるようになったことはとても良かったと思います。

## •••松原

ボリビアに行ってそういう風にスペイン語を話して自信にもなった。いざ日本にも戻って来て、スペイン語と日本語を使うことでより理解が深まった。ボリビアに行くまでは、「日本人になりたい」とか日本人にあこがれる気持ちが強かったと思いますが、ボリビアに帰った後、何かその気持ちは変わりましたか?

#### ---松原

自信がついたと同時に、考え方も変わり、「私って何だろう、私って日本人かな?ボリビア人かな?何だろうと考えるのではなく、「私はボリビア生まれの日本育ち」。それが私だと思います。どっちかを考えると、私自身も結論が出ないので、もう「私はボリビアで生まれて日本で育ちました」と今は考えています。

## ●●●松原

じゃあ、ボリビアと日本という二つの国を自分の中で受け入れている。受け入れることができたということですね。

#### ・・・ロサ

今、ボリビアで大学に行っているのですが、勉強をしながら分からないことは日本語で考えます。みんなに「日本人なの? ボリビア人なの?」と聞かれた時は「いやいや、私はボリビアで生まれて日本で育った二つの言語を持っていて二つの言語を話せるんだよ」と言います。答えは出ない。松原さんもそうだと思いますが、聞かれても分からない。

#### ---松原

そう!「何人ですか?」とか聞かれても 難しいですよね。私も長い時間をかけて日 本という国とブラジルという国を自分の中 でうまく中立が取れるようになりました。 私は母国に帰ったりはしないし、今も日本 で生活していますが、どちらの国も自分は 持っているという気持ちになれたのは、私 にとってはそれがたまたま「映像を作る」 ということだったので、それはすごく良い 経験だったと思います。



#### ・・・ロサ

私は今そうした経験を誇りに思います。日本で生まれて日本で育った人もいるし、ボリビアで生まれてボリビアで育った人もいるのですが、私は両親のおかげでその二つの文化に触れ合えることができたから、それは今は「何で何で!?」ではなく、「ああ、私ってすごいな」と誇りに思います。

## •••松原

最後に一つだけ聞かせてください。これからの日本や韓国もそうでしょうし、他のいろんな国でもそうかも しれませんが、移住してきて日本で育ち、私たちのような思いを経験する子どもたちはこれからもきっとたく さんいると思います。現状でもたくさんいます。その子どもたちや周りにいる大人の人たちに、ロサさんのよ うに、母語と日本語を両立して学ぶことへの必要性や重要性をどう伝えていったら良いと思いますか?

#### ・・・ロサ

まず一番言いたいのは、住んでいる国の文化を学ぶことは重要ですし、日本に住んでいるので、まず日本語を学ぶのも良いのですが、それと同時に母国の文化を継承してほしい。それはなぜかと言うと、二つを同時に学ぶと理解も深まるし、自分を表現する力もついてきます。日本だけに頼ってしまって「日本に住んでいるから日本語だけ頑張る」のではなく、大切な母語もしっかりと教えてあげれば子どもも両方使えるようになると思います。だから、諦めないで子どもに「あれやりなさい、これやりなさい」ではなくて「やろうね」とか言い方も工夫しながら、諦めずに両方を少しずつ教えてあげてください。いつかはお子さんも理解する時が来ます。たぶん今は聞いていないフリをしているかもしれませんが、いつかは「お母さんがこんなことを言っていたな…」と思ってくれるかもしれません。諦めずにドンドン教えてあげてください。

# •••松原

ありがとうございました。ロサさんとの対談は以上とさせていただきます。ありがとうございました。

# 第3部 シンポジウム ~多言語の子どもたちの教育現場から~

# •••吉富

再び、パネルディスカッションのモデレーターを務めさせていただきます。最初にひのきインターナショナルスクールの紹介やテッドさんのお話を聞いていただきました。第三部は、仁川(インチョン)ハンヌリ学校のパク校長、そして兵庫県で先進的な取り組みをしている芦屋国際学校の元校長の秋宗先生に、それぞれの学校の取り組みをご紹介いただいてから、コメンテーターとともにパネルディスカッションを行い、その後、会

場の皆さまからの質問に答えるという形で進めていきたいと思います。それでは最初に仁川ハンヌリ学校の朴亨植(パク・ヒョンシク)校長にハンヌリ学校のご紹介をお願いしたいと思います。

# ・・・ 朴亨植(以下、パク)

こんにちは、まずワールドキッズコミュニティ、 アジアンブリッジ、関係者の方、そして参加され た皆さまに、仁川ハンヌリ学校を紹介する機会を いただき感謝申し上げます。仁川ハンヌリ学校は



仁川国際空港から、約40分のところに位置しています。仁川ハンヌリ学校は多文化な背景をもつ学生が集まり、ともに韓国語を学び、韓国の文化を理解し、母国語を学ぶことができる幸せな良い学校です。私たちの学校はたくさんの国の学生が集まっているので、訪問を歓迎しております。言語の疎通が可能な学生は笑顔で生活していますが、言語の疎通が不可能な学生はどうでしょうか。どのようにして言語の疎通ができない学生をうまく適応できるようにするかが私たちの課題だと考えています。このような問題を解決するために、皆さんや私がこの場を共にしていると考えています。では、仁川ハンヌリ学校がどのようにして問題を解決いていくのかを申し上げます。仁川ハンヌリ学校は全国で初めて小学校・中学校・高校と寄宿舎を備えた公立学校です。全国から学生を募集して教育しており、対象は中途入国者の子女、外国人子女、多文化家庭子女、難民学生が集まって学んでいます。そのため、教職員全員が多文化教育により、夢を育てグローバルな人材を育て、学力を認定している、仁川教育庁が認める公立学校です。

生徒のさまざまな特技・適性を踏まえてお祭りの時に発表を行ったりしています。また、ハンヌリ学校の校歌は一個人がつくったもののではなく、教職員が全員でハンヌリ学校をどのようにしていくか悩みながら共に制作しました。この校歌は仁川市市立交響楽団が演奏してくれました。学校の一般的な現況ですが、学校の運営目的は多文化学生が一般の学校にうまく適応できるようプログラムをつくってしっかり教育し、1年、または6ヵ月後には元の学校に戻すことです。2013年3月1日に開校しました。2014年3月1日は教育部で多文化センターとして指定され、2015年には法務部で移民者初期適応運営機関と指定されました。現在、2015年の基準で18ヵ国約150人の学生が共に生活しています。対象は小学校1年生から高校3年生まで、一クラスあたり15人ずつ、計225人の学生を教育することが可能です。

私たちの学校での在籍が長い学生の母国は18ヵ国。2年半の間、28ヵ国、約400人の学生を教育してきました。教職員の現況は校長1名、教頭2名、それ以外に何人も教員がいます。特異点は、言語疎通が難しい学生のために多文化言語講師がいることです。ロシア、日本、中国、フィリピンの多文化言語講師がいます。校訓は、誠実・奨励で、互いに思いやって暮らしていこう、学校の木は松、学生が粘り強く育つようにとの思いからです。夢を育てグローバル人材の育成をめざしています。重点を置いていることは、言語と心が通じる韓国語教育の実施です。

それでは次に、韓国語の教育をどのように行なっているかご説明します。まず韓国語教材を開発し、韓国語 スピーチ大会を行ない、韓国語能力試験を受け、それから学生が韓国語をしっかり学べるように教育環境を整 えました。韓国語だけを教えるのではなく、母国語も同時に教えています。すべての学生が健康に育つように 小学校 1 年生からテコンドー教育を行なっています。テコンドー教育を通して人間性の向上をはかる教育を行なっています。また、挨拶や礼節を通じて共同体意識を育くんでいます。登校時に学生が韓国語と母国語で同 じように挨拶をします。いつも母国語と韓国語を同時に尊重して使えるようにしています。このように挨拶が 上手な学生には褒めたり、ご褒美を与えたりします。

また、初期適応や向上プログラムのある研究学校として指定され、運営しています。研究学校の各種内容です。学生が学校にうまく適応できるように、野外図書館、多言語図書館もつくり、アジアの物品を約500点、廊下に展示しています。世界地図、6大陸地図もつくり、学生が壁画も描き、多くの衣装を準備して学生が自分の国・地域や他の国・地域の文化を同時に経験することができる多文化衣装体験室も備えています。全国から学生を募集しているので、寄宿舎を運営しています。寄宿舎は120人が寝食を共にすることが可能です。綺麗に飾られています。直接洗濯しアイロンをあて、掃除もします。もう一つの特徴は給食室です。多様な学生が生活をしているので、食事もいろいろとあります。給食室では学生にあわせて食事を提供しているので、学生にもとても人気があります。次に教育課程ですが、元の学校に入学して委託を受けると、まず韓国語能力評価試験を受けます。学生の韓国語の水準を判断して、クラスへ入れるか、もしくは基礎クラスに入れて韓国語の教育をするかを判別して、基礎クラスの学生は一定期間韓国語の教育を受けた後に、もう一度評価を受けてから原籍クラスに移ります。小学校、中学校の韓国語教育クラスです。

低学年、高学年のクラス編成の内容ですが、言葉が通じない学生への支援はどのようにしているでしょうか。 私も日本に来て鉄道を利用したとき、言葉が通じず大変な思いをしました。中途入国者の子女は韓国語がまったくできないケースが大部分です。そこで私たちはこのような学生のために、国語、韓国語の時間に集中的に韓国語を教えています。二つ目は全教科時にその学生の能力にあわせて、ゆっくりと話しています。三つ目は、多文化講師を採用し、授業中に補助や通訳をしたり、韓国語の教員も採用して韓国語の時間に韓国語を正確に教えております。また校内放送で音楽を流したり、寄宿舎のカラオケ機器を使って、学生たちがハングルを覚えることができるように手助けをしています。多文化講師は授業や相談に活用したり、言葉が通じないときに多文化講師を活用したりすることもありますが、行事の時に学生たちはイヤフォンをして内容を正確に伝えるということも行なっています。また、携帯にある自動通訳機を使って、意思疎通ができない時は間接通話を行います。

家に帰ってからはどうするのか?自動通訳機を利用する方法もあります。教育課程は基本過程が50%、特性 化過程が50%で運営しています。基礎課程での教材です。学校でも教材を開発して使用しています。また韓国 語スピーチ大会を通じて学生たちへの手助けも行なっています。学生たちの特別活動です。寄宿舎でも韓国語 教室、韓国史の理解、本読みプログラムなどを通じた手助けも行なっています。他の企業と同様、MOU を締結 して地域社会と互いに協力して運営しています。

マスコミにもたくさん報道されました。マスコミにも仁川ハンヌリ学校は良い学校だとたくさん紹介されています。2015年は外国から多くの方が訪れ、教育制度を学んでいかれました。入学案内は、中途入国者が本校に委託されるとすぐに承認され、入学することになっています。保護者教育、教職員研修などを通じて学生を教育しています。6ヵ月、または1年が経つと、「先生ありがとうございます」と学生たちが手紙を書くようになります。これがまさしく学生たちが心を開き、韓国語を学んだという証です。

ご参加の皆さま、仁川ハンヌリ学校は仁川教育庁が運営する公立校として、一般校の教育課程、国語、英語、数学、特性化教育カリキュラムを教えている学力認定を受けることのできる学校です。もし皆さまのお知り合いで韓国に来て韓国語に困難を抱える学生がいれば、本校をご紹介ください。私たちは自信を持って、皆さまと共に教育して韓国文化に適応できるよう努めます。詳しいことは追加質問に答えさせていただきます。ご静聴いただき、ありがとうございました。

# •••吉富

ありがとうございます。後ほど、いろいろお話をお聞きしたいと思いますが。日本にも母語を尊重した学校がこの兵庫県にあります。芦屋国際中等教育学校の前校長でいらっしゃいます秋宗英生先生に事例紹介をしていただきます。

現在、秋宗先生は兵庫県立国際高等学校のご所属ですが、芦屋国際中等教育学校の事例紹介をしていただく

ためにお越しいただきました。どうぞよろし くお願いします。

# \*\*\*秋宗英生(以下、秋宗)

皆さんこんばんは。ただ今ご紹介いただきました、兵庫県立国際高等学校校長の秋宗と申します。現在は県立国際高校学校の校長ですが、本シンポジウムでは、芦屋国際中等教育学校の説明をしますので、混乱の無いようにお願いします。初めに、芦屋国際中等教育学校と県立国際高等学校は同じ敷地にありま



す。もともと一つの学校の敷地を使って二つの学校があります。けれども、まったく別の学校です。

私は2005年に芦屋国際中等教育学校に着任しまして、学年主任として3年間勤務した後、環境防災課があることで知られる舞子高校に3年間勤務しました。そこからまた芦屋国際中等教育学校に戻って来て4年間勤務した後、2015年の春に、国際高校に異動になりました。校長室の距離は80メートル離れています。

それでは、両校の違いをまず知っていただきたいと思います。まず、芦屋国際中等教育学校ですが、中学校の3年間、それから高校の3年間に相当する6年間の中高一貫校です。国際高校は、一般の高校と同じ3年間となっています。したがって、芦屋中等教育学校は小学校6年生が受験をして入ってきます。そして国際高校は、中学3年生が受験をして入ってくる学校になります。芦屋中等教育学校は前期課程が中学校、後期課程が単位制の普通科の学校になります。完全な日本の学校です。国際高校は単位制で「国際科」という学科の専門学科の学校です。クラス数は、芦屋中等教育学校は1学年が2クラスで、6学年で合計12クラスです。そして国際高校は1学年が3クラスで、3学年で9クラスとなっています。これで、芦屋中等教育学校に関して、皆さんが疑問に思われることを説明すると「芦屋中等教育学校とはこういう学校」というのがお分かりいただけると思います。

まず、学校名ですが英語では「Ashiya International Secondary School」。インターナショナルという言葉が入ってしまうところに、まず誤解があります。同じく、国際高校も英語で言いますと「International High School」としか訳せませんので、インターナショナルという言葉が入ってしまうと、いわゆる「インターナショナルスクール」と誤解を生じます。よって、まず出てくるのが「英語で授業をしている」という点ですが、していません。日本語で授業をしています。続いて「生徒はみんな英語がペラペラである」。日本の国は不思議なことに、外国語というと英語が頭に浮かんで「英語がペラペラだ」という反応が出てきます。それから、二つの学校が敷地内にあることで混乱を招く点ですが、「前期課程が終わると国際高校に入学する」という点。いえ、入学しません。あるいは「後期課程は国際高校の生徒と一緒に勉強をする」ということですが、残念ながらカリキュラムの違いがあるので、なかなか一緒に授業を受けることはできません。現在では物理の授業のみ一緒に受けることができます。それから、「国内の他の中学校から受験して後期課程に入ることができる」。これは国際高校も混ざっているのですが、中学校を卒業して芦屋中等教育学校の後期課程に入ることができると言われていますが、入れません。ちなみにこれらを噂と言っていますが、全て嘘の噂なので、そんなことはないと考えて下さい。

「進学校である」ということですが、芦屋中等教育学校はそういったことは全くありません。英語を話すことができる子どももいますが、もちろんいろんな国の子どもが集まっていますので、英語というわけではなくいろんな所へ進学していきます。理系にももちろん進んでいきます。それから「前期課程は中学校の先生、後期課程は高校の先生が教える」ということですが、芦屋中等教育学校の教員は中学校から来た教員が半分、高校から来た教員が半分です。しかし、中学校と高校の両方の免許を持つ教員が来ており、特に垣根無く中学校の教員でも高校、高校の教員でも中学校の授業を担当して教えることができます。それから「外国人生徒と日本人生徒は別々のクラスで授業を受ける」ということですが、そんなことはありません。完全にミックスです。混ざった状態で授業を受けることになります。それから、受験の話に移っていきますが、「日本語を話すことができなければ必ず合格できる」という点。定員の関係や倍率の関係があり、日本語を話すことができなくても不合格になってしまうお子さんもいます。

次に、設立の経緯ですが、なぜ芦屋中等教育学校ができたかと言うと、まず、平成12年の「県立高等学校教育改革第1次実施計画」があります。文部科学省の特色化というものを受けた動きになるのですが。この中で兵庫県は「魅力ある学校づくりの推進」を進めています。その中で、それまで無かった中等教育学校を設立して良いということになりました。今までは、私立では中学校と高等学校が連続してあるような学校もあるのですが、中等教育学校というシステムは公立ではありませんでした。要は、中学校を卒業した段階で、一旦切れるのではなくて6年間ぶつ通しで行けるという学校が認められたという背景があります。

それから、この地域もそうですが、外国の子どもたちがたくさんいます。この子どもたちが就職をしようとしたら、たくさんの壁があります。その中の一つが「高校卒業程度」という資格の問題です。ところが、日本語をなかなかマスターできていない外国から来た子どもたちが高校入試を受けてそれを突破して高校に入るということは非常に困難が伴います。そこで、中学校から高校受験を行わずに進んでいくことができる学校、それと先ほどの中等教育学校という考え方が綺麗にマッチすることができます。そしてたまたま芦屋の「南高校」という学校が元々ありました。そこは早くから国際文化や外国に目を向けた学科を持っていました。そこを改変するというところを兼ね備え、その結果、同じ敷地内に「芦屋国際中等教育学校」と「国際高校」の二つの学校があるということになりました。

国際学校について申し上げますと、芦屋中等教育学校は、「外国の子どもたちを受け入れて日本の社会へ送り出そう」というのが大きな流れです。それに対して国際高校は、「普通に日本の中学校で育っていた子どもがグローバル化して外へ出て行ける」。そういった点で方向性が違います。

本日のテーマに関係するところに絞っていきます。「日本語や日本文化への理解が不十分な生徒の指導にかかる特徴」ということですが、非常に長いタイトルを付けていますが、実は募集定員が1学年80名です。そしてその内30名が日本語や日本文化への理解が不十分な外国人児童です。そして30名が海外から帰国した日本国籍の児童。こちらは日本国籍の児童たちです。そして3番目が、普通の日本の小学校で育ってきた子どもたちが入ってきます。それで、枠ごとに全部分けて募集をしています。そして、選考方法ですが、日本語ができる子どもは全然問題がないのですが、全員作文と面接のみで行いますが、出願の時に作文も面接も自分の言語が良ければその言語で受験しても構いません。ただし、作文であればバイリンガルで書かれると採点が大変なので、「韓国語」と指定していただいたら韓国語のみで書いていただく。それに対して面接は、「日本語」と「英語」でも構わないという形です。

それから、特徴的なのは中学校の1年生と2年生の部分というだけになります。外国語講師の先生方で通訳していただいています。数学、理科、社会が中心です。それから、日本語の国語の時間に日本語の授業をやっています。あとは、試験や配布物にはルビ打ちをしたり、ルビ打ちで乗り越えられない子どもたちには翻訳をしたりしています。それ以外の所では、前期課程、後期課程共に、少人数クラス編成や習熟度別クラス編成を行っています。それから、高校の後期課程の勉強は非常に難しくなりますので、負担を軽減するために、学校選定科目ということで特別な科目を設定して、外国語が中心の子どもたちに単位を取り易くしています。さらに、文化的・宗教的習慣への理解と協力として、例えばイスラムの子どもたちがラマダンの時期に、夏に体育の時間で水も飲まずに走っていると倒れてしまいますので、そういったところにも配慮しています。また、お祈りの時間をとらないといけない場合には校長室を開放して、そこにマットを敷いてお祈りを行うようにしています。

母語支援の取り組みですが、「AI タイム」という名前の「芦屋インターナショナル」という、前期課程だけですが、総合的な学習の時間を使って、通訳の必要な生徒の国を基に4つないし5つのグループを作ってその国の文化や言語を学ぶことをしています。せっかくその国の友達がいるのだから、その友達の文化を学ぶというスタンスです。それから、国地域別集会という、年に数回ですが同じ国や地域出身の子どもたちがそれぞれ集まり、それぞれの国・地域の文化を理解しようという取り組みです。しかし、この取り組みにも課題があります。学校で母語を使う機会について、中国から来た子どもたちは非常に多いので友達はたくさんいます。友達同士では中国語で話すことができるけれども、例えばタイから来た子どもは1人しかいない場合ですと、母語を使いたくても通訳の先生となら話せるけれども、他の友達とは母語で話したくても話すことができないということが起きます。それから、もともと自分の国の母語が何か分からないという子どももいます。例えば、自分の両親が違う言葉で話しているケースなどもあります。その両親は英語を介して話しているのですが、自分は日本語の方が良く話せる。いろんな場面で別々の言葉を使用する必要があるので、どれが自分の母語かという意識が非常に低い子どももいます。それから、日本語の学習が進むにつれて、友達との日本語のやり取り

ができるようになってくると、母語を維持しようという気持ちが低下してしまうということがあります。さらには、日本語で学んだことを、改めて母語で学び直すことへの課題です。例えば「三角形」という単語を学んだ時に、家に帰ってから「トライアングル」といった単語を使うことを控えて、わざわざ学び直すことはあまりやりません。そういったことが課題になっています。

最後に、海外から直接戻ってくる子どもたちに限って、編入生としての受け入れを許可しています。ただ1年生・2年生でしかサポートがなく、途中から入ってくるとサポートは全くないため、普通の高校と同じになります。それから、他所へ出ていくということ、例えば前期課程だけをやって、他の高校に出ていくというようなことは基本的にはありません。以上です。

#### •••吉富

ありがとうございました。初めにテッド先生が、全てバイリンガルで行っているデトロイトの公立学校での教育の紹介をされました。それから、仁川ハンヌリ学校は、全国から多様な背景を持つ子どもたちが、地元の学校でついていけない場合にこちらの寄宿舎に入り、半年間そこで強化・補填する形で授業を行い、また元の学校に帰るというシステムで行っている学校でした。秋宗先生からは、芦屋国際中等教育学校と国際学校の両方についての説明があり、主に芦屋中等教育学校では、外国から来た子どもたち、帰国子女、そして普通の子どもたちなど、いろんなルーツの子どもたちを受けて入れている中高一貫教育の学校の説明をいただきました。それぞれ形は違います。先ほどのDVDにも「母語は一つではない」というコメントもありました。やり方は違いますが、それぞれの学校全てでその子の母語を尊重した教育をそれぞれの学校でやっていると思います。

そこで、それらの学校に対しての質問があると思いますので、私も確認のために、3人の方に質問を1つだけしたいと思います。「日本や韓国を含め、多くの学校で母語を尊重した教育は実施が難しい。しかし、ご紹介いただいた学校では、子どもたちの言語を尊重した教育を、それぞれの社会でしっかりと教育を受けることができるようにめざされている。その母語を尊重することの意味や大切さ、母語を尊重することによって、その子の何が変わったか、なぜそれが大事なのか」について、確認のためにそれぞれお一人ずつ短くお話していただけますでしょうか。

# •••テッド

私の学校ではどちらの背景も大事にすることを心がけています。なぜなら、すべての子どもたちに先生からだけでなく、お互いから文化や言語を学んでほしいからです。私たちの学校はすべての家族に対応できる場所ではなく、この地域の数ある学校の中の選択肢の一つです。英語と日本語以外の言語を母語とする家族の手助けをすることができないのが現状であり、それ以外の境遇に置かれる子どもに対しては、学校外からのサポートなど地域の公立教育シス



テムに頼らざるを得ないのです。しかし、私の学校に通っている生徒たちには自分が一つ以上の言語や背景を持つこと、自分自身のアイデンティティを尊重してほしいと考えています。(通訳として本プロジェクトに参加している) 私の友人でもある橋本さんが言う「第三の理解」を養ってほしいと考えています。「第三の理解」とは、英語でもなく、日本語でもなく、三つ目の新たな目で社会をみつめることができること。私たちはそれを生徒から期待しています。

#### •••パク

私の学校でも両言語を尊重しています。母国語と韓国語が互いに尊重されるべきだと考えます。私の学校の特徴でもありますが、韓国語評価で一定水準に到達できない学生は小学校1年生から6年生まで、学年に関係なく韓国語基礎クラスを運営しています。また中学1年生から高校3年生まで、韓国語水準を評価して中等、初等基礎クラスを運営しております。このように基礎的な韓国語教育を行ない、母国語は多文化講師を採用して、授業中、相談時間、放課後に母国語の通訳だけではなく、母国語の風習と言語も矯正しています。このように韓国語と母国語を尊重することによって、学力の向上をめざしています。

## •••秋宗

芦屋中等教育学校は基本的に日本の社会に馴染んでいけるようにとのスタンスで進めていますので、母語を維持するとかバイリンガルというもの重視ではないのですが、1年生や2年生、つまり、まだ日本語が不十分でない子どもたちにとっては、私が他の言語を話す時にはかなり精神的に疲れてしまうでしょう。ところが日本語を話す時は何も考えずに当然話せますよね。こういった形で、それぞれの子どもたちが母語を話す開会を持つことによって、外国語を話さなければならないというストレスから解放されるということです。それがまず一点。それから、言語には全て文化がついてまわります。言葉を覚えただけでは全然、言語背景も分からない。その母語を介することによって、心が動いていく。つまり、体でそれが理解できる意味合いがあることが、母語をしっかりと学んでいくと上では大事だと思います。

# ●●●吉富

ありがとうございます。三人の方のお話を聞いた私の理解では、それぞれ母語をツールとして位置付け、それを使ってしっかりと学習する。日本なら日本、韓国なら韓国で、各国で教育を受けられるようにと。テッド先生が紹介されたバイリンガル教育という意味でも、やはり二つの言語をツールとして捉えている点では共通していると思いました。

引き続き、登壇しているメンバーのディスカッションを続けます。コメンテーターのお二人に感想やコメントをお聞きしたいのですが、ロサさんはもっと早くに両方の言葉を使って学校の勉強をしていたら、もう少し成績が良かったかもしれないとおっしゃっていましたね。そうしたツールとしての言語という意味では、この3つの学校の話を聞いて、どう思いましたか?

# •••**ロサ**

まず、凄く感心しました。それぞれの国で、それぞれ違ったやり方ですが、方向は一つに向かっている。その方向は、母語を大切にするということ。とても良いことだと思いました。母語は大切で、アイデンティティとして「私ってなんだろう?」「私って何?」に対する答えは、母語を維持してその国の言葉を学んでその子どもが見つけていくことだと思います。また、私の経験から申し上げると、自信がつくし、考え方や理解も深まるし、人とのコミュニケーションも、もっとできるのではないかと思います。これから普通の学校でもっと教育の面で広まってくれれば、海外から来たお子さんや、他の国に住んでいる外国の方も住みやすくなると思いました。

#### •••吉富

ありがとうございました。3つの学校は本当に特別な学校ですね。こういう学校は、日本にも一つ、韓国にも一つ、そしてアメリカでもとても珍しいため、世界が注目しています。その中でできることを、その学校が全部つくることはできないけれども、できることがあるかもしれないという観点から見て、落合さんどう思いますか?

## •••落合

二つのことでこの学校は形成されていると思いました。仁川ンハンヌリ学校と芦屋中等教育学校は、媒介言語としての母語を重視しながら、現地の言葉も含めて、言語形成を大切にしている。二つの言語を尊重しながら概念をしっかりと形成して学習していくこと。そしてテッド先生の学校は、その二つを、同じくバイリンガルということで、一つの言葉を知って、一つの概念をしっかり形成させていくことで、方向性



はとても特別なことだと思いますが、それが学力を形成していくことに有効であることは、もっと広く共有されても良いと思います。それは例えば日本の学校でも媒介言語である母語を使うことによって、日本語をしっかりとした学習思考言語として形成していく感覚が、普通の学校の中でも同じように共有されていくことは、兵庫県には多文化共生サポーターといった形の母語支援者もいますし、ハンヌリにいらっしゃる多言語講師といった形の人たちが、普通の小学校にもたくさん入っていくことで実現していけると思います。

もう一つ、この3つの学校から多くの示唆を得たのは、母語を話す場が学校の中にあるということです。多 くの子どもたちは、母語を話す場が家庭に限定されてしまうので、いわゆる「キッチンランゲージ」と呼ばれ てしまったり、あるいは思春期に母語を学習しようという学習動機を得にくかったりすることがおそらくある と思います。それが、学校の中で出会った子どもたちの間で話す機会があるということがあり余るほどある。 テッド先生の学校では日本語を公で話す機会が保障されている。そういうコミュニティや家庭の外や母語教室 といった場でも構わないのですが、何らかのきっかけで母語で話すことのできる仲間を得て、母語を家庭の外 でも話すことができるレベルまで高めて行こうという動機を形成する場が学校にあることは素晴らしいことだ と思います。それは、今は特別な学校だけではなく、学校の日本語教室の中で母語を教えている学校もありま すし、母語教室を開設している公立小学校も時にはあります。あるいは、そういうことが叶わなければ、地域 の NGO がやっている母語教室をやっている所に子どもたちが参加する方法も一つの方法としてあると思いま す。それは、決して学校と母語教室と家庭とが分離しているわけではなく、家庭で母語を一生懸命推奨する。 それと同時に母語教室に行って新しい仲間がいるという試みを、学校(の先生など)が「日曜日にどこに行っ ていたの?」「母語教室に行っていた」「いいね、すごいね、何を習った?」といった形でも構わないので、可 視化して学校空間の前で承認するような、何かそういうことがあると、その3つの歯車が合うと思います。そ の3つの歯車をまさしく今体現させているのは、この特別な3つの学校です。決して絵に描いた餅ではなく、 私たちの暮らしの中で実現できるアイディアではないかと思います。

## •••吉富

ありがとうございます。落合さんのご紹介が遅くなりましたが、神戸大学の研究員であり、母語のいろんな研究会や、実際に小学校の母語支援の支援員として入ってらっしゃいます。先程のロサさんは、今はボリビアのサンタクルスの日本語普及学校で日本語の教員をしてらっしゃいます。自分のような環境の子どもたちに自分の経験を教えることができる子どもたち。この場で教えるのは自分の役割だと思われ、大学でも学ばれてらっしゃるとのことです。ご自分の天職だとおっしゃっていましたね。私も、ボリビアでロサさんに会い、「この人だ!」と思ってこの場にお呼びしました。

お二人からとても素晴らしいコメントをいただきましたが、ここから皆さんの質問を受けたいと思います。

## •••質問者 A

大阪市内で小学校の校長をしている A と申します。本校は児童数が 120 人で、その中に 10 ヵ国・地域のルーツを持つ児童がいます。近年、中国から急に転入してくる児童やホンコン、ベトナムなどの子どもが日本語指導を必要としています。今回、3 校のお話を伺って、とても恵まれていて非常に羨ましいと思いました。普通の公立学校では、学校ごとの対応として、教育委員会が日本語指導の教員を低学年に 40 時間程度、派遣してくれます。高学年になると、拠点校とされる日本語指導のセンター校に行きます。センター校に行く子どもたちは、すぐに行けるようになりますが、派遣は全く人が足りず、2ヵ月や3ヵ月待ちが当たり前という状態もあります。言葉が通じない状態で、しかも家庭環境が変わった子どもたちが多いです。離婚や今まで一緒に暮らしていなかった親に引き取られるといったパターンも多く、そういった子どもたちの不安を少しでも解消したいのが、今の一般の大阪市の公立小学校の現状です。

そこで質問ですが、予算について、教育委員会などに新しいことをいろいろと依頼されたと思います。学校を作られる中で未知の課題がたくさんあったと思いますが「このお願いをしてこういうことが叶った」というヒントがあればぜひ教えてください。

## •••吉富

このような学校に近づくために効果的な予算の使い方などのアドバイスなどをいただけたらということですね。まず、その答えをお三方にいただきましょう。

## •••テッド

言うまでもなく、教育予算の財政制度は国々によって異なります。私たちが最初にこの学校を作ろうとした時、複数の教育委員会による共同運営も検討しましたが、組織間の連携が上手く取れなかったために断念しました。そのため、代替案として、「チャータースクール」と呼ばれる新しい種類の学校として、本校を設立することにしました。それは公立校でありながら、教育委員会から独立した形で運営できる学校を指します。但し、設立に当たっては、地域の教育委員会からのある程度の支援と認可が必要だったことは確かでした。チャータースクールとして学校を運営していた時期は本当に大変でしたが、ある意味「時間を稼ぐ」ことができ、本校の教え方が子どもたちにとって有益であることを実証でき、それが地域の「学校区」に評価されることにつながりました。設立当初は、資金調達で悩むばかりでしたが、今となっては、在校の生徒数に見合う形で、地域の学校区より財政的支援を十分に受けるようになりました。

## •••吉富

ありがとうございます。仁川ハンヌリ学校では最初に政府が建てたとお聞きしているのですが、設立の経緯や設立するための働きかけで何が効果的だったかなどをお聞きできればと思います。

#### •••パク

皆さんもよくご存知だと思いますが、現在、韓国は多文化社会へと変わりつつあります。学生の数は7万人。 0歳から小学校までの子どもたちが約12万人です。仁川ハンヌリ学校の創立の動機は、言葉が通じず困難を抱 えている多文化の子どもたちのために学校を建てようという地域社会からの働きからが始まりでした。そのた め、建物は教育部が建設し、土地は仁川市教育庁が購入、寄宿舎は仁川管轄市市長が建ててくれました。3機 関が協力して一般校と同じ規模の敷地に設立されました。そうして小学校1年生から高校3年生までが入学し て6ヵ月から1年間勉強し、原籍学校に戻っていく学校です。そのため多文化学校が設立されるまでは地域社 会でも協議が必須であり、それを原動力として政府が動いていくのが望ましいと考えています。

## •••吉富

ありがとうございます。秋宗先生、兵庫県でもそのような動きでできたのですか?

#### ●●●秋宗

芦屋中等教育学校の場合も同じで、兵庫県の主導で最初からこうした形でサポートをしていくことが決まっています。ただ、財政難の折、例えば通訳をしている外国語講師の教員の人数を減らす、日本語教育を担当している教員を減らす、といった「減らす減らすの大合唱」をいかに食い止めるかが、校長に課された大きな仕事と思います。非常に恵まれていると言えば、実際恵まれていると言えますが、その恩恵を被る生徒数が非常に少ないことも今の課題と思います。

#### •••吉富

兵庫県で活動する関係者がかなりいろんなことを訴えかけたことも非常に影響しているとは思います。

## •••質問者 B

大変貴重なお話をありがとうございました。非常に勉強になりました。大阪大学の学生です。関連した2つ の質問があります。

初めに、母国語に対するモチベーションが非常に低いという話は印象的でした。質問は、子どものモチベーションが上がるためには何をすべきか?という点です。例えば将来についての可能性をどのくらいアピールしますか?例えば「選択肢があります」あるいは「企業が増えている」などについてどのように言っていますか?もう一つの関連した質問は、学校の中でさまざまなバックグラウンドを持った子どもたちがいると思いますが、子どもたちが勉強をしている中で、子どもたちの多文化に対する不理解があった時、その解決のためにどうしているか?という点です。例えば「ある子どもはものすごく漢字を使うが、もう一人の子どもはずっと遠まわしでなかなか言いたいことが通じないといった時、それは相談の時間をかけることで解決しますか?それで子どもは成長しますか?という質問です。

## •••吉富

つまり、子どもたちの文化によって表現が違うことに対して、子どもがそれを受け入れるため、文化も合わせて受け入れるようになるための対策ということですか?

#### •••質問者 B

子どもたちは異文化な背景を持っているのでコミュニケーションの問題が生じたり、それを通して子どもたちが成長したり、異文化理解が深まるなど、そういう対策です。

## •••吉富

先ほど、秋宗さんの発表の中で課題を挙げてらっしゃいましたが、秋宗先生から質問について回答をお願い します。

## •••秋宗

まず、多文化によるいろいろなトラブルということですが、本校でも1年生や2年生など入学して間もない 学生では、明らかに文化の差が原因だろうと思われるトラブルは起こっています。ただ、本校は授業も日本語 でやっていますし、いわゆる基準が日本の基準であり、日本の学校というスタンスを持っています。それぞれ を尊重しだすと結局合意点が見出せないため、基本はいろんな人権や、暴力のことについて話をしていきます が、最終的には日本の基準を示すというところで落ち着いているのが現状です。 ただ、「日本はこうだから」と持っていくのではなく、お互いのことを考えさせることから教えています。これも学年が進むにつれて「あの子はこの国でこう教えられてきたから」と文化をそれぞれ理解させることで、 生徒の中でトラブルを回避させるという教育を行っています。

モチベーションですが、本校はみんなが日本の大学に行くというモチベーションがあり、「その後、海外に行ってうんぬん」というところにあまり大きなモチベーションを持ってはいません。そのため、直接、母語を維持していくことに関して、学校の中で何とかしないといけないわけではないのですが、逆にそれを何とかしないといけないと教師の側の危機感として考えています。

## ●●●吉富

なるほど、それでは同じ質問でパク先生は「子どもたちのモチベーション」と「異文化間のトラブル」についてどうお考えでしょうか。

#### **---**パク

仁川ハンヌリ学校の場合は、学生を直接入学させるのではなく、自宅の住所のある学校に入学した後に、我が校へ委託する学校です。委託するために学年の初めには元の学校で体験学習をしてもらいます。一週間体験してもらい、一般学生と多文化学生が共に文化を理解することができるプログラムを備えています。

また仁川ハンヌリ学校では、一般学校とは違って一般教科課程 50% と特性化課程 50%を備えています。例えば、一般学校で数学が 4 時間ならば、我が校では 2 時間数学を教え、 2 時間特性化教育を行い、特性化教育では文化の多様性や韓国語教育、学生たちがたくさんの文化を体験できる特別プログラムを運営しています。特に多文化家庭の保護者を教育して教育へ取り入れようとしています。多文化講師も取り入れて、多文化講師が自分の国の学生の文化だけを教えるのではなく、他国・他言語を使う学生にも文化を教えて、すべての学生が多様な文化を尊重し、多様な話ができるように努力しています。

#### •••吉富

モチベーションという意味では周りの人たちがそういうことに対してきちんと理解・尊重できているか、周りの問題も大きい気がします。それでは最後に、お三方から、このシンポジウムで一番伝えたかったことをお話しいただき、それを受けてコメンテーターに皆さんに伝えたいことを補足していただきたいと思います。

#### ●●●テッド

子どもたちは私たちにとってすばらしい財産です。私たちの未来は彼ら・彼女らが握っているのです。子どもたちの知識や言語力が「学校側で対応できない」「教育するのが難しい」という理由で社会から切り捨てられてしまうことはもったいないですし、恥なのです。彼らを一人の大人として向き合うことが重要だと気付いてほしいです。彼らが家の中で話す言語、友達と学校で話す言語、両方が彼らを成り立たせています。そしてその彼らが理解していくことが私たちの未来をつくっていくのです。私たち大人の責任は、彼らに前に進む道具を与えるだけでなく、彼らが両親や周りの人々から得た知識や能力に気付かせてあげる手助けをし、それをまた私たちと共有してもらうことなのです。

## •••パク

多文化学生の特徴を調べてみると、一般家庭の学生より、両親によって心に傷を受けている学生が殆どです。 そのような学生たちが、母国語や生活の上で、国語を学ぶためには、まず心の傷を治療しなければならないと 思います。よって、母国語を教える時に、カウンセラーが彼らの心を開き、心が開いた状態で夢と希望を与え ることができるプログラムが必要です。そこで彼らに夢と希望を与え、周囲が助けるべきです。助ける時には 一般学生より言葉の疎通が遅いこともあり、辛抱しながら待つべきです。疎通と配慮で周囲がうまくカバーす ることで彼らは夢と希望をもって、遠い未来にグローバル人材として育つと思います。彼らのために、ここに 集まった皆が共に努力してくださればと思います。

#### •••吉富

ありがとうございます、心にしみるコメントでした。最後に秋宗先生よろしくお願いします。

## •••秋宗

私が言いたいのは、日本に来て日本に馴染むという点では、目の前にある目標は「日本語を話せて日本で生活していける」ということですが、それはあくまで目の前の目標に限ったものです。基本的に子どもたちが生まれて育ってきて、それから何年もの間生きていく核となるのは、「自分の母語という自分の根幹となる言語という文化」が付いて回ります。自分が自然と反応できるものがそこにある。それを抜いてしまうと、空洞で空っぽになってしまう。そのようなことが心配であり、子どもたち自身がどのようになってしまうのかが心配です。大切な芯が無ければ、いくら周りを固めても崩れていってしまうので、その全体を崩さないためには、芯をしっかり維持してほしい。そのためにはすでに周りにいる大人たちが目の前の目標に取りつかれてしまわないようにしてほしいと思います。

## •••吉富

ありがとうございます。それではコメンテーターのお二人にもそれぞれお三方のお話にコメントをお願いします。

#### ・・・ロサ

子どもたちは他の国に来て、その小さい体で、その浅い経験で、文化の違いを一生懸命自分のものにしようとしています。その一生懸命さが、どれだけ辛くても、全然自分が見たことない世界の中一生懸命生きて、一生懸命頑張っています。子どもたちもそれぞれ違うので、その子どものペースに合わせて私たち大人である両親や教員やその周りにいる地域の皆さんが、優しく支え、理解して、それぞれの子どもに合った教育の仕方、あるいは教え方をしていただければと私は思います。



## •••吉富

ありがとうございます。ご自身が当事者だったからならではの言葉だと思います。それでは落合さんよろしくお願いします。

## •••落合

3人の校長先生が共通するとても大切なことを話されたと思って聞きました。その子どものもって生まれたすべての可能性を大切にするとテッド先生は仰りました。心を大切にするとパク先生が仰りました。秋宗先生が端的ではなく非常に長期的に見ること、目の前ではなく長い目で見て彼らを見ていくと仰ったのですが、それらはとても私は大事なことだと思います。

私たちは日本で目の前に見える今の日本語だけで子どもを評価し、今、この子どものこの学期の達成だけを評価しがちですが、その子どものもっている可能性は長い目で見るべきだし、彼の「これだけ日本語が話せてこれだけ母語を話せる」といった母語能力としての能力の評価など、全体的に子どもを見て、長い目で彼の可能性について見ていくことの大切さを、3人の校長先生が仰っていました。これは決して外国の子どもたちだけに言えることではなく、普通の学校生活の中で普通の教員たちがそれぞれ向き合う子どもたちに持っていなくてはならない「一人ひとりの子どもたちを大切に、一人ひとりの子どもたちの長い人生を全体的に育んでいく姿勢」に通じることを仰っていると思いました。

そうした教育ができる学校は、普通の子どもにも良い学校でしょうし、あるいはそうやって育んでいる場では、例えば芦屋中等教育学校では普通の日本人の生徒も20人いますが、そうした子どもたちへの影響もあるでしょうし、学校を出た後にも、そうして育まれた子どもたちには良い影響を与えると思います。これは現場の教員にお願いするのではなく、研究者はこうした良い取り組みがあったらしっかりと評価するべきで、それは子どもたちがしっかりと育っているということですし、周りの子どもや周りの社会に良い影響を与えているでしょう。それらをどう調査してどう評価していくかは考えなければなりませんが、研究者はそこをしっかりと伝え、特別な学校の取り組みではなく、もっと社会で広く共有できるような仕組みをつくっていくための評価を進めていかないといけないと、私は研究者の立場から思いました。先生方が仰ったことを心に刻んでこれからも研究や現場などで歩んでいきたいと思いました。

## ●●●吉富

ありがとうございます。ここにいらっしゃる方々はこうした状況や子どもたちに対して関心もあり理解もある方々してす。ただ、理解や関心のない人、そして本日、皆さんと共有したことを知らたい人たちがたくさんいます。この人たちにいろいろ伝えていくことで、この3つの学校は特別な学校かもしれませんが、その中から示唆を得たことを伝えていくことで、少しでも自分の関わりの中でくことで、少しでも自分の関わりの中で付かを変えていくことができると思いました。



そして、それは落合さんが仰って下さいましたが、「日本の教育環境」、日本の学校の中でそれぞれの子どもを目先で判断しない。その子の持っているいろんな要素を全体的に捉えて、そして心が通じるように教育するというこの言葉は、まさしく教育現場の原点のような気がしました。これは、外国につながる子どもたちだけに言えることでは無く、学校現場のすべての人がこのことを心に留めて、そういう教育をめざすことの大きなきっかけにするべきだと思いました。

本日、こうしてお話したことや、皆さんに共有していただいたことは、ぜひ広く周りの方に伝えていただき、私たち大人がしっかりと連携して保護者や教育現場や地域の人たちが、自分たちにできる何かを、将来、地球上にいる子どもたちにみんなの未来につながるかも知れない何かを一つでもしていきたいと思いました。これでパネルディスカッションを終わりたいと思います。今日はありがとうございました。

## 4. Symposium/Round Table Conducted in Japan (Kobe)

# (1) International Symposium on Bilingual Education "Children Living Within the Margins of Two or More Languages"

- Time and date of event: August 27th, 2015 (Friday) 6PM-9PM
- Venue: Hyogo Prefecture Educational Events Center Lasse Hall (Lily Room)
- •Proceedings:
- 1. Keynote Speech: "All Languages are Equal" Japanese and English Bilingual Education in Practice in the State of Michigan (United States)

Speaker: Ted Delphia (director, Michigan Japanese Bilingual Education Foundation/founder, Hinoki International School)

2. Interview: Talking with Ms. Rosa Isela "My Language and My Way"

Rosa Isela Dominguez (teacher, Santa Cruz School for the Propagation of Japanese)

Interviewer: Luma Yuri Akizuki Matsubara (filmmaker)

3. Symposium: "Working with Multicultural Children In the Educational Field"

Panelist: Ted Delphia

Hyung Sik Park (school principal, Incheon Hannuri School)

Hideo Akimune (school principal of the Hyogo Prefectural International High School /

former school principal of the Ashiya International School)

Moderator: Shizuyo Yoshitomi (director, World Kids Community/specially appointed professor, Global Collaboration Center, Osaka University)

Commentators: Tomoko Ochiai (Department of International Human Sciences, Kobe University) Rosa Isela Dominguez

## Shizuyo Yoshitomi (hereinafter referred to as Yoshitomi)

Good afternoon everyone. We are grateful that so many of you have gathered here today. As the project representative, I would like to start by explaining the purpose and intent behind this international symposium, as well as to share what we observed at the symposium in South Korea, which was held in advance of this current symposium, and to explain the future direction of this project.

Across the world, we can see that the movement of people is transcending international borders. The number of children that immigrate together with their parents or those that are born on foreign soil continues to increase. Such children grow up in a setting that is affected by two or more languages or cultures. For this project, we have decided to place a specific focus on the issue of language.

For children growing up in environments with two or more languages, all of these languages act as vital tools in their communication. For such children, all of these languages must be regarded as equally important. For example, some children may speak languages such as Japanese and Korean, which on a surface level exhibit themselves as two separate languages, but these children are using a single mind to process their thoughts. The first language that these children learn after birth, the language used in the society that they grow up in, the language that they receive educational instruction in, and the language that they use to communicate with parents and family members... Is it right for us to force them to choose just one language to serve all of these purposes?

For children who enter Japanese schools while they are still developing their language abilities, first and foremost, a priority is placed on developing their Japanese proficiency rather than improving their mother tongue ability. We have heard that the situation in South Korea is the same, and it is quite common for all of us to approach this issue in this way. Are we really taking the right approach for this problem? As adults that have grown up to acquire only a single language, we tend to view foreign language learning, as something that occurs by building on top of our already established foundations in our first language. In the case of these children, however, it is questionable whether this same approach should be adopted. Children have the ability to absorb and acquire difficult, conceptual vocabulary at a rapid pace, as they are still in the process of developing their language ability. In this way, such children can gain deeper understanding of

new vocabulary, using all of the words that they have already acquired and gained mastery over up to that point.

In today's symposium, we will examine cases from the United States, South Korea, and Japan that show how it is vital that children growing up in language environments involving 2 or more languages make use of all of the languages they have learned, up to that point, with the goal of developing a strong proficiency in at least one of these language. We hope that this program will give us the opportunity, as adults working with such children, to consider what is needed to ensure that such development takes place.

Children deal with a vast number of issues. On top of that, parents and guardians are often not always aware of all the issues their children are facing. Furthermore, each child's situation varies greatly, and oftentimes individualized support is not provided. Such issues the children deal with can gradually become more and more severe, progressing into such things as developmental disabilities and mental disorders, and in some cases such serious issues go unidentified. At the same time, it has been established that mother tongue education that supports the acquisition and strengthening of mother tongue ability, also has the effect of improving Japanese language ability. Furthermore, it has also been reported that mother tongue acquisition helps the child improve in their overall cognitive abilities. Based on this understanding, by strengthening the cognitive ability of the child, from the perspective of both languages, which in this case is Japanese and the mother tongue, we can help to improve communication between parent and child, and to further help the child in establishing their own identity. This can help the child gain an advantage in their pursuit of educational advancement and career aspirations, as well as helping to foster self confidence in the individual. In discussing such issues, we must not only involve individuals from educational institutions, such as schools, but we require the collaboration of parents and guardians, civic organizations, and all stakeholders, and we must come together to identify solutions for these issues.

In 2015, I submitted a recommendation to the Hyogo Prefectural Board of Education. The recommendation focused on 3 specific areas, for which concrete action can be taken. These 3 areas are, "focusing on the role of the mother tongue in helping children establish and further grow a foundation in their first language," "taking into consideration the needs of children regardless of their nationality," and "close collaboration with parents and guardians." Furthermore, this issue is one that not only affects the aforementioned children themselves, but it can also be viewed as one that affects other children around them in classrooms here in Japan, and by dealing with such issues, it can serve to foster global-mindedness for all children, and can be considered an opportunity to improve the Japanese educational system as a whole. With such a purpose and intent, we first conducted a symposium and round table discussion in South Korea, and visited civic organizations in that country to engage in network development.

A large number of people participated in our symposium in South Korea. In today's symposium, we will have a presentation by Hyung Sik Park, school principal of the Hannuri School in Incheon, but we also have other guests from South Korea in attendance as well. We have Ka Yun Lee of Asian Bridge, who is in charge of providing working-level support and coordination for this project. Next, we would like to introduce Wan Lee, of the Solidarity for Asian Human Rights Coalition. We have Jee Eun Song, of Litmus, an organization that provides a community space for local artists to engage in artistic expression. We also have Shun Hua An, of the Saenggag Namu Bilingual Bicultural Center, who herself is an immigrant woman from China involved in activities to support immigrant women. We hope that we can take part in a lively discussion on a variety of topics.

As adults, it is our responsibility to build a society where all children living in our communities are able to receive a quality education, so that they can later find a career in which they can utilize their skills, so that they can develop into self-sufficient members of society. We hope that we can use this forum to share and identify information on these issues, with the aim of helping all children reach their full potential.

Next, we would like to move on to an introduction of the Hinoki International School, a school in Michigan, in the United States of America. At this school, education is carried out using two languages as the tools of instruction, and the school continues to operate today using the same method of instruction under its new name, the Niji-Iro Japanese Immersion Elementary School.

The following keynote speech is provided by Ted Delphia, the founder and former school principal of the Hinoki International School.

## **Keynote Speech**

## "All Languages are Equal" - Japanese and English Bilingual Education in Practice in the State of Michigan (United States)

#### • • • Ted Delphia

Thank you very much. I think the video did a great job of making come alive what we did in America. My talk will be short and I want to start by saying thank you so much to Dr. Yoshitomi and to the World Kids Community, and as well to Asian Bridge for giving me an opportunity to learn so much from them about what the future holds for our children and bilingual education.



I am starting with the title of "making education a 2-way street" because for many generations it has been a "1-way street" where children have to join the majority language. But we lose something when we do that with our children. This has been a very personal journey for me because my own children have not had the opportunity to grow up bilingual in Japanese and English. So I would first like to start by showing a part of that personal journey and I hope you will see that anybody can make this happen in your community with other parents and educators, because this is an opportunity for our children that we don't want to lose.

I would first like to share a little about myself, and I apologize for any omissions or inaccuracies. There are two people in this room who have helped me over the past years in doing this. One is Mr. Hashimoto, who is standing by me and is a good teacher, and sitting in the audience is Mr. Morita who for the past year came to Michigan to give children a full understanding of Japanese elementary education and is also a good teacher. So the quick explanation of my background is that I grew up overseas as a young child and came back to America when I was 12, and I found out that I wasn't an American anymore. People thought I was from some other country, and that was called "reverse culture shock." But later, as an adult, I found out that I wanted to learn about new cultures because of this experience. I was initially attracted to Japanese through music, and although I don't sing particularly well, I tried my best. Eventually I became involved in the JET program, which is a program to bring English speakers into Japanese Junior High Schools.

After 3 years on the program, I got really lucky and found my wife, and she actually wanted to come to America with me. So we came to America and we had children, but we did not have a place for those children to grow up with their American heritage and their Japanese heritage. So we created a preschool because my wife had experience teaching in kindergarten in Japan, and that created a need to involve not just our own children, but other children that shared both cultures, because it is a lonely endeavor to try it on your own. So we had this idea for a school, but in order to implement it, I needed to learn more about 2-way immersion education.

After we found that this was the right method of education for our children, we had to think of what we needed to make this a reality in Michigan. For a 2-way immersion program we need two groups of children. We need Japanese families and Japanese speaking children and English speaking children in American families. We did the necessary research and found out that there were enough elementary school students in the area to make this program feasible. We also had to decide whether it would be a private or a public school. We wanted to make it public so that it would be available to everyone. Finally, we needed to determine how to balance the extra cost of making this type of school so that it would be sustainable for the length of time the children needed to become proficient.

These children need 6 to 8 years of this experience to have a full academic understanding of both languages. The next thing we had to decide was how to teach the children in the school. We needed to determine a curriculum, and identify the materials and methods needed for the program. We examined other schools with similar programs, however, in the United States, the materials for such bilingual schools focused mainly on Spanish and English. Since we needed to develop our own curriculum and materials, we received academic support from Dr. Hitomi Oketani to create this kind of program.

Now we had identified a need for this school and a method for teachers to use, but we also needed teachers. As the school is a public school, the teachers need to be certified to teach in the United States. Although we were able to find teachers who could speak Japanese and understood Japanese teaching methods, most of them did not have American certification. So we had the Japanese teachers work together with the American teachers and the government allowed us to use the American teachers' license to cover the responsibility for teaching the children. Of course this increased the cost

for us and it was often difficult to find teachers who could work together in this way. Additionally, the Japanese teachers coming to America often experienced the "culture shock" of teaching in an American school.

So we provided extra training to help the American teachers and the Japanese teachers work together more effectively. There were special techniques that have been developed in North America and we learned about those techniques together. Of course such efforts required more time and cost but we found that it was worth it, and it helped reduce unhealthy working conditions related to stress. Another factor that applies to many schools, is the political situation found both inside and outside the school. Outside politics involved state groups and other schools that might have been competing for the same students. Additionally, in Michigan, there can be a general fear of other languages and cultures. We also had internal politics that needed to be dealt with. Because naturally we had two different groups with different backgrounds as our school community, there were also people inside these groups that wanted to use these differences to try to create control.

Finally, we had to understand the expectations of our parents. We wanted parents to understand that these children will have to learn at their pace and not what the parents wanted. For example, many of the Japanese families knew about the hoshuko (supplementary Japanese) Saturday school program and expected our school to match the same pace as schools in Japan for learning the Japanese language.

Our school, however, was designed to connect both the languages together first, and how fast they learned was less important. We also had to help our parents learn to support their children even though they did not know that language. This required parental trust in the staff and in the methods of the program. We needed to create ways for parents to be able to support their children at home. Since it takes 6 to 8 years of this method for the children to be able to comfortably learn in both languages, we had to consider how to continue support in their later school years.

The school currently goes up through 5th grade and it will go through 6th grade next year, but we still do not know how to continue support beyond that year. We also need to know how to bring in new children even though they don't have the same level of understanding in both languages as the other children. In the end, we realized we had to create what we call "outreach." This outreach will help new families come to the school, and it will also create an ability to get more staff in the future, and we wanted to connect to other programs trying to implement similar programs as well.

In conclusion, it sounds like there are a lot of things needed to establish such programs. However, I would like to stress that this is really something within the reach of everyone in this room. It takes time to do it but that time can provide such a special opportunity for these children.

So thank you very much, and I hope that in the future I will be talking to you at your 2-way immersion school.

#### • • Yoshitomi

Thank you Mr. Ted. Next, we will continue with the second part of today's program. The second part will be conducted in an interview format. Our interviewee is Rosa Isela Dominguez, a teacher at the Santa Cruz School for the Propagation of Japanese in Bolivia. Our interviewer is filmmaker Luma Yuri Akizuki Matsubara.

## **Interview**

## Talking with Ms. Rosa Isela "My Language and My Way"

## • • • Luma Yuri Akizuki Matsubara (hereinafter referred to as Matsubara)

Good evening everyone. My name is Luma Yuri Akizuki Matsubara, and today I will be interviewing Ms. Rosa.

I myself am a third generation Nikkei Brazilian. I arrived in Japan two months after my birth. For this reason, I hardly ever experienced any difficulty in acquiring the Japanese language, but on the other hand, I am still not very good at speaking Portuguese, my mother tongue. "Although I am of Brazilian nationality, I look Japanese, and speak Japanese," and for this reason, I often struggled and was forced to think about issues related to my own identity. Through attending a mother tongue language class during my elementary school years, I was able to meet many Brazilians for the first time, and those around me would tell me "you're so Japanese," and I dealt with feelings of inferiority due to my poor Portuguese ability. This would lead me to wonder, "What nationality am I, really? Am I different from my own family?" During this time I first learned about video production, and through video I was able to express myself, explore issues of my own identity, and to ask questions such as "Who exactly am I?" Through such experiences, I was able to gain confidence in myself.

For this project, I was able to produce the video screened at the 2015 symposium. Through the production of this video and my involvement in this project, I was able to reaffirm my beliefs of how mother tongue language learning and bilingual education can have an immense impact on children, and how it opens up a world of possibilities for them. I myself can attest to the fact that coming into contact with my mother tongue helped to forge my own identity.

Here, with me on stage is Ms. Rosa, who came to Japan at the age of 10, and grew up in a bilingual environment. I can imagine that she probably experienced inner conflict related to identity, having grown up between the margins of the Japanese language and her own mother tongue. Next, I would like to conduct an interview with her so that she can share her own personal experiences.

#### Matsubara

Ms. Rosa, you arrived in Japan at the age of 10. What brought you to Japan in the first place?

•••Rosa Isela Dominguez (hereinafter referred to as Rosa)

My mother is third generation Nikkei and my father is Bolivian, and they decided to immigrate to Japan 20 years ago, as so called "dekasegi" (migrant workers). 2 years later, they decided that they would bring us all here to live with them.



#### Matsubara

So at that point, they just told you, "We're going to Japan." How did you feel at that moment? You had been growing up in Bolivia up until then, and all of the sudden you were told you were going to Japan tomorrow. How did that make you feel?

#### Rosa

Honestly, I didn't want to go to Japan [laughs]. I was still little, and when I said I didn't want to go to Japan and wanted to stay in Bolivia, my mother suddenly started crying, so I changed my mind. I had not thought about it or had seen it coming and was shocked when she said, "Okay then, we will be leaving for Japan next month, so get ready."

## • • • Matsubara

You mentioned that your mother is third generation Nikkei. When you were told that you had a month to prepare to go to Japan, were you able to speak Japanese?

## • • Rosa

I wasn't able to speak Japanese. For that reason, I was shocked and kept thinking, "What should I do?"

#### • • Matsubara

So you arrived in Japan, and immediately had to start living in a situation where you didn't understand Japanese. I can imagine that it must have been extremely difficult to learn Japanese. What was the most difficult part of your time in Japanese schools?

#### • • Rosa

Yes, of course it was very difficult. The thing that surprised me the most was how when I first arrived in Japan, it felt like "a completely different world," and as the countries are (geographically) on opposite sides of the world, everything from the "food," the "language," and the "culture" was different, and I was just shocked and wondered, "Where in the world is this?" Then, on the second day after arriving in Japan, I began going to elementary school.

#### • • • Matsubara

On your second day!?

#### • • Rosa

On my second day I was just told to "go to school," and I remember being enrolled in elementary school.

#### Matsubara

You started going to a Japanese school on just your second day! If you were 10 years old at the time, did they put you in the 5th grade of elementary school?

#### • • Rosa

Since I arrived in November and was unable to speak any Japanese, they first placed me in a 2nd grade class.

#### Matsubara

But if you were 10 years old, that would make the children around you 7 or 8. How was you daily school life, and were you able to quickly make friends at your new school in Japan?

#### • • • Rosa

No I wasn't. I clearly remember sitting alone in the corner of the room. What I really hated was when they would have us line up, and how I would be the tallest. I would always be at the very back of the line, and since I was 10 years old going on 11, and already hitting puberty, my body was completely different from the 2nd grade kids. I begged my parents to "move me up from 2nd to 5th grade," and we were told that, "If I mastered *hiragana* and *katakana*, and learned how to speak a little Japanese between November and March, that I could join the 6th grade in the coming April." I can remember studying intensely to memorize my *hiragana* and *katakana*.

#### • • Matsubara

I see. So you worked really hard to learn hiragana and were able to move up to the 6th grade the following year.

#### • • Rosa

Yes, that's right. I became a 6th grader.

## • • • Matsubara

Congratulations.

#### • • Rosa

Thank you very much.

## • • • Matsubara

But at that time you were still unable to communicate with your friends, right?

## • • Rosa

Yes. Since I could only say greetings such as "good morning" or "thank you" and "where is the bathroom," and my ability was very rudimentary, I was placed in a special class all by myself for subjects like Japanese as a national language, science, and other difficult classes. I believe we now call these classes "international classrooms," but I would be in there all by myself. At the time, since I was the only foreigner, I would mainly just be studying alone, although I could join everyone else for classes like music and physical education.

#### • • Matsubara

Were you able to make friends once you moved up to 6th grade?



#### • • Rosa

Ummm. I was able to make a few friends, somehow by communicating through gestures.

#### Matsubara

I apologize for interrupting with my own experiences, but when I went to school in Japan, since I looked Japanese, no one realized that I was Brazilian.

#### • • • Rosa

I'm jealous.

#### • • Matsubara

But on the other hand, when I would go to mother tongue language classes, everyone around me was Brazilian, and they would tell me how "I'm so Japanese," and it would be hard for me to fit in with them. For the first time, I understood what it feels like to be "different from everyone." Up until then, I had been told by my parents that "you are Brazilian." But when I tried to enter the Brazilian community, I got the sense that people were telling me that "I wasn't Brazilian." For me that came as such a shock. Once you started going to school in Japan, did you ever stress out because you were different from everyone else?

#### • • Rosa

Yes, from the very first day. The size of my body was different, and since I was larger than everybody, people would follow me around like I was their mother. But since I looked different and couldn't speak the language, if you were there watching us, you would immediately be able to tell that "this child is different." Although there were a few children who would approach me and become friends with me, and we would get along, there were others who avoided me. It was like the class was split into two groups.

#### • • Matsubara

So you started attending a Japanese school and you were constantly using Japanese. How was your situation at home?

## • • • Rosa

In our home, we had one absolute rule. My mother told me that, "Since you are speaking Japanese all day, once you come through the front door, you should speak Spanish." Because of this rule, I would "switch to Spanish" when entering my home.

#### Matsubara

Since I had been living in Japan from such a young age, my parents were able to speak Japanese relatively well, so I was raised in a Japanese language setting. I rarely was ever told to "use Portuguese." Ms. Rosa, did you ever have negative feelings about being told to "use Spanish?"

#### Rosa

I never resented it at the time. My mother would always tell me, "You should speak Spanish so that you won't forget it," and I would just say, "Oh, all right. I understand." Or I would tell her, "Ok, ok." But now that I look back on it, I believe my mother may have seen how difficult a time I was having... And she may have wanted me to feel at ease, and was probably thinking, "She's having such a hard time using Japanese all day, so I want her to use Spanish - a language she understands - at home." That's the impression that I get as I reflect on my memories.

## • • • Matsubara

I see. So it wasn't like you were told "you must speak Spanish, and you must study Spanish," but it was more like your mother understood your feelings and felt that "Rosa would feel more at ease" by speaking in Spanish.

#### • • Rosa

Yes, I believe that she understood that.

#### • • Matsubara

Outside of speaking Spanish in your house, did you ever visit any other homes or classrooms in Japan to study Spanish?

#### • • Rosa

Several times, when I was meeting with my foreigner friends, their mothers would occasionally teach me, but I never really felt the urge to go to such places to learn. I felt that I already learned enough at home, and when I was about 15 years old, I don't know why but I became so confused and I began to feel that "I am not Bolivian and that I am actually Japanese."

#### Matsubara

Why do you feel that was? Was it because you became more used to living in Japan rather than your former home in Bolivia?

#### • • Rosa

I think that's probably right. I was able to speak Japanese and I could read *kanji*, and I believe it was around my 2nd or 3rd year of middle school, but I began trying to look just like my friends, so I believe it was around that time. I felt that, "Now I am able to live in Japan. I can rest easy now. So I don't need Spanish anymore and I can switch from being Bolivian to Japanese." That was around the time I was 15 years old.

#### • • Matsubara

That's around the age of adolescence.

#### • • Rosa

Yes it was probably around that time.

## • • • Matsubara

So although you faced many difficulties in adjusting to life in Japan, once you gradually got used to it, you began to feel that you would "start becoming Japanese."

#### Rosa

That was the start of this misconception I began to have... There was a large hurdle that I would later face.

#### Matsubara

In what way do you mean?

#### Rosa

That is because my name is written in *katakana*. My father is Bolivian, so I was given his surname. For that reason, wherever I go I am always asked, "What is your name?" When I am speaking normally, people assume that I am Japanese, and I say to myself, "I did it!" But then when they ask, "What is your name?" I answer, "Um... It's Rosa Isela," then they say "Huh? What? You're a foreigner?," and I feel as if, "Oh... I've been revealed." Each time that would happen, I would constantly be reminded that, "I want to become Japanese... But I can't," and I think such feelings continued through high school.

#### • • Matsubara

Along with the feelings that you "wanted to become Japanese," did you have any feelings that "you didn't want to be Bolivian?"

#### • • • Rosa

Yes I did. I would also wonder about such things like, "Why does my name have to be written in katakana?"

#### Matsubara

I understand that feeling!

#### • • Rosa

I would wonder about so many different things like, "Why didn't my mother give me her surname," and "why didn't they give me a Japanese name when I was born?" All of those frustrations would lead me to always think: "Why? Why? I hate this. I hate this. I hate this. I hate this. I hate this."

#### • • Matsubara

Perhaps that was because your feelings at the time led you to believe that you really did want to become Japanese...

#### • • • Rosa

But I can't. I wanted to become Japanese but I couldn't. With all of those frustrations, I went on to vocational school and eventually started working. When I was still in school, I was only dealing with children or people the same age or generation as me, and I was only able to get a limited view of the world, but as soon as I started working, I met many foreigners, and there were also foreigners at the company that I joined. At that company, people held high expectations of me because they thought that, "You must be able to speak Spanish, right?" and they would always ask me things like, "Can I ask you to translate this?" I would tell them, "I don't know how to translate," and they would react by saying, "What? You can't speak Spanish!?"

#### • • Matsubara

You could speak Spanish at home, but what about your Spanish ability in the workplace?

#### • • Rosa

I didn't have confidence. I had absolutely no confidence, so even if my coworkers asked me to do such things, I would just "wing it..." I'm pretty sure that I wasn't doing it correctly. Later, after I had worked at that company for nearly 2 years, at the age of 23, I suddenly woke up one day and decided "I am going to Bolivia!" People still often ask me "why" I made this decision.

#### Matsubara

This realization just came to you one day?

## • • Rosa

Yes it happened really suddenly. I decided to go to Bolivia. After going back, however, I also began realizing that I was different even when I was back in Bolivia.

## • • • Matsubara

So you went to Bolivia, but you felt that you were not quite Bolivian either?

#### • • • Rosa

The people around me would always tell me "you're so Japanese..."

#### Matsubara

I had the same experience as well.

#### • • • Rosa

I didn't have confidence in my reading and writing ability in Spanish, but I felt confident speaking. As I spoke to my friends, however, it seems that I would appear Japanese to them, and once when they told me, "You don't really seem Bolivian," I began to wonder. If I go to Japan, people consider me Bolivian, but if I go to my home country, people view me as Japanese. Who am I? There was a period of time that I felt helpless in dealing with such anxieties.

#### Matsubara

That's right isn't it. I felt exactly the same thing, so I can really understand. I totally relate to that feeling. So, the reason that you went to Bolivia was because you felt that you were "not adequate" in using your Spanish ability for work? What did you actually do once you were back in Bolivia? Did you start going to school or start working?

#### • • Rosa

After going to Bolivia, since my Spanish ability had stopped growing at age 10, my parents realized that I would need support to learn things about grammar, formal speaking, and various other expressions, so they found a Spanish teacher for me, and I studied Spanish for 3 months. As I wanted to go to school, after studying Spanish, I attended a university there for a year. The Spanish used there was difficult, and I would often think, "What is this Spanish word? I don't understand..." Once I ran into this problem with Spanish, I began translating the Spanish to Japanese as a solution.

#### • • Matsubara

So you began translating the Spanish words you encountered into Japanese, so that you could fully understand them. Wow.

#### • • • Rosa

In the classes that I attended, I would have to write down everything I could understand in Spanish. Not all classrooms used blackboards or PowerPoint presentations, and in many classes the teacher would just be speaking the whole time, so I would have to try my hardest to just write everything down. For the parts I didn't understand, I would write notes in Japanese.

#### • • • Matsubara

So while you were learning in your mother tongue, you used Japanese as a way to make up for any difficulties in Spanish?

## • • Rosa

That's right. Although I didn't really realize it at the time, after living in Bolivia for about a year and a half, I was doing that all the time, and it became something that I would just naturally do. Then, when I returned to Japan, and really decided to take the plunge and started doing translating and interpreting work, I felt that, "Wow. I can actually do this!" In this way, I started building up confidence, and I can now do translating and interpreting on a regular basis, and in retrospect, I realized that it all started by translating the Spanish words I didn't understand in my university studies into Japanese. That's what helped me realize that, "Hey, I'm really good at this."

#### • • Matsubara

That's because your two languages are supporting each other, right? You began using both Japanese and Spanish to understand a single concept. Has using Japanese and Spanish together led to any other changes in yourself? For example, has it helped to further improve your Japanese or Spanish ability?

#### • • • Rosa

I feel that it has deepened my understanding. For instance, when I am reading a book in Spanish, and I am translating words to Japanese, or vice versa, I feel it helps to improve my Japanese comprehension as well. Textbooks are difficult to read, right? So by using Spanish to help my understanding of what's written in such difficult textbooks, I feel like, "Wow, I can understand this."

#### Matsubara

So you feel like, "Wow, I can do this!"

#### • • Rosa

Perhaps if I used this method when I was still in middle school or high school, I may have been able to achieve better grades.

#### Matsubara

So you mean that if you had been using both Spanish and Japanese to support your studies while you were in Japan, you may have done even better.

#### Rosa

When I was in middle school and high school, I would rely completely on my Japanese ability, and would only use Spanish at home. All of my studies were conducted in Japanese, and although I would look up the meanings for words I didn't understand in Japanese dictionaries, I wouldn't be able to understand the dictionary definitions, so my understanding didn't grow any further. If I had just used this method back then, I may have been able to improve in my studies a little more.

#### • • Matsubara

That's right isn't it. In Japanese as a national language classes, there are things like culture, which are specific to Japan, and are hard to understand on their own, and in classes like social studies and math, there are text-dependent questions that are difficult to understand when just relying on Japanese.

#### • • • Rosa

I feel that Japanese is a difficult language. After being able to use my Spanish ability to fill in any gaps of understanding, it was really helpful for me.

#### Matsubara

After going to Bolivia, you were able to use Spanish, and gain confidence in it. Once you returned to Japan, you were able to use both Spanish and Japanese, to further deepen your understanding. Until you went to Bolivia, you said that your feelings of "wanting to become Japanese," and your general longing toward the Japanese was stronger, but was there any change that occurred after going back home to Bolivia?

#### • • Rosa

At the same time that I became more confident, my way of thinking changed, and I stopped wondering "who am I? Am I Japanese? Am I Bolivian?" Now what I always say is that I feel that I am a "person who was born in Bolivia and grew up in Japan." I can't reach a clear conclusion when asked whether I am one or the other, so I now just consider myself a "person who was born in Bolivia and grew up in Japan."

#### • • • Matsubara

So you have come to accept both Bolivia and Japan as two countries that are a part of yourself? So you were able to come to terms with both?

#### • • • Rosa

Now, I am attending a university in Bolivia, and if I encounter something I can't understand in my studies, I rely on my Japanese. Everyone asks me, "Are you Japanese? Are you Bolivian?" My answer is that, "No, no. I was born in Bolivia and grew up in Japan, and I have two languages, and can speak these two languages." There is no clear answer. I think that it must be the same for you, Ms. Matsubara. Even if someone were to ask you, there is no answer.

#### Matsubara

Exactly! It's such a hard question when you're asked, "What nationality are you?" It took me such a long time to strike a balance inside of myself between Japan, as a country, and Brazil, as a country. Although I don't often return to my home country, and I continue to live in Japan, the reason that I was able to realize that both countries are a part of myself, was through my chance encounter with film making, and overall I feel that this has been such a great experience for myself.

#### • • Rosa

I feel proud of myself because of these experiences. There are people who were born and raised in Japan and people who were born and raised in Bolivia, but thanks to my parents, I was able to come into contact with both cultures. For me, that experience doesn't make me question, "Why? Why?" Now I can be proud and feel, "Wow. I am quite special."

#### • • • Matsubara

I would like to ask one final question. In both Japan and South Korea, as well as many other countries, there will probably be more and more children that emigrate from abroad, and experience things similar to what we faced as we grew up in Japan. In fact there are many children like this right now. Do you think it is a positive thing for people such as yourself, Ms. Rosa, to continue talking to adults involved with such children about the need and importance to maintain a balance between mother tongue and Japanese learning?

#### • • • Rosa

First of all, what I would like to say the most is that while it is of course important to learn about the culture of the country you live in, and if living in Japan, it is good to start learning Japanese. At the same time I would like for us to be able to take the cultural heritage of the home country and pass it on to these children. The reason I think this is important is because growing two languages at the same time helps such children deepen their understanding, and empowers them to become more expressive. Rather than just focusing on "working on Japanese ability because the child is living in Japan," we should also



support growth in their precious mother tongue ability, as I believe we can enable such children to become adept at using both. Therefore, we shouldn't give up, and rather than just telling the child, "you must do this, or "you must do that," we should adopt a stance of encouragement and tell them, "let's do this together." In this way we can persevere and help them gradually grow in both languages. Eventually, the time will come when your child will finally understand. Although right now, your children may act like they can't understand what you're saying, someday they may look back on their lives and remember, "my mother used to teach me these things..." Please don't give up and continue to teach your children in this way.

## • • • Matsubara

Thank you very much. Our interview with Ms. Rosa has come to an end. Thank you once again.

## **Symposium**

## "Working with Multicultural Children In the Educational Field"

#### • • Yoshitomi

Once again, I will be acting as a moderator to facilitate today's panel discussion. First, we began with Mr. Ted's introduction of the Hinoki International School. For the third part of our symposium, we would like to welcome Principal Park, of the Incheon Hannuri School, and Mr. Akimune, former school principal of the Ashiya International School, a school with an innovative program in Hyogo Prefecture. After both of them have introduced their schools, we will conduct a panel discussion together with our other commentators, and we would like to field questions from those in attendance today. Next, we would like to ask Hyung Sik Park, school principal of the Incheon Hannuri School to introduce his school

to the audience.

#### • • • Hyung Sik Park (hereinafter referred to as Park)

Greetings. First I would like to express my thanks to the World Kids Community, Asian Bridge, all others involved in this project, and the members of the audience for providing me with this opportunity to introduce the activities of the Incheon Hannuri School. The Incheon Hannuri School is located about 40 minutes away from Incheon International Airport. At the Incheon Hannuri School our students come from a diverse variety of cultural backgrounds, and together, they learn the Korean language, gain understanding of Korean culture, and also learn their mother tongue, in a school setting that fosters happiness and positivity. Our student body represents a large number of different countries, and we often welcome outside visitors who come to observe life at our school. Our students who are able to adequately communicate with those around them are often smiling, but what about those students who still struggle with communication? I believe the issue that we all face is finding a way to accommodate those students that have difficulties in communicating. In order to solve this problem, I believe that all of you, and myself included, have gathered here today, to tackle this common issue. First, I would like to share what we are doing at the Incheon Hannuri School to address these problems. The Incheon Hannuri School is the first of its kind in South Korea, and it is an integrated elementary, middle, and high school program, operated as a public school, and it is equipped with a dormitory. We accept students from across the country, and we open our enrollment to newly arrived children, foreign children, children growing up in multicultural households, and refugee children. For this reason, all of our teachers and staff are trained in multicultural education, so that they can nurture the dreams of the next generation of global talent, while maintaining the academic performance necessary to be a public school accredited by the Incheon Department of Education.

Students engage in activities that are geared toward showcasing their special talents and abilities, through such events as school festivals. Additionally, the Hannuri School has a school song that was created not only by a single individual, but one that was created through the collaboration of all of the teachers and staff, to symbolize the direction in which the school should continue to grow. The school song is performed here by the Incheon Municipal Orchestra. As for the current situation of the school, the goal of this school is to provide an educational program that enables multicultural students to adapt to life in typical schools. Students are placed in this intensive program for 6 months to 1 year, after which they are returned to the original school they were attending. The school was opened on March 1st, 2013. On March 1st, 2014, the school was designated as a Multicultural Center by the Ministry of Education, and in 2015, the Ministry of Justice designated the school as an Institution for the Initial Integration of Immigrants. Currently, based on numbers from 2015, we serve roughly 150 students representing 18 different countries. We serve students from the 1st grade of elementary school up to the 3rd year of high school, and we have approximately 15 students per class, with a possible total capacity to teach up to 225 students.

Our longest attending students hail from 18 different home countries. Over the past 2 and a half years, we have served roughly 400 students from 28 different countries in total. As for teachers and staff, we have 1 school principal, 2 assistant principals, and a number of teachers on staff. What sets us apart from other schools is that we have Multicultural Language Teachers that focus on supporting students that have difficulty in language communication. We have Multicultural Language Teachers for Russia, Japan, China, and the Philippines. Our school motto is "Sincerity and Encouragement," and we try to foster



mutual concern for each other and for the community. Our "school tree" is the pine tree, which we selected with the hopes that our students would grow with persistence and tenacity. We strive to be a school that fosters the dreams of our students and develops future global talent. Our focus in education is placed on implementing Korean language education that enables our students to communicate through language ability and empathy.

Next, I would like to explain how Korean language education is carried out at our school. At our school, we have developed Korean language learning materials, conduct a Korean language speech contest, prepare students for Korean language proficiency testing, and provide students with an educational environment to support their Korean language development. We not only teach our students Korean, but we simultaneously teach them their mother tongue as well. In

order to help our students grow physically fit, students begin learning Taekwondo starting in the 1st grade of elementary school. These Taekwondo classes also serve to help students gain social skills as well. Moreover, we try to foster a sense of community by teaching students to greet each other and follow manners. When students arrive at school, they are greeted in both Korean and their mother tongue. We try to ensure that both the mother tongue and Korean are given the same amount of respect. We provide positive feedback and rewards to acknowledge students that are particularly good at greeting everyone in this way.

Furthermore, our school is operated as a designated research school that features an initial integration and improvement program. Next, I will explain the activities of our research school program. To ensure that students better acclimate to the school, we have built an open-air library, multilingual library, and in our hallways we have roughly 500 items on display from various Asian countries. On display we have a world map and a map that shows the 6 continents, a mural created by students, as well as a multicultural folk costume room, where students can try on traditional attire from a variety of countries including their own, allowing them to experience the culture of various countries and regions across the world. Since we accept students from across the country, our school also operates a dormitory. The dormitory can provide room and board for up to 120 students. The dormitory is well decorated. Students also do their own laundry and iron their own clothes, and they also clean the dormitory. Another feature is the cafeteria. Since students of various backgrounds live together, the cafeteria serves a variety of food. The cafeteria serves food that is geared to the needs of the students, and it is very popular among the student body. Next, regarding our educational curriculum, once the student enrolls in a local school and we receive a request from that school, we administer a Korean language proficiency test. Based on the students' Korean language ability, we determine what class they should be placed in, and whether the student needs to be placed in the beginner level class. Students in the beginner level class will receive instruction in the Korean language over a set duration of time, after which they will be evaluated again, before they are returned to their original classroom. Here you can see the Korean language class for elementary school and middle school students.

Next, I will explain how we divide such students, who struggle with communication, into lower and upper grade level classes, and how we provide them with support. When I arrived in Japan, and used the train system here, I had a difficult time because I didn't understand the language. A large majority of the newly arrived students are not able to understand any Korean at all. For such students, we make use of the time allotted for national language studies and Korean language, to focus on teaching them Korean. Second, for other school subjects, teachers make an effort to speak slowly to accommodate students according to their abilities. Third, we hire multicultural instructors to provide assistance and interpreting during class time, and hire teachers of Korean to provide proper Korean language instruction during the time given for Korean language classes. We also have in-school broadcasts of music and use the karaoke machine in the dormitory to aid in the students' learning of Hangul characters. During classes and counseling, we make use of multicultural instructors, to aid in communication with students with communication difficulties, but for school events, we provide students with head phones so that they can receive accurate information. Additionally, we also use automated machine translation provided by mobile phones, to aid in indirect communication when there are communication issues.

Next, we will talk about what efforts are made at home. One method we use is automated interpreting devices. 50% of our educational curriculum is based on the standard curriculum, and the remaining 50% is a specialized curriculum. Here are some learning materials for the standard curriculum. We also develop our own learning materials at this school. We also provide support for our students through the Korean speech contest. Here, you can see some of the special activities our students are involved in. In our dormitory, we also provide support through such activities as Korean language classes, Korean history classes, and book reading programs. Additionally, much like some private sector entities, we have established an MOU agreement so that we can conduct these programs with the support of the local community.

We have received much coverage by the media as well. We have enjoyed much attention from the press, with mass media outlets reporting on the Incheon Hannuri School as an example of a positive school environment. In 2015, we also received many visitors from overseas, who visited our school to learn about our educational system. Regarding the process of accepting students into our program, once we have received a request from the school where a newly arrived student is attending, upon approval, we enroll the student into our school. We also have programs to educate parents and guardians, as well as training programs for our teachers and staff. After 6 months or a year has passed in our program, our students write a letter of thanks to our teachers. Such acts of gratitude are a testimony to how the students have opened up their hearts and have begun learning the Korean language in earnest.

To all of you attending, I would like to end by saying that the Incheon Hannuri School is a public school operated by the Incheon Department of Education, and it is a school that provides classes for the national language, English, and math in a way that meets the educational curriculum standards of typical schools, while providing a specialized curriculum at the same time. If any of you have acquaintances with children that arrive in South Korea and struggle with the Korean language, please let them know about our school. We are confident that we can work together with such parents to help their children adapt to Korean culture. I can address any questions you may have during the question and answer session. Thank you very much for your kind attention.

#### Yoshitomi

Thank you very much. I am sure that many of you will have questions for him later. Here in Japan, we also have a school in Hyogo Prefecture that places importance on mother tongue ability. Next, we will have a presentation by the former school principal of the Ashiya International Secondary School, Mr. Hideo Akimune.

Mr. Akimune is currently working for the Hyogo Prefectural International High School, but today we have asked him to introduce his former school, the Ashiya International Secondary School.

#### • • • Hideo Akimune (hereinafter referred to as Akimune)

Good evening everyone. My name is Akimune, and as was explained in the introduction, I am the school principal of the Hyogo Prefectural International High School. Although I am the current principal of this school, for today's symposium, I would like to focus on talking about the Ashiya International Secondary School, so I hope that there is no confusion. Before we start, I would like to explain that the Ashiya International Secondary School and the Hyogo Prefectural International High School are both located within the same school campus. They are two separate schools located in the former school campus of a single school. But please understand that they are two completely separate schools.



I began working at the Ashiya International Secondary School in 2005, and after working for 3 years as a grade-level head teacher at the school, I worked at Maiko High School, which is known for its Environmental Disaster Risk Management Section. Afterwards, I returned to Ashiya International Secondary School to work for 4 years, and in the spring of 2015, I was transferred to the Hyogo Prefectural International High School. The principal's offices for the two schools are located just 80 meters from each other.

Next, I would like to explain the difference between these two schools. First of all, the Ashiya International Secondary School is a 6 year school that has a 3 year middle school program and a 3 year high school program, and acts as an integrated secondary school. The Hyogo Prefectural International High School features a 3 year high school program, similar to other typical high schools. For this reason, the Ashiya International Secondary School administers entrance examinations for students graduating from the 6th year of elementary school. The Prefectural International High School administers entrance examinations for students in their 3rd year of middle school. For the first term of the program, Ashiya International Secondary School provides a middle school program, while the second term consists of a credit-based, general education school program. It is similar to other typical Japanese schools. The Prefectural International High School is a specialized school that features a credit-based "International Program." In terms of the number of classrooms, the Ashiya International Secondary School has 2 classrooms per grade level, for a total of 12 classrooms for 6 grade levels. The Prefectural International High School has 3 classrooms per grade level, for a total of 9 classrooms across 3 grade levels. I hope to answer some common questions I get about the Ashiya International Secondary School, so as to give you a better idea of what kind of school it is.

First of all, the name of the school in English is the Ashiya International Secondary School. Since the word "international" is in the school name, there are many misconceptions about the school. Similarly, when people translate the school name for the Prefectural International High School to English, the word "international" leads people to confuse these schools with so called "international schools." The first misconception people have is that "classroom instruction is conducted in English," but this is not true. Classes are taught in Japanese. Next, people also imagine that "all students must

be fluent in English." Strangely, in the country of Japan, people immediately assume that when you speak of foreign languages, you must be referring to the English language, and people commonly associate foreigners as being "fluent in English." Furthermore, since the two schools share the same school campus, it confuses some people into thinking "students finishing the first half of the program can go on to enroll in the Prefectural International High School." That is not true either. Some people also think that the students in the "second half of the program go on to study together with the students in the Prefectural High International School," but unfortunately due to differences in the curriculum, there are rarely any opportunities for the two groups of students to study together. Currently, the only opportunities for such students to study together is during physical science classes. There is also the misconception that "students in middle schools across the nation are able to take entrance examinations to enroll in the second half of the program." This is probably because some people have the school confused with the Prefectural International High School, causing them to say that it's possible to graduate from middle school and enter the second half of the program at the Ashiya International Secondary School, but this is not possible either. Please note that all of these rumors are in fact false, and I hope to clear up these misconceptions.

Some people have an image of the school as a "program with a focus on academic advancement," but the Ashiya International Secondary School does not tout itself as one. There are some students who can speak English, and a variety of students from different countries that speak languages other than English, and in many cases they advance to higher levels of education. We also have some students advance toward programs in the fields of science. Regarding the image that "the teachers for the first term are middle school teachers, and the second term teachers are high school teachers," the ratio of middle school to high school teachers at the Ashiya International Secondary School is 50:50. However, we also have teachers who possess both middle school and high school teaching licenses, and they are capable of teaching both age groups, and there is fluidity between these two groups of teachers. Additionally, some people believe that "foreign students and Japanese students at the school can receive instruction in separate classes," but that is not true either. All of the classes are mixed. Students receive instruction in such mixed classes. Regarding entrance examinations, some people believe that "students that can't speak Japanese are automatically accepted." Due to the capacity of the classes and ratio of applicants to student seats, there are unfortunate cases where students who can't speak Japanese fail the entrance examinations.

Next, as for the reasons behind the Ashiya International Secondary School's establishment, I would like to explain "The 1st Stage of the Prefectural High School Educational Reform Plan" issued in 2000. As an effort to promote the specialization of schools, as called for by the Ministry of Education, Culture, Sports, Science and Technology, Hyogo Prefecture has been implementing a plan to "Facilitate in the Building of Attractive and Appealing Schools." As part of this effort, permission was granted to establish a secondary school of an unprecedented nature. Until then, although there were private schools with an integrated middle school and high school program, at the time there was no example of an integrated secondary school within the public school system. Put simply, we were given permission to start a school that doesn't end after the student graduates from middle school, but continues on through 6 years of continuous study.

Additionally, as is true in this area, there are now a large number of foreign children. When they go on to enter the workforce, they face a myriad of obstacles. One of the issues facing such children is whether or not they are able to receive the qualification of an "equivalency of high school graduation." However, it is extremely difficult for children from foreign countries, who are unable to master the Japanese language to make it in to a high school by passing high school entrance exams. In response to this, the idea of a school that allows students to continue with their studies after middle school without having to take high school entrance exams, perfectly aligns with the concept of a secondary school program, as we described earlier. As chance would have it, we found a school in Ashiya originally called "Minami High School," where a program with a focus on international culture and foreign countries already existed. By modifying that existing program, and adding the concept for this new program, we were able to establish both the Ashiya International Secondary School and the Prefectural International High School within the same campus.

In regards to the Prefectural International High School, whereas the major focus of the Ashiya International Secondary School is on taking "children from foreign countries and preparing them for life in Japanese society," at the Prefectural International High School, the aim is to take "typical middle school students in Japan and to provide them with a globalized education so that they can venture outward." In that sense, the direction of the two programs is different.

Next, I would like to discuss some points that focus on today's theme. In regards to "instructional support provided to students that have a limited understanding of Japanese language and culture," the program has a very long title, but it has a

program capacity of 80 students per grade level. Out of these students, 30 students are foreign children with limited understanding of Japanese language and culture. 30 students are children with Japanese citizenship who have returned from abroad. These children have Japanese nationality. The third group is made up of students that have graduated from typical Japanese elementary schools. Applications are collected separately for each group of students. Regarding the selection process, there are no problems for the children for which Japanese proficiency is not an issue, and all students are given a written composition and interview, for which the language of choice can be any language that the applicant feels comfortable with. However, for bilingual applicants, since it is difficult for us to evaluate bilingual compositions, we ask, for example, that if a student selects "Korean" as their language for the composition, that they only write the composition using Korean. In regards to the interview, we allow applicants to interview in either "Japanese" or "English."

The only thing remarkable about the program are the support activities provided in the 1st and 2nd year of middle school. For those grade levels, foreign language teachers provide language interpretation. This is focused mainly on math, science, and social studies. Also, for the Japanese as a national language class, Japanese instruction is carried out. Rubi annotation (that provides the pronunciation of kanji characters) is provided on tests and handout materials, and for students for which that is not sufficient, translation of such materials is also provided. Other accommodations made, for both the first and second term program, include small class sizes, and classes separated based on learning level. Also, since the content of learning becomes very difficult in the high school level classes in the second term, in order to lighten this load, students are able to select special school subjects as electives, allowing for students with foreign language backgrounds to more easily earn credits. The school also has an understanding and cooperative atmosphere toward cultural and religious customs, and for example, for children of the Islamic faith, such children can't drink water during Ramadan for physical education classes in the summer, and we make special considerations so that they will not exhaust themselves. Additionally, for students that need to perform scheduled prayer, we allow such students to freely use the principal's office, and such students can roll out their prayer mats to observe their prayer time.

In regards to mother tongue language support, we have an activity called "AI Time," which is short for "Ashiya International," and although this is only provided during the first term of the program, we make use of the general studies period, and conduct mother tongue and heritage culture learning activities in about 4 or 5 groups for students from different countries that require language interpretation. Our stance is that since we have students who are friends with those from different cultures, we want them to be able to learn more about their respective cultures. We also have separate gatherings for children of specific countries and regions, and although this activity is only conducted several times a year, it gives such students an opportunity to gather with others from the same country or region, and also to learn about the cultures of each others' countries or regions. This activity is not without its issues, however. In regards to opportunities of using one's mother tongue, there are a large number of Chinese students and they are able to make a lot of friends to help in this area. Such students may be able to speak Chinese with their many friends, but for students from Thailand, for example, there may only be 1 such student in the entire program. Although such a student would be able to speak in their mother tongue with the interpreter or the teacher, they would be unable to speak their mother tongue with any of their friends, even if they wanted to.

There are also students who are unaware of what the mother tongue of their home country is. There are cases where both parents speak in a different language at home. Although such parents are using English to speak with each other, the child may be more proficient in Japanese. Since such children are required to switch between different languages in a variety of different situations, such children may have low awareness of their mother tongue. As such children go on to advance in their Japanese language studies, they are able to start communicating with their friends in Japanese, and such children begin to show a decreased interest in maintaining their mother tongue proficiency. Furthermore, there is the issue of such children having to re-learn a concept they have already learned in Japanese, in their mother tongue. For example, when a child learns the word "triangle" in Japanese, such children may stop using the word "triangle" in English at home, and very rarely do they try to re-learn the concept in other languages. Such things become an issue for these children.

Finally, regarding students returning directly from overseas, we allow such students to transfer into the program. However, we only provide support activities for such students in the 1st and 2nd grades, and since we provide no additional support for students entering the program late, the program becomes much like a typical high school setting for such students. Regarding students transferring out of the program, for example, for cases where a student completes just the first term of the program, with the intention to exit the program to advance to a different high school, we do not allow

this as a general rule. With that I would like to end my presentation.

#### • • Yoshitomi

Thank you very much. First, we had Mr. Ted give a presentation on a public school in Detroit with a fully bilingual education program. Next, we had a presentation on the Incheon Hannuri School, a school that accepts students with multicultural backgrounds from across the country, and provides a boarding school program that features an intensive 6 month program of study, after which the students return to their local schools. From Mr. Akimune, we had an explanation on the difference between the Ashiya International Secondary School and the Prefectural International High School, and how the Ashiya International Secondary School has a program that focuses on serving children arriving from abroad, returnee children, and typical students in Japan, and provides an integrated program of secondary school study for children with such diverse backgrounds. Each of these schools takes a different approach. In the DVD shown before, there was a comment that "there can be more than just one mother tongue." Although the approach is different, I believe that we can say that each school is engaged in school-wide educational efforts that value the mother tongue of each and every child.

I believe that you all must have questions on each of these schools, but I would first like to open with a question addressed to all 3 school representatives to help clarify something for me. "In Japan and South Korea, it is difficult to implement education that places value on the mother tongue for most schools. But we have seen that each of the schools presented today are striving toward the goal of providing education that values and respects the languages of each child, in order to ensure that each child is provided with a quality education within our respective societies. Why is it important to place value in a child's mother tongue, and in doing so, what kind of change can occur in such children, and why is that important for us all?" I would just like each of you to clarify your position on this question, through a brief response.

#### • • • Ted

In our school, it's essential that we recognize people like us and both backgrounds because we want all the children to gain

from each other and from their teachers, for both languages and backgrounds. Our school is not the answer for all families, it's what we call a school of choice. We are not equipped to help families with mother languages other than English or Japanese and we depend on the public school system to help those children in other situations outside of our school. But for those children who do attend our school, that identity is something that we want to give them, what my friend Mr. Hashimoto calls a "Third Understanding", a third way to see the world, not English, not Japanese, but a new way of seeing things and that is what we look for from our children.



## • • Park

At our school, we also place value in both languages. I feel that the mother tongue and Korean should be given mutual respect. Although it is a unique feature of our school, for students that are unable to reach a certain level on Korean language proficiency tests, we conduct beginner level Korean language classes that mix students regardless of their grade level, from the 1st to 6th grades of elementary school. For students in the 1st grade of middle school up to the 3rd grade of high school, we also provide assessments of Korean language proficiency and place students in intermediate and beginner level classes. In this way, we provide students with basic Korean language instruction, and for mother tongue language support, we hire multicultural instructors that provide interpretation services during class-time, counseling, and after-school activities, and we also provide instruction on cultural customs and remedial language instruction for the mother tongue. In this way, we hold both Korean and the mother tongue in high regard, and we strive to improve students' academic performance.

#### • • • Akimune

At the Ashiya International Secondary School, our basic stance is to help students adapt to Japanese society, since the main focus isn't on the maintenance of mother tongue ability or bilingual education. For students in their 1st or 2nd year, in

other words, students that still have limited Japanese proficiency, speaking in a different language causes a great amount of mental stress for such children, as it would for me if I were to speak a different language. However, when I speak in Japanese, I do not have to worry about such things and can effortlessly hold a conversation. In this way, providing such children with an opportunity to speak in their mother tongue frees such children from the stress of having to speak a foreign language. That is my first point. Second, language and culture are inseparable. Just memorizing a language itself will not help the learner understand the cultural background of the language. By communicating in the mother tongue, children develop emotionally. In other words, in order to effectively learn one's mother tongue, it is important for the learner to experience the language and its meaning with their entire being.

#### • • • Yoshitomi

Thank you very much. My understanding from your 3 comments is that the mother tongue of each child should be regarded as a tool that should actively be used for learning. In Japan and in Korea, this tool should be used in each country to make education more accessible. For the example of bilingual education presented by Mr. Ted, the common thread is that both languages are also viewed as a tool for learning.

Next, we would like to move on to a discussion between panel members. I would first like to hear some impressions and comments from the two commentators. As I recall, Ms. Rosa mentioned that if she had started using both languages for her school studies at an earlier age, that she may have been able to get better grades. From the perspective of viewing language as a tool in this context, how did you feel after hearing the examples given for the 3 schools.

#### • • Rosa

First of all, I was thoroughly impressed. In each country, although the approach is different, the direction we are moving toward is the same. That direction is to place importance in the mother tongue. I feel that this is a very positive thing. The mother tongue is important, and in response to questions of "Who am I?" and "What am I?" I believe the answer is up to the child and we must help them maintain their mother tongue ability while further learning the language of the country they are in. Also, from personal experience, this leads to more confidence, and a deepening of thought and understanding, and it can also enable such children to improve in their ability to communicate with others. If such activities can become more prevalent in typical schools, I believe it will become easier for foreigners and children coming from abroad to live in our communities.

#### • • Yoshitomi

Thank you very much. All 3 schools are indeed very special schools. With only a single example each of such schools in Japan, South Korea, and in the United States, and with such schools still being rare, I believe that people around the world must be paying great attention to your efforts. Although it may not be possible to create similar school programs in all of our communities, is there anything that can be done through what we have learned today? Dr. Ochiai, would you care to comment?

## Ochiai

I believe these schools have been formed due to two different factors. In the case of the Incheon Hannuri School and Ashiya International Secondary School, both schools place great importance on language development, by putting a focus on the mother tongue as an intermediary language, as well as by providing instruction in the local language. Both languages are regarded as important, with learning conducted in a way that ensures that the learner gains a solid understanding of concepts. For Mr. Ted's school, both languages are used to allow the learner to develop a solid bilingual understanding of a single concept, using two separate languages, and this type of approach is of course



not as typical. With that said, however, I believe it should be made more widely known that this approach is indeed quite effective in helping the learner develop their academic abilities. For example, it is possible to apply this approach of more actively using the mother tongue as the language of instruction, in schools in Japan, in order to better develop the learners' Japanese ability so that it can reach the level required for academic achievement and thinking. By more widely sharing the benefits of this approach, with educators working in more typical school settings, it may be possible to leverage the current resources available, such as the mother tongue supporters involved in Hyogo Prefecture's Multicultural Coexistence Supporter System, and the multicultural instructors at the Hannuri School, and to further build on these resources, so that we can more readily provide such support in more typical elementary school settings.

Another point I'd like to make is that it was very insightful that each of these 3 schools provide students with a space within their respective schools in which they can speak their mother tongue. The usage of such languages is often limited to the learner's household, causing them to be referred to as "kitchen languages," with such learners often losing the motivation to continue learning their mother tongue when they reach early adolescence. In the case of these schools, however, the students are given plenty of opportunities to speak in the mother tongue with other children they meet at school. At Mr. Ted's school, it is ensured that these children are provided with opportunities to speak Japanese in an open environment. Regardless of whether these kinds of interactions take place within such community settings, outside of the household, or in mother tongue language classrooms, I believe it is a wonderful thing that these children are given the opportunity to make friends with speakers of their mother tongue, and that spaces are provided within these schools for such children to develop motivation to further improve their mother tongue ability so that it can be used in situations that extend beyond the child's household. This phenomenon is not limited to such unique school environments, but can also be seen in schools where mother tongue learning goes on within the Japanese language classroom, and is occasionally seen in public elementary schools that offer mother tongue language classrooms. Even if such spaces are unavailable, another approach that can be taken is to encourage such children to participate in mother tongue classrooms operated by local NGOs. This doesn't mean that there should be complete separation between spaces such as schools, mother tongue language classrooms, and the household, and it must be mentioned that parents should first start by wholeheartedly encouraging the usage of the mother tongue at home. At the same time, teachers at school can interact with the child by asking things such as: "Where did you go on Sunday?" "I went to my mother tongue classroom" "That's great! What did vou learn?" Such interactions can help make this part of the child visible to those around them, and to validate the child's mother tongue ability, within the context of the school space. In this way, these efforts can come together and act like 3 gears moving in unison. With these 3 unique schools, we see that they are shining examples of what it looks like when these 3 gears are spinning in motion. What these schools show us are not "pie in the sky" goals, but rather they provide us with ideas we can implement within our own communities as well.

#### • • • Yoshitomi

Thank you very much. I apologize for not having introduced her earlier, but Dr. Ochiai is a researcher at the University of Kobe, and she is also involved as a support member of a mother tongue language classroom at an elementary school. Ms. Rosa, who previously commented, is currently a Japanese teacher at the Santa Cruz School for the Propagation of Japanese. Having spent her childhood facing such issues, she is now able to share her experiences with children who grow up in similar circumstances. After finding a classroom in which she could teach with a sense of purpose, she also continues her studies at her university. She mentioned that she views her job as her "true calling." When I first met Ms. Rosa in Bolivia, I felt that "This is the right person!" and decided to invite her to this event.

After receiving some wonderful comments from these two panelists, we would now like to field questions from the audience.

## • • • Audience member A

My name is A and I am the principal of an elementary school in the city of Osaka. Our school has 120 students, with students with ties to 10 different countries and regions. In recent years, we have had students transfer into our school directly from China, as well as students from Hong Kong, Vietnam, etc., and these children require Japanese language instruction. After hearing of the stories of these 3 schools today, I feel extremely envious as it seems that the situations at your schools are so favorable. At a typical elementary school, each school deals with these issues on an individual level,

with the board of education dispatching a Japanese language teacher who can provide only 40 hours of instruction for early elementary school students. At the upper elementary school level, we must send such students to a Japanese language learning "center school," which is designated as a "hub school." Children are supposed to be able to immediately start attending this "center school," but we have such a shortage in dispatched teachers, that it is quite typical for students to be placed on a 2 to 3 month waiting list. Such children not only face the issue of not being able to communicate, but also come from atypical home environments. Many of these children live in households affected by divorce or in situations where they are being taken care of by a parent that is not used to living on their own, let alone in taking care of a family. I would like to do whatever possible to even slightly alleviate the anxieties such children face, but that is the current situation that we face in public elementary schools in the city of Osaka.

My question is in regards to funding, and I am sure that all of you have approached organizations such as your board of education to receive support for your new proposals. I feel that there are probably a vast number of unknown issues you were faced with in establishing your schools, but if you have any hints as to "how you were able to make a request and how that helped you achieve a goal," I would be grateful if you could share them with us.

#### • • • Yoshitomi

So my understanding is that this is a question about advice on how to effectively secure funding to emulate what has been achieved at these schools. First, let's see what answers our three guest have for us.

#### • • • Ted

Obviously, the financial systems to support education are different in each country. When we first tried to make this school, we tried to get the cooperation of different boards of education to make this school but they didn't want to work together. So instead we had a way to try to make a new kind of school which is called a "Charter School". It's public but also independent from the boards of education. We did have to get support from a local school district to make it happen though. And in addition, it's very difficult to operate a charter school. But it gave us enough time to prove to a local school district that it was a good model and good for the kids. Through that local school district now we have sufficient funding based on the number of students to support the program. But it was not a clear answer at first how to fund the program.

#### • • Yoshitomi

Thank you very much. In regards to the Incheon Hannuri School, we were told that the school was established by government agencies. Could you elaborate on the process through which the school was established and what actions were taken that were effective in making the school a reality?

## • • Park

As all of you are probably aware, South Korea is currently undergoing a change as it moves toward a multicultural society. The number of students is 70,000. The number of children from age 0 to elementary school age is roughly 120,000. The Incheon Hannuri School was established through the initiative of the local community, with the aim of establishing a school that serves multicultural children that struggle with issues of language. For this reason, the Ministry of Education constructed the school building, the land was purchased by the Incheon Department of Education, and the dormitory was built by the mayor of the Incheon Metropolitan City. These 3 institutions came together to build a school on a school campus of the same size as typical schools. The school now serves such children from the 1st grade of elementary school to the 3rd grade of high school, and provides educational instruction over a span of 6 months to a year, after which the children are sent back to their local schools. For this reason, I believe it is necessary to involve the local community when establishing such multicultural schools, and I believe it is desirable to get government agencies to act as the driving force behind such projects.

## • • • Yoshitomi

Thank you very much. Mr. Akimune, was there a similar process in Hyogo Prefecture?

#### • • • Akimune

It is the same for Ashiya International Secondary School, as Hyogo Prefecture took the initiative to support the school from the very start. However, due to budget difficulties, the school principal is faced with the large task of staving off the "loud calls to reduce the budget," in terms of reducing the number of foreign language teachers who provide interpretation services, and slashing the number of Japanese teachers.

If asked if we are in an extremely favorable situation, I would say that while our situation is somewhat favorable, one major issue for us is that the total number of students directly receiving benefits from our program is extremely small.

#### • • • Yoshitomi

I believe that another driving force that should be mentioned were the appeals made by a wide range of people involved in such activities throughout Hyogo Prefecture.

#### Audience member B

Thank you very much for the most valuable stories you have shared. It was truly enlightening. I am a student at Osaka University. I have 2 questions regarding these issues.

First, your accounts on how motivation to learn the mother tongue is extremely low left a deep impression on me. For my question, what can we do to improve the motivation of these children? For example, how much should we emphasize the prospect of future possibilities to these children? How do you go about telling these children that this can lead to "more options" or "more private sector opportunities?"

My next question regarding these issues is as follows. I assume that children of all different backgrounds are attending your schools, and as such children study together, how do you deal with situations where certain students show a lack of understanding toward multiculturalism? For example, "one child may be able to use a lot of kanji, but yet another child may only be able to use indirect communication to express what they are saying." Do you solve such issues by taking your time to provide these children with additional counseling? Do children just grow to learn to deal with such issues?

#### • • • Yoshitomi

In other words, since the means of expression is different for each child depending on their culture, are you asking what kind of measures are taken to get all students to accept the culture of each child, in addition to accepting the child themselves?

#### • • • Audience member B

Children have cultural backgrounds that differ with each other, so when there are communication issues or conflict, what measures can be taken to ensure that the children grow in character, as they also grow in multicultural understanding?

#### • • • Yoshitomi

Mr. Akimune addressed this issue during his presentation, so we would like to ask him to provide a response.

## • • • Akimune

First, in regards to various troubles that can be encountered related to multiculturalism, we have had cases where students in their 1st and 2nd year, upon entry to the program, were involved in incidents where cultural differences were clearly the main cause. However, as our classes are taught in Japanese, and our frame of reference is Japan, we approach such issues as any school in Japan would. If we try to respect the views of too many parties, there are situations where we can't arrive at a resolution, so although we teach our students about basic human rights and on how violence must be avoided, in the end, we rely on Japanese criteria to resolve such situations of conflict.

However, that is not to say that we impose "the way things are done in Japan" on these children, and we start by having both parties try to consider the other's way of thinking. As the students progress in grade level, they start to understand that "that child was raised in that country and taught to think in this way," helping students better understand each other's cultures, so as to avoid any conflict between students.

In terms of motivation, all of the students at our school are motivated to go to a University in Japan. However, not many of them are largely motivated to "later go overseas for whatever reason." For this reason, in regards to motivation to

maintain the mother tongue, as the school is not directly required to address this, it is up to the individual teachers involved, and whether they hold a sense of urgency toward dealing with this issue.

#### • • Yoshitomi

I see. So we would like to ask the same question to Mr. Park, regarding "the motivation of the child" and "intercultural conflict."

#### • • Park

At the Incheon Hannuri School, the students do not directly enroll in our school, but rather they start by enrolling in a school near their current residential address, and a request is then placed to our school. In order to approve this request, we first have students engage in a trial learning period conducted at the beginning of the school year at their local school. Through this 1 week trial period, we have both typical students and multicultural students engage in a program where they learn about each other's cultures.

Additionally, at the Incheon Hannuri School, unlike typical schools, we have a curriculum that consists of 50% of the standard curriculum, and 50% of which is based on a specialized curriculum. For example, if typical schools dedicate 4 hours to math as a school subject, at our school we conduct 2 hours of math, and 2 hours of specialized education. During the time dedicated for specialized education, we provide instruction where students learn about the diversity of cultures, Korean language, and special programs where students can experience a variety of different cultures. We place a specific focus on getting the parents and guardians from multicultural households involved in such educational programs as well. We also use multicultural instructors, and these multicultural instructors not only teach children from their own cultures, but also share their culture with students with different nationalities and languages, with the aim of ensuring that the diverse cultures of all students are respected, and a variety of voices can be included in the discussion.

#### • • Yoshitomi

From the perspective of motivation, I believe that by and large, it is up to those of us around these children to understand and fully respect all of the cultures involved. In closing, I would like to ask all 3 of you to share one last comment, that you had most wanted to share at this symposium. We will also have our commentators provide a final comment to add on to what has been said.

#### • • • Ted

I think what I would like people to remember is that these children are our wonderful resource. Our future is in their hands. And so the idea that part of themselves, part of their identity would be discarded by society as inappropriate or awkward or hard to use in education is such a shame. I would like us all to see these children as a whole person and their languages that they speak at home, and their languages that they are using with their friends at their school are part of their understanding and their understanding is going to define what our world becomes. And that's our responsibility as educators. Not just give them the tools to go forward in the world, but also help them show the gifts that they have received from their parents and the world around them and then share those gifts with the rest of us.

#### • • Park

Looking at the characteristics of such multicultural students, when compared to students growing up in more typical households, many of them deal with emotional damage that has been caused by parents. In order for us to enable such students to grow their mother tongue ability and use the national language in every day life, we must first help to heal these emotional scars. Therefore, when supporting them in learning their mother tongue, it is necessary that we establish programs to provide counseling support, so that they can open up their hearts, and once their hearts are opened, we can help instill them with dreams and hopes. It should be up to those of us around the child to provide these children with such dreams and hopes. When providing support to such children, since they develop at a slower pace in terms of language communication when compared to typical students, we must show perseverance and patience. By supporting their needs through careful communication and consideration, these children can grow to pursue their dreams and hopes, and in the far-off future, they can develop to become global talent. I hope that all of us gathered here can continue to work together

for the sake of such children.

#### • • Yoshitomi

Thank you so much. That was a most heartfelt comment. Finally, I would like to ask Mr. Akimune for a comment.

#### • • • Akimune

What I would like to say is that for children coming to Japan, from the standpoint of getting them acclimated to life here, the immediate goal we see is for them to "speak Japanese so that they can live here in Japan," but that alone is just a short term goal. In general, as children come in to this world and as they grow up over the years, they will always have at their core "their own mother tongue, which is the language and culture that is at their foundation." It is this core that allows such children to act like themselves, in a natural way. If you remove this, you are left with a hollow shell. Such thoughts concern me, and it is troubling to think of what will become of such children. If you don't have a solid core, no matter how much you try to build up its surroundings, it is prone to falling apart. In order to keep the entire structure from falling apart, they need to be able to maintain this solid core. To make this possible, it is up to us, as the adults working with such children to not lose sight of this, by obsessing over such short term goals.

#### • • Yoshitomi

Thank you very much. Finally, I would like our 2 commentators to provide a comment on the remarks of our 3 guests.

#### • • Rosa

When children come to a different country, with their small bodies, and limited experiences, they try their hardest to take these cultural differences and make them a part of themselves. They try their hardest to endure all difficulties, and they try their hardest to live in a world that they have never seen before, and they try their hardest in everything they do. All children are different, and I would like all of us as adults, parents, teachers, and community members to go at the child's pace, gently support them, show understanding, and use the educational method that best suits the needs of each, individual child.



#### • • • Yoshitomi

Thank you very much. I believe that your comments resonate with all of us, as you yourself were in the same position as these children. Finally, I would like to ask Dr. Ochiai for a comment.

#### Ochiai

I believe that the comments given by the 3 school principals touch on a common thread that is very important. Mr. Ted mentioned that we must place great value in the innate potential of every child. Mr. Park mentioned the importance of providing emotional support for these children. Mr. Akimune touched on the importance of not getting caught up in meeting immediate goals, but to look at the extremely long term picture, and to view the child not as they appear before you in that moment, but think about how to support them in the long run. I believe these are all very important points.

Here in Japan, we evaluate such children on where they currently stand, in terms of Japanese language proficiency, and on such things as how the child is doing in achievement for the current academic term. However, the potential of these children should be viewed from a long term perspective, and we should use means to evaluate how a child "can speak at this level in Japanese, and can speak at this level in their mother tongue," so as to gauge the child's mother tongue ability at the same time. Such measures can help us get a more holistic view of the child, and a better view of the long term picture of how each child is progressing, as was mentioned by each of the 3 school principals. This is something that not only applies to foreign children, but also applies to how teachers in more typical school settings generally deal with each of the children they are working with, and I felt that this shares much in common with how we are often urged to "treat

each and every child as valuable, and to foster holistic growth in every child that provides a lifelong impact."

Schools where such education goes on, most likely also act as good schools for more typical students, and for schools such as the Ashiya International Secondary School that practice this type of education, which includes 20 typical Japanese students in its program, the effects of this education must also have a positive impact on those children as well. I feel that such positive effects will continue to influence such children, even after they have advanced from the program. I would like to make an appeal not to the teachers in the field, but to my fellow researchers, as I believe it is up to us to thoroughly evaluate the effectiveness of such programs, as it is my belief that such programs that provide a solid education to the children concerned, also provide a positive effect on the children around them and on society at large. Although it is necessary to determine exactly what methods should be used to research and evaluate such programs, researchers need to make such efforts more widely known, and must assess such programs, not from the perspective of examining "unique school programs," but as systems that can be more widely applied and shared throughout society. From my perspective as a researcher, these are some of the thoughts that came to me. What the educators here spoke of today has left a deep impression on my heart, and I would like to continue conducting further research and activities in this field moving forward.

#### • • • Yoshitomi

Thank you very much. All of you gathered here already have a high level of awareness and understanding toward such issues and the children they involve. However, there are a large number of people who have little understanding or interest, and those who are unaware of the many things that were shared here today. Although the cases of these 3 schools may be quite extraordinary, by sharing what you have learned today through the "hints" provided in these examples, I believe that it is possible that we can effect change in those around us.

As Dr. Ochiai mentioned, within the context of "the educational situation in Japan" and in schools in Japan, it is important for us to not evaluate each child just based on short term goals. Getting a full picture of all of the various facets that each child holds, and using education as a means of reaching each child on an emotional level, I believe that such things are the essential elements of what it means to be a practitioner in the field of education. This is something that can be said not only for educators working with children with foreign roots, but it is something that all educators working in the field must hold dear to their heart, and I feel that this can help us to move toward education that truly helps us to realize these goals.



We ask the audience to take what we have discussed and learned today, and to share it widely with those around you. It is up to us adults to work together with parents, individuals involved in the field of education, and community members, so that each of us can identify what we can do, and to find at least one single thing that we can get engaged in, to benefit the future of children living the world over. With that said, I would like to end today's panel discussion. Thank you very much for your participation today.

## (2) 日本でのラウンドテーブルまとめ

- ●開催日時=2015年8月28日(金)14時から18時
- ●参加者

#### <海外招聘者>

テッド・デルフィア(ミシガン日本語バイリンガル教育基金会長/ひのきインターナショナルスクール創設者) ロサ イセラ・ドミンゲス(サンタクルス日本語普及学校教師)

#### <韓国側参加者>

アン スアン (センガクナム BB センター代表) イ ワン (アジア人権文化連帯代表) ソン ジウ (文化芸術コミュニティ・リトマス) パク ヒョンシク (仁川ハンヌリ学校校長) イ ガヨン (アジアンブリッジ事務局長)

## <日本側参加者>

大城 ロクサナ (ひょうごラテンコミュニティ代表)

落合 知子(神戸大学国際人間科学部)

金 千秋(FM わいわい総合プロデューサー)

キム シニョン(神戸コリア教育文化センター代表理事)

藤戸 直美(ひょうごラテンコミュニティ副代表)

松田 陽子(兵庫県立大学経済学部教授)

松原 マリナ (関西ブラジル人コミュニティ理事長)

松原 ルマ ユリ アキズキ (映像作家)

山本 則子(小学校教員)

村上 桂太郎 (ワールドキッズコミュニティ事務局長/事務局)

#### <コーディネーター>

吉富 志津代(ワールドキッズコミュニティ代表/大阪大学グローバルコラボレーションセンター特任准教授)

## <運営>

橋本 昌樹 (英語通訳)

ハ スンビン (韓国語通訳)

河合 将生 (事務局)

## ●ラウンドテーブルの内容

## 1. はじめに

日本でのシンポジウムを 8 月 27 日に開催し、参加者 93 人と登壇者やスタッフ、ボランティアを含めた関係者が約 30 人。とても有意義で実り多い時間となった。アンケートからも概ね良い評価を得た。韓国と日本で一緒に進めてきたプロセスがとても重要だと考えており、ラウンドテーブルで総括を行い、それぞれの国で提言として発信していきたい。

## 2. 韓国でのラウンドテーブル・シンポジウムと日本でのシンポジウムの共有

韓国と日本の状況はさまざまで、話が拡散しがちになるため焦点を絞って話をした。生まれて身に着けた初

めての言葉を、韓国語だけ日本語だけに絞ってしまったらどういったことが起こるのかー。一つには「アイデンティティ」に関わる。また、自分の言葉を一つしっかりと身に着けることで、関係のあるすべての言葉を大事にし、その全てを使って物事を考えることができるようになる。その結果、難しい言葉を理解しやすくなったり学習への好影響があったりする。

一方、課題は「親子間のコミュニケーション」「子どもの大切な可能性が閉ざされてしまう」などが挙げられる。ただし、それぞれの状況は異なり、家の中で使う言葉が



違うなど多様な形がある。一つの形にとどまらない。そうしたこともあり、課題へのアプローチは難しい。

共通認識となったことは、2つ以上の言語環境で育った子どもにとって、全ての言葉がその子どもにとって 大事だということ。学習する言語以外の言語への視点が大切だということ。その環境を改善していくために、 誰が何をどのように取り組んでいくかについて考えていく必要があることが確認された。シンポジウムでも、 それを裏付けるような話が実践者や研究者それぞれからなされた。

また、質疑応答でも、現実的にどう進めていくかという点や、強制的に一つの言語を学ぶことになった、選ぶことができなかった歴史上の事柄などの課題も浮き彫りになった。

韓国での結論は、「一人の人間が夢をもって社会の中でしっかりと生きていく」という包括的で大きな目標を もって取り組まなければならないということ。

日本でのシンポジウムでは、以下のようなポイントで発言があった。「子どもたちは社会の資源である」「子どもとのコミュニケーションは心でする、その子をまるごと受け入れ理解する」「目の前の課題だけを追っていてはいけない/もっと長い視点やスパンで考えるべき」「多文化の背景を持つ子どもだけでなく、教育の原点であり、子どもたち全員の共通の取り組みである」。

#### 3. 今回の取り組みのまとめと総括に向けての意見交換

「今後、それぞれの国で効果的に伝えていくための提言のベースづくり」のためのラウンドテーブルと位置づけ、どのように提言をまとめていくかについて意見交換を行う。「どのようなポイント」を「誰に」伝えるのが効果的かについて意見交換したい。

## ●●●松田(以下、敬称略)

伝える相手は必ずしも教育委員会だけではない。

## •••吉富

教育委員会だけでなく、NGOや地域コミュニティ、家庭など、足元の地域社会にも伝えることができる具体的な内容にしたい。

#### •••金千秋

神戸市長田区で行っている区民会議で、多文化共生社会への政策提言をしている。具体的には、長田区で5

年計画を立てているが、人づくりを柱としている。「震災の語り継ぎ」という文脈で人を育てるのがベースにある。長田区には、多様な人が住んでいるが、「多様な人々」というあいまいな括りではなく、長田区にはニューカマーやオールドカマーも多く、NGO も多い地域。そういう長田区の区民会議であっても、多文化共生の一文を入れることだけでも反発が多い。しかし、今回のラウンドテーブルにはこういう人たちが参加していることを伝えたりしながら、区民会議で提言をしていきたいと考えている。多文化共生社会をつくっていく中で、ロサさんが話されたように、多様な(文化的背景や言語)を持つ中で、子どもの理解が進んでいくことを伝えたい。

## •••村上

ラウンドテーブルでの意見交換にあたり、韓国からの参加者が日本でのシンポジウムや各団体の訪問をした 感想を聞きたい。

## <韓国参加者の感想>

#### ・・・ガヨン

日本の団体を訪問して多文化教育の活動の実際の事例を見ることができた。私自身は直接、多文化教育に関わっているのではなくプロジェクトを進行する立場。韓国では多文化センターを設立してイベントやプロジェクトにより多文化教育を進めている。「オリニソダン」や「たかとりコミュニティセンター」を見て感じたのは、地域コミュニティとして、決まった対象者だけでなく、全ての子どもたちを対象にしてコミュニティが支援をしていることに感銘を受けた。

韓国で行ったシンポジウムの開催後にメディアで紹介され、多文化教育の話題が出始めた。今まではある特定の地域や一部の人だけという認識だったのが、だんだん広い範囲に、コミュニティやその枠を超えて広がり始めている。多文化家庭だけでなく、一般家庭まで広がってきていると感じた。韓国もそういう段階に来ている。日本でのシンポジウムとラウンドテーブルで出た話を韓国に持ち帰って伝えていきたい。

#### ••• ソン・ジウ

地域で多文化家庭の共同体をつくろうとリトマスという団体で活動している。2年間活動を行ってきたがうまくいかなかった。芸術団体のため、美術や映像を活用して子どもたちがアイデンティティを探す活動を行っており、アートを活用してコミュニティ感覚を醸成することをめざしている。多文化コミュニティに対していろんな団体が多様な活動をしているが、有機的に動けていない。日本では、単独の事業ではなく、協働で展開していることに感銘を受けた。例えば、「FM わいわい」のラジオやラテンコミュニティ等があり、



いろんな活動をしていてそれらがオーガナイズされている。

「ジェントリフィケーション」と言うが、韓国では、うまくいった地域ができると、不動産価格の関係で、 そこに住んでいる人が出て行かなければならなくなる状況がある。日本ではコミュニティで芸術活動を支援し ていることを感じられて興味深かった。今回、期間が短くてすべてを見ることができなかったのが残念。言葉 を超えた状況でも使えるのが芸術。芸術を通じた心を通じさせる方法や芸術家との共生などを最来日した際は 知りたい。

#### •••イ・ワン

日本と韓国は似ているという話をしたい。日韓はともにヨーロッパから見ると文化的に保守主義だと言われる。例えば、韓国で1993年に導入した実習生制度がある。これは日本を真似た制度だがいろいろと問題のある制度になっており、日韓の移住民団体が反対運動を行っている。結果、韓国では2005年に制度がなくなった。日本も制度見直しが進んでいると聞いている。この例のように相互の国が制度を真似ることはよくある。

自団体のことについて話すと、毎週水曜日に移住民に食事をする場を提供している。今まではいろんな場所でやっていたが、現在は決まった一つの場所を確保して行っている。今回、日本の各団体を訪問していろんなヒントを得た。韓国で実施しているプロジェクトに応用したいと考えている。

## •••吉富

東アジアのネットワークで相互の課題解決をはかるのがトヨタ財団の大きなテーマだが、本プロジェクトと してもそうした相互の課題解決につなげていきたい。

## •••パク・ヒョンシク

今まで教育の面から多文化に関わってきたが、今回、いち参加者として体験することができて良かった。日本は組織化がうまくいっていると感じた。組織化がいろんな課題解決に効果的である。また、滞在中に大阪に行ってみたが、日本語ができなくて苦労した。自動翻訳機を使って挑戦したが、やはり難しかった。韓国で同じ経験をしている子どもたちがいることを実感し良い経験になった。結局、自動翻訳機は通じなくて、「大阪まで案内しましょう」と言ってくれる人に助けられた。こうした人の存在が多文化社会に向かうための第一歩につながると感じた。キム・シニョンさんにマーケットに案内してもらったりもしたが、手伝ってくれる人の存在が大切。

比喩になるが、目的地に向かうためには、よい交通手段と、そのためのチケットを買うべきだと考えている。 私自身、それを経験することができた。これを韓国でも学生たちに経験させたい。当事者にとっては何気ない ことであっても外国から来た子どもたちにとっては大変なこと。そうした一つひとつのことに文化の面から接 していくことが、自分が住んでいる国の文化に近づくことだと感じた。私が今回、日本に来て苦労した経験を 韓国の学校で伝えていくことが今後の課題解決につながると感じた。

#### •••アン・スワン

自分自身も移住女性として、韓国でいろいろと課題を考えていたが、日本ではそのいくつかは解決していると感じた。韓国で普段、海外から来た移住民への支援を考えてきたが、今回、日本のコミュニティを訪問して感じたのは、支援だけでなくコミュニティをつくることの重要さ。自団体の活動でも、移住してきた外国人のイベントをするときは、2014年からは地域の人と一緒にやるようにしている。韓国でも中国人は多いが、アジア文化は似ているようで全然違う。コミュニティレベルからコンソーシアムをつくっていけたらと考えている。韓国でいつも移住民のサポートをするときに「外国人だからと言ってその人たちだけを対象にするべきではない。また、喩えになるが、魚をあげるべきではなく、釣りの仕方を教えるべき」だと考えている。その観点からもコミュニティの中で取り組むべき。韓国で、全体の人口の 3.8%が移住民。その 3.8%が幸せになる活動や支援ではなく、韓国全体が幸せになる活動が必要。

## く韓国からの参加者の発言を受けてのコメント>

## •••松田

韓国に行って感じたことは、7~8年前 に韓国語を第二言語として教える韓国語教 育をしている多くの偉い先生方が、韓国に はノウハウがないので日本の大学に学びに 来たことがあった。それがつい最近のこと のように思っていたが、韓国の仁川ハンヌ リ学校に行ってみて感じたのは日本の取り 組みを凌駕しているということ。日本には 仁川ハンヌリ学校のようなところはない。 自分の言葉が大事だということを、周囲も それを理解している。仁川ハンヌリ学校で は、韓国語教育をしながら、韓国で住む上



では韓国語を身に着けることとともに「あなたたちがもっているもの」が大事なんだということを伝えている。 日本語教育に携わる私たちが学ばなければいけないことだと感じた。日本語教育に携わる人たちの中でも、二 つの言語を使うことで子どもが混乱をするため「日本語を使いましょう」という人もいる。先生が言わなくて も家で親が言うこともある。ロサさんは両言語を維持することができたが、完全に失ってしまう子どももいる。 日本で母語教育・日本語教育をやっていく現場にも伝えていかないといけないと感じた。

パクさんが「手伝ってくれる人がいる」ことが大切との発言があったが、今回、初めてこのような国際シンポジウムを経験した。3つの言語を介しながらきちんと会議ができる。国際会議というと通常、通訳ブースを用意したりして大がかりでお金もかかる。3言語での国際会議は初体験だったが、非常に優秀な通訳の方々の力により、本当に大変だとは思うが、こうして言語の壁を乗り越えることができた。2言語を自由に使う若者が育っていることを実感した。こうしたシンポジウム等の場をもっとつくっていくこともPRしたら良いと思う。

## •••吉富

前半は、韓国でのラウンドテーブルとシンポジウムの内容を共有したが、後半は政府や教育機関、NPO、地域にどのように伝えていくか、提言にまとめていくかの具体的な意見交換をしたい。子どもたちにとっての母語をどのように伝えていくか、具体的な意見をまとめて提言につなげていきたい。

日本には、在日コリアンの貴重な経験がある。教育闘争の歴史があり、自分たちの言葉やアイデンティティを守るために取り組んできている。キム・シニョンさんにその話をしてもらう。

## ●●●キム・シニョン

韓国のシンポジウムでの終わりの質疑応答の中で、韓国在住の日本人女性から日韓の狭間で生きている子どもが辛い経験をしているとの話があった。挟間で生きている子どもたちのことを考えると、いろんな課題があることを認識する必要がある。日本に住んでいる在日コリアンの場合、90%が日本の学校に通っている。大阪が先行していろんな取り組みをしている。1948年の阪神教育闘争の中で、公立学校の中に民族学級を設けることになった。しかし、大阪、京都、福岡の3地域にしか残っていない。私たちは20数年前に神戸の在日コリアンの子どもたちの教育について教育委員会に提言した。ところが壁は高くそして厚く、10年かかった。「日本の公立学校は日本人の子どもを育てる学校である。あなたは日本語もできるし何の問題があるのか」と言われた。1週間に3回交渉したりしたが、そういう中で教室を一つ借りることも難しかった。しかし、子どもたちはどんどん大きくなっていくので待っていられない。そのため、地域の公的な施設を親たちが借りて保護者が自ら始めて運営することにした。10年たってようやく、神戸市の教育委員会と現場の校長先生、私たちの三者の突

っ込んだ話し合いをする場をつくることができた。その中で、在日コリアンが多く学んでいる学校で差別問題をきっかけに現場の校長先生が在日コリアンの現状に関わることになったが、肝心の当事者である在日コリアンの子どもたちがアイデンティティを確立できないという課題もあった。

こうしたプロセスは、保護者がつくりあげていった「下からのアプローチ」。大阪に比べると制度的には弱いが、教育委員会と学校現場が連携しているので、教室や備品は自由に使え、講師に謝金は出ている。こういう事例がいろんなところにある。

具体的な提案を出していくことが大事で、神戸での事例は取り組みやすいと学校現場からも言われている。「学校での教育」と「地域コミュニティ」「当事者」の三者がどう連携していくか。当事者が中心となって地域社会や行政に自分たちの思いをどう伝えていくかをこのラウンドテーブルで話し合えればと思う。

現場には具体的な課題が多くある。在日コリアンが積み上げてきた蓄積を活かしていきたい。さらに、そこを研究者が掬い上げてそれを解決に向けて3者が連携していく場をつくっていく必要ある。例えば、韓国政府は、在日コリアン向けのハングル教材をずっと以前から作っている。ところが在日三世や四世くらいになってくるとその教材は役立たない。数年前にようやく韓国政府から、現場で教育支援に取り組んでいる団体に比較的大きな予算がおり、その資金を使って、ようやく私たちが教材を作り当事者に配布することができた。このように、具体的に現場の声を反映させるための三者会議の常設化などが重要。

#### ---吉富

フランスの事例を紹介したい。フランスには多くの移民がいる。フランス人と結婚してフランスに行った日本人の友人がいる。片言のフランス語で子どもに話しかけていたら、近所のおばちゃんから「あなた日本語で話さなきゃダメじゃない」と怒られた。さらに、その子どもが学校に行くと、学校からの通知で、「あなたの子どもは日本語の学習を希望しますか」というアンケートが来たという。子どもが学校に行くと教科学習の時間以外に日本語を教える時間が設けられる。これはずっと日本の先をいっている。日本はそこまでの取り組みに至っていない。

そのため、昨年度、兵庫県教育委員会に提言をした。その内容は次の3点。「その子の根幹となる言語を確立するには、日本語の指導の拡充も重要だが、母語の位置づけも考慮すること」「国籍に関わらず、外国につながる子どもたちの言語形成をしっかりと把握する仕組みをつくること」「日本語が母語ではない子どもの保護者との連携を促進すること」。

これらを参考にして、先ほどのキム・シニョンさんの説明のように、自分たちの力で教育に取り組んでいる草の根の団体が多い。公的な教育の中に位置づけるのは大変だが、少しでもそれを位置づける必要がある。そのために何をすることが必要か。例えば、教材であったり、韓国の事例にある多文化講師の活躍など、いろいろと必要なことが見えてくると思うが、具体的に挙げてほしい。まず、学校の現場から。

# <学校の現場に必要なこと>

# ●●●キム・シニョン

まずは教室、居場所。安心できる場所が必要。学校には空き教室があるはず。そこを確保する。新しい制度として、韓国の多言語講師までいかなくても、サポーターが母語教育などをやって良いように変えていく。これは今の制度の中でもできること。

# •••落合

イ・ワンさんが日韓が似ているのではないかと話していたが、日本の学校には同化圧力が強いという問題がある。母語が大事だとの共通の認識を教育に関わる人が持つことが大切。日本の子どもが日本語を大事にし、 韓国の子どもが韓国語を大事にするように、移民の子どもがそれぞれの母語を一人ひとりもっているという教 育ができる教員を育成することが先にある。そしてシニョンさんが話したように、居場所をつくり、日本で韓国語を学ぶ子どもたちが、韓国の素晴らしさを学び、発信できるような拠点として居場所が機能したら素晴らしい。

加えて、教育現場に何がいるかだけではなく、教育行政にまで広げて話さないと現場では実現できないことがある。地域で母語教育をやっている民間団体や活動にはどういったものがあるかを把握し見える化する必要がある。把握できたら、例えば、空き教室をそうした団体に貸したり、資料のための紙やコピー機を貸し出したり支援したりする。もし、民間団体がないのであれば、お母さんの中で講師経験のある人が多文化サポーターのように、教室に協力したらよい。

仁川ハンヌリ学校や芦屋国際学校のような立派な学校がなくてもできることはある。空き教室を民間のボランティア団体を入れてコピー機などを貸し出してできることはある。

身近にある資源を活用して、母語教育が外国人が多くいる学校では大事だという認識をつくり、できる範囲のところでやっていけば良い。予算もかからず現実的な方法で良い。学校の中でなくても民間団体の中でやっていることに支援をして続けていくことで一歩ずつ支援をしていくことで民間との連携をつくっていくことが必要。

## •••吉富

松原マリナさんやロクサナさんのところで行っている3ヵ所の母語教室に通う交通費の支援があった。兵庫県の国際交流協会の予算を10年前に確保し、何とか継続してきたが不安定。小額なのにマリナさんのところは他からの支援と重なるので減額されたりした。

#### ●●●テッド

大阪と神戸が電車で約30分しか違わないくらい近いのに、母語継承教育などを実現するのに10年もかかったことに衝撃を受けるとともに感銘を受けている。こういった取り組みがなされないのは、学校側に失敗の恐怖があるから踏み出せないのではないか。学校運営側の関係者にこういった言語や文化継承のプログラムの重要性を伝えるとともに、身の回りにリソースがあるということを伝える必要がある。一番重要な資源はまずは子どもであり、家庭/家族、活動に関わる先生、これらがもっとも重要。多文化なルーツを持つ子どもたちが集まることができる場を提供し、さらに皆さんのためになる活動につながると思う。例えばポルトガル語や中国語など、言葉によっては、地理的にエリアを広めないとなかなかリソースをつなげることができない現状があるかもしれない。

一つ質問がある。仮にベトナム人のコミュニティが兵庫県に一部があり、同じベトナム人コミュニティが大阪にある場合など、自治体枠を超えて存在している場合、どうやって自治体の枠を超えてリソースをつなげることができるのか知りたい。

#### •••吉富

ロクサナさんやマリナさんが大阪や他の地域のコミュニティとどのような連携やリソースのつながりをつくっているのかを話してほしい。

# •••ロクサナ

スペイン語圏のコミュニティの状況だが、私たちは『ラティーナ』という情報誌を発行している。2014年の12月に、私も藤戸も母親として自分たちのコミュニティの子どもたちの言語を守るということで、日本全国でどれだけのスペイン語教室があるかを調べようとした。神奈川に住んでいるもう一人のメンバーと私と私のパートナーが一緒に動き、私たちの教室を含め、母語教室が11ヵ所が見つかった。

その調査で分かったことは、11か所の中で、県から協力を得ているのは私たちのところだけだったというこ

と。他の 10 ヵ所のうち、1 ヵ所は神奈川のスタッフが、私たちの活動を参考に自分たちで保護者であるお母さんたちと開いた母語教室。他の 9 ヵ所は自分たちでお母さんたちが集まって自力で運営している。電話インタビューで、「どうやって教室ができたか」「どうやって運営しているか」「どのくらいの期間、何人の子どもたちが参加をしているか」についてコメントをもらった。その中で、歴史が長く形ができているのは、私たちのところだった。

私たちの教室が一番歴史が長い理由は、私たちだけではなく、たかとりコミュニティセンターと兵庫県の協力があるということ。他のところは、やり方はいろいろだが、基本的にボランティアで運営しており、続けることが大変。調査を通して、子どもたちの母語に関することがわかるようになったり、それぞれの他の10ヵ所から私たちが先輩として見られていることなどが分かって良かった。

いくつかの母語教室から、ひょうごラテンコミュニティにスペイン語母語教室のネットワークをつくってほしいとの依頼もある。私たちとしてもひとつの目標としたい。今できることは、兵庫県と母語教室の調査をしたデータをまとめ、私たちの情報誌『ラティーナ』のホームページにアップして誰でも無料でダウンロードして利用できるようにしていること。私たちがアップしたデータを他の教室でも活用して勉強できるようにしている。

#### •••マリナ

活動を始めて 17 年目になる。スタッフは活動を始めた時は 32 人だった。神戸市の「海外移住と文化交流センター」に移転した時に 20 人。20 人から 1 人になった時期もあった。その後人数が増え 54 人になった。現在は 38 人。子どもたちは週 1 回土曜日の 11 時から 17 時まで勉強している。読み書きや文法の勉強をしているグループもある。アルファベットから勉強している子どもたちもいる。年齢は幼稚園から中学 3 年生まで。母語

教室(ポルトガル教室)は90分。ポルトガル語教室90分と日本語教室(日本語学習支援)90分を繰り返し行う。ポルトガル語を教える先生は私を含めて3人。日本語学習支援のボランティアは日本人10人以上がボランティアで関わっている。関西でポルトガル語を教えているのは私たちの関西ブラジル人コミュニティだけ。

かつて、ブラジル人の子どもたちのための「居場所」をつくるとして母語教室を兵庫県教育委員会が始めた。しかし、先生がネイティブではなかったため継続するのが難しく、残念ながらなくなってしまった。



私たちの教室の生徒が増えた要因は、口コミによる効果が大きい。親同士が「私の子どもがポルトガル語が 読めるようになった」「メールを見れるようになった」「インターネットを見れるようになった」などの声があ り、それが大きかった。

もう一つは教室が居場所になっていること。毎週土曜日に子どもたちが集まる場所として大事なものになっている。その理由は、子どもたちの同じような悩みやいじめなどを話し合う場所になっていること。もう一つはみんなで遊ぶことができること。サッカーゲームや卓球、ブラジルの遊びなど。最後に3番目が勉強。みんなで集まって自分たちの場所が確認できることが大きい。さらには、親たちが集まり話し合う場。お母さんたち同士が話し合う場所になっていること。

最近の状況の変化は、ブラジル人のお父さんと日本人のお母さんのダブルの子どもの状況。ダブルの子ども

が、金髪や肌が白い、髪の毛がカールしているなどの理由でいじめにあう。日系ブラジル人の4世から5世の子どもたちは、日本人の顔をしていない子どもが多い。そうした子どもたちにとってこの場所はとても大事。子どもたちは日本しか知らず、ポルトガル語が第二言語になっているが自分のアイデンティティがわからない。そうした中で一緒に土曜日に集まるのがとても嬉しいという。

「ネットワークはどうしているか」というテッド先生の質問があった。日本には30数ヵ所のブラジル人学校がある。兵庫県にはない。大阪にもない。滋賀県にのみ2ヵ所ある。ブラジル人学校があるところにはコミュニティの母語教室はない。豊橋には、「ABD」というコミュニティがつくった母語教室があり、川崎には、「ABC」というコミュニティがつくった母語教室がある。兵庫県では、篠山市でポルトガル教室を開始したと聞いている。

日本にはブラジル人向けの冊子や雑誌が多くあり無料で配布している。その冊子の中でブラジル人コミュニティのイベント情報を発信しておりネットワークづくりに役立っている。

私たちの活動は、兵庫県から支援を受けている。母語支援は72万円/年間。以前は120万円/年間だった。神戸市から「海外移住と文化交流センター」の運営の委託を受けているが、その分、兵庫県からの支援が少なくなったことがあり、その時は怒ったがしょうがないため、(自分たちで努力しながら)いろんな活動を継続してきた。結果、兵庫県の支援も120万円に戻った。私たちは母語教室の活動のために「六甲アイランド基金」の助成金(50万円/年間)を得たりしている。資金調達のその他の方法としては、お祭りを実施して物品販売やブラジル料理の販売をして財源にしている。私自身は他の仕事もしているが、NPOの仕事に100%注力している。

#### ---吉富

付け加えると、この支援予算を得るためにかなり兵庫県と交渉した。制度ではないために、いつ打ち切りになるかわからない。兵庫県の支援はコミュニティ支援の枠組みを利用した。

議論を NGO の取り組みにも広げて考えたい。シニョンさんやマリナさんの話にあるように、NGO はどんどん自分たちで実現をしてきている。

# •••ハ・スンビン/通訳

テッド先生の質問の趣旨としては、行政機関としてコミュニティが大阪と神戸に別れているときにどうするのか。つまり、行政機関の支援としては両方のコミュニティ支援を一緒に支援をするか別にするかということ。その答えとして、ロクサナさんやマリナさんから具体的にいろんな話があった。日本の行政機関の特徴は、県や行政機関の枠を超えると別の国のようなものだということ。アメリカの州政府の大きな支援のイメージとは違う。例えば神戸にある団体が大阪に支部などをつくらない限り、大阪では支援を受けることができないというのが特徴。

## •••イ・ワン

韓国の状況の補足説明だが、韓国に「レインボー」という 2011 年から運営されている週末学校がある。その学校はプチョン市にあるが、土曜日に約 100 人の子どもたちが集まる。子どもたちに母親の国の言葉、または父親の国の言葉を教える教室。一つの言葉を教えるのではなく5つのクラスに分かれて中国語、日本語、ベトナム語など5つの言葉をお母さんたちが教えるところがあった。そこにいたある教員が、まず校長を説得し、次に親を説得して先生になってもらい、地域の教育委員会を説得して資金を獲得して、その教員が運動をリードして実現していった。しかし、その教員が他の地域に転勤になってしまった。学校の教室を貸してくれていた校長先生も転勤してしまったことで、その教室がなくなってしまった。制度的に支援を得られない場合は、先生個人の協力によってしか実現できず脆弱だということ。

韓国社会では二重言語という状況と課題自体が受け入れられておらず、社会的に理解されていない。よって、 初めに重要なのは、二重言語の社会的認知向上。その必要性を知らないといけない。その次に制度ができる。

韓国での例を挙げると、母親がベトナム人で父親が韓国人の場合、父親の両親(韓国人)が同居しており、 家の中でベトナム語やカンボジア語を使うことを嫌がる。学校以前に家庭内の二重言語への理解が不十分な状 況があり、韓国社会で二重言語の長所や必要性を私たちの団体の活動等で伝える必要がある。

韓国の文部科学省でもやっていないわけではない。韓国の文部科学省では「韓国二重言語大会」を開催している。参加者に6分間が与えられ、韓国語ともう一つの言語の両方でスピーチを行い、うまくできた人を表彰する大会。二重言語の必要性を広めようとしているがまだまだ効果が出ていない状況。一つの参考になる事例として紹介させてもらった。

#### •••キム・シニョン

日本社会でも当然、国際結婚において同様の状況がある。先ほど、落合さんが指摘されていたが、教育現場や教育行政が大切な教育課題であるとの共通認識をもつことが第一段階と言っていた。この部分は在日コリアンの教育に関わって、1970年代以降、教育指針を各地方自治体が出していったことと関係している。

行政が現場を指導していく中で方針を教育指針として出す、その中できちんと位置付けていくことが大事。 そうしなければ、現場の教員や各学校で大事だと言っていてもそこの学校のみにとどまってしまったり防災教育や環境教育など他の課題との関係で優先順位が下げられてしまったりして、だんだん脇に追いやられてしまう。方針を出すことによって、学校間の温度差をなくしていこうということにつなげていかないといけない。

結局、政策提言を出し、いざ兵庫県が教育指針の中に入れていったときに、今日、ラウンドテーブルに参加している人たちが活動している NGO/NPO が教育現場とどのようにつながっていけるかが重要。そうした時に、数年前から神戸市では行政と NPO との情報交換会を行っているが、こういう場が重要。

もう一つは、学校や教育行政が保護者に対する発信をしっかりすることが大事。職員室の中だけで、母語教育に対する共通認識を強調していくのではなく、地域や保護者に、「私たちはこういう教育をめざしていきます/しています」と伝え、外部からの協力を求めたり、地域の保守的な部分を変えていったりすることにもつながっていく。例えば神戸の場合、大阪でもそうだが、1990年代後半以降、新しく小学校に入る外国籍の子どもたちに入学案内が届くようになった。その中に神戸市教育委員会としては、本名を大切にする教育を進めている。よって、「本名で通われたらどうですか」という一文が入っている。そうすると、それを読んだ外国籍の保護者は勇気や安心感を得る。「ここまで教育現場は変わったんだ」と。行政が保障していったらどうしてくれるのかというのを外から利用することができる。

#### •••吉富

日本と同様に韓国でも、母語の大切さが認識されていないとの問題意識からシンポジウムを行った。今回のシンポジウムを通して、意義やメリットを伝えることができたと思うが、参加している人たちはすでに意義がわかっている人たち。意義が分かっている人たちは教育機関にも、行政の中にも研究者にも、NGOにも地域にもいる。しかし、まだまだ広がっていないことが問題。そのために「人の意識を変えること」「制度を変えること」の両方が大事であり、ともに取り組んでいくことが必要。今回、提案されたことは、「教育機関である学校の中に居場所や教室を確保すること」「多文化サポーター等の制度を活用して母語学習をすること」。それから「教師の母語に対する認識を変えること」「保護者にしっかりと発信し、つながること」。さらに、「NGO 間のネットワークをつくること」や「同じ地域の NGO や行政等の情報交換会を実施すること」。こうした細かい取り組みを積み上げていき、人の意識と制度を変えるために私たちは取り組んでいく。

以上から、現状がこうであるということと、メリットがあるということは共通認識としたい。次にここで挙げたことに加えて、家庭ならびに NGO で取り組むことを挙げ、これをもとにラウンドテーブルのまとめとして、

日本と韓国での次の取り組みにつなげたい。

## •••パク・ヒョンシク

二重言語のリソースは2つある。一つは物的リソース(資源)であり、もう一つは人的リソース。物的リソースは環境のこと。環境は学生について、生まれてから学校に入る前の学生、学校に通っている学生(小学校から高校)、卒業した後の学生の3段階に区別され、その各人にどういう環境を提供できるか検討することが必要。

韓国の場合、それぞれを管轄している行政機関が違う。 0歳から学校に入る前と移住してきた女性に対しては「女性家族部」が管轄し、学校に通っている学生に対しては「教育部」、卒業した後の学生は「法務部」が担当している。教育部では、公立・私立学校、個人的に運営されている(NGOも含む)多文化課程を担当し、女性家庭部では、それとは別に多文化社会のための教育機関を運営しているという状況。こうしてそれぞれの担当がわかれている/区別されていることを考えると、国家で一つのものを運営するのは難しいと思われる。そうした中で、いざ学校を建てようとすると、地域社会が反発したり予算が足りなかったりする問題が生じる。そういう問題を解決するには、NGOや多文化に対する活動をしている人が学校や教育機関、そして地域社会・地域コミュニティに対して強くアピールする必要がある。また、現実的に学校を建てるのが難しければ放課後教室という方法もある。加えて、学校ではなく、地域コミュニティがもっている公共的な場所を借りて行う方法も考えられる。物的資源については、こうしたやり方でカバーできる。

次に人的資源については、一番大切なのは多文化の認識をどう改善するかということ。韓国では、政策提言が実現する形で、公務員研修、教員研修の中で多文化に対する教育が行われるようになった。行政をリードする人たちや指導者から多文化というものを理解してもらい、それを進めることができれば社会は変わる。

教育としては、母国語として韓国語を使う学生と外国語を使う学生が一緒に学ぶ場と同時に、母国語だけで授業を受けられる授業の両方が必要。同時に、学生には個人差があるため、どこか一ヵ所でもハンヌリ学校のような特別な学校も必要。また、学生だけでなく親への教育も必要。それにより家庭内での言葉の理解も早まる。よって、学生と親が参加できるキャンプを開くことが効果的でもある。

こうして物的資源と人的資源が揃って得られる効果の一番のポイントは親とのコミュニケーションができるようになること。自然と父親の国や母親の国の文化も理解できるようになり、家庭が幸せになる。成長過程の中で親との会話がなくなったら一つの社会問題になる可能性が高い。その課題を解決するために今日のラウンドテーブルのような場がある。

次に、どう解決するかに話を移すと、先ほどキム・シニョンさんの発言にもあったが、多文化教育の教員のことを、今までは「二重言語」という名称をつかっていたが「多文化教育教師」という名称に変わった。その理由としては言語だけでなく文化も教えるということ。このような政策が広く知られるべきだと思う。一つ例を挙げると韓国のインチョンには、「タサラン新聞」といういろんな国の言葉で発行されている新聞があり、いろんな情報を提供している。母国語で教えるということは子どもにも親にも、文化と一緒に言葉を学ぶということでもあり勉強の学力向上にもつながる。こういう方法を使えば言葉に課題があった学生も短期間ですぐ社会に溶け込める。予算は必ずしも中央政府から得ることができるわけではない。韓国でも2014年まで10ヵ月契約で多文化講師を雇用していたが、予算の関係で今は時間給のアルバイトとして雇用している。こういう問題を解決するには、ボランティアが必要。そのボランティアを育成するのがNGOであり、多文化を愛する人の活動。私もこういう問題に対して悩みながら努力していきたい。

# •••**ソ**ン・ジウ

「ローカル=グローバル」について話したい。神戸に来て、神戸はグローバル化されていると思った。パク 先生が話したように、韓国では政策や教育を安定化させるために、政策上の区分をしてシステムをつくりサポ ートをする仕組みであり、それに対して個人的には同意する。

しかし、私が住んでいる地域もそうだが、韓国全体では多様な多文化社会が存在する。一つのシステムで支援しようとするのが現場に効果的かどうかには疑問がある。よって現場には死角/グレーゾーンになっているところが多くあり、例えば、個人的な状況がそれぞれ違う人に対して、NGOが一つずつボランティアで対応していくのは大変。ボランティアが活動しなければいけない領域が広く、ボランティアで進めていくには限界がある。

私たちのリトマスという団体では、芸術文化センターから予算を得て、各教育機関に教育内容(教育プログラム)を提案している。例えば、多文化の教育を行うが、韓国語がうまく使えない子どもに対してお母さんに通訳をお願いするが、そのお母さんも韓国語をうまく使えないケースが多くある。そうした家族には女性家族部が担当して教育や支援をしているが、その支援システムと、結婚して韓国に来たような個々人の特別な状況には距離感があるのが大きな課題。

今回、神戸に来て、ブラジルコミュニティ、ラテンコミュニティ、ベトナムコミュニティ、韓国教育コミュニティなどいろんなコミュニティが神戸にはあるが、各コミュニティが、生活を基盤としながらいろんな話をして多文化を考えていると感じた。ただ、これを韓国に持ち帰った時に同じようにできるかというと難しい。

## •••吉富

それぞれの現状が違うので、どう活用するかは各国で考える必要がある。NGO や行政等の情報交換等の場を 活用することで解決できることがある。

## •••落合

日韓共通の課題としては縦割りの弊害がある。行政によって予算が違ったり制度が違ったりして、日本でも大きな縦割りの弊害の中で NGO は行政とネットワークをつくっていかなければならない。NGO はネットワークをつくって枠を超えて活動してきている。しかし、ここに NGO の人は多くいるのに、どうして、このラウンドテーブルの場に教育機関関係者や行政の担当者の参加がほとんどないのかを考えないといけない。

いろいろと縦割りはあるかもしれないが、行政としての窓口があれば全然違う。ただでさえボランティアのために労力に限りのあるNGOが、縦割りの一つひとつを崩していこうとしてさらに疲弊してしまうのではなく、行政も窓口となるようなネットワークをつくってほしい。NGOがネットワークをつくる試みは必要だが、ネットワークを超えていくのはNGOだけに頼むのではなく、行政も縦割りの弊害を認識して、移民の問題を総合的

に考えていくネットワークづくりの必要性 を提言したら良いのではないか。

また、実践的に考えた時に、研究者の役割もある。二重言語の重要性に関してや、さまざまな過去の試みを研究しているのに、難しいアカデミックな言葉や議論に終始してしまっていた。私たちは市民や(当事者の)お父さんやお母さん、学校の教員に届く言葉にして伝える義務があったのに、学会で発表するだけになってしまっていた。リソースを持ちながら活かしていなかったことは研究者が考えないといけないことだと思う。



# •••吉富

行政側にも窓口をつくってほしいということと研究者の役割が提案された。他に現場で取り組む人から意見はないか。

# •••ロクサナ

私が日本に来たのは24年前。日本に来た時には日本語がまったく分からなかった。私の発言はひょうごラテンコミュニティの代表としてではなく、日本で子育てで困った一人の外国人の母親の立場からと思って聞いてほしい。日本に来日して24年が経つが、振り返ってみると移民した保護者の状況は殆ど変わっていない。日本に来る私たちが日本語が全くわからない状態で、自分の国で育った知識のみで苦労した。日本に来て全く日本語が分からないことで、いろんな問題に直面した。今でもあまり変わっていないのは、保護者の意識と、日本の教育システムについての理解。他の国のコミュニティについてはわからないが、ラテン系のコミュニティでは、外国人の立場で話したときに、保護者としての悩みはおおよそ同じで、自分の子どもの日本語教育や日本での生活のことで精一杯。自分の母語を教えるところまでは考えることができないし、そこまで頭が回らない。

日本に住んでいる8万人のスペイン系の保護者の一人として言いたいのは、母親に対して、自分の子どもの 子育てについて日本語の教育をしっかり活かせる支援がとても必要だということ。

その次には、自分の母語を子どもに教える、守っていく基盤をつくるための意識づくりをしなければならない。まだ、意識のない親がいる。日本で子どもを教育するための情報が不十分であり、日本に住んでいる外国人の親が自分たちの母語を守らないといけないという意識が低いということ。NGOや行政の取り組みがとても必要であるとともに、保護者と一緒にやらないといけない。保護者もここに参加するようにしないと変わらない。

## ●●●吉富

前回の提言書にも挙げたことだが、必ず保護者と一緒にやることが大切。全てを提言に反映することは難しいかもしれないが、今までに挙げられたこと以外に追加することはないか。

#### •••マリナ

日本の学校での外国人の教育について考えてほしい。小学校の間は良いが、中学生になると子どもたちは部活で学校生活がめいいっぱいになる。せっかく私たちの母語教室で6年間勉強したのに、部活のために辞めさせられることが多い。いったん離れてしまうと学んだことを忘れてしまう。部活に反対ではないが、月曜日から金曜日まで部活があったとしても土曜日の午後くらいは空けてほしい。学校の教員からは、部活をしていないと高校の推薦に出せないなどと言われることもあるが、部活を重要視し過ぎだと思う。部活動でやっていたことで将来、生活をしていければそれで良いのかもしれないが、それは例外的なこと。勉強が基本だと思うので、外国籍の子どもには日本語と母語の勉強ができればその子が将来、生活していける可能性が高くなるので、その点を学校側にお願いしたい。

# •••吉富

教員の認識を変える、教員が母語の重要性をしっかり認識してもらうということ。

# •••藤戸

兵庫県の教育委員会で多文化共生サポーターを 15 年している。その中でいろいろと考えながら子どもの対応をしているが、一番大切だと思うと思うのは、勉強のため、学習のための知識を得るための言葉が必要。それは何かというと日本語。子どもたちはみな勉強したいといって日本語を勉強する。日本語をしっかりと教えるが、そのときに母語も大事。日本語を教えるためには、全部、日本語で教えることはできない。よって、スペ

イン語で日本語を教える。そしてある程度日本語がわかるようになってきたら、教科書の内容をスペイン語で教えて、スペイン語で理解したら次に日本語で教える。まさにイマージョン教育。

そして、2年目になると、日本語の方ができるようになる。そうすると、だんだん日本語だけになり、私たちのようなサポーターは必要ではなくなる。あとは日本の学校の教員に任せることになる。

しかし、そこで、よく学校の教員が勘違いするのは、日本語の会話ができているからもう大丈夫だと思うことだが、そうではない。言葉は難しいもので、友達と話す言葉と勉強の言葉は違う。私が行かなくなってから、また来てほしいと依頼されることがある。それは、日本語の授業の中でわからない言葉がたくさん出てきたり概念が出てきたりすると、母語のスペイン語でわかりやすく補う必要があるから。よって、母語の勉強はすごく大事だが、日本の学校のカリキュラムの中で、母語教育をしているところがどの程度あるかというと、1時間目から6時間目までで母語教育を教えている時間はないのが現状。放課後や民間の母語教室の団体でカバーしている。学校現場は考えてほしい。私たちのような母語教室に通っている子どもたちは良いが、母語教室がないところもある。勉強したい子どもたちに対して私たちのような団体がないところで、母語教育をどう進めるかを考えてほしい。

# ●●●吉富

時間がきたので終わりにしたい。まとめることはしないがラウンドテーブルを通して共有することができた と思う。これをベースにそれぞれの国でそれぞれのやり方で、効果的に何かを変える具体的な提案をするとい うことをそれぞれでまとめたい。

最後に、こういう貴重な場を設けることができたのも、民間の助成財団の支援があったからこそというのが 大きい。トヨタ財団のご協力に感謝している。



# (2) Overview of Round Table Session in Japan

- Time and date of event: August 28th, 2015 (Friday) 2-6PM
- Participants
- <Guests invited from overseas>

Ted Delphia (director, Michigan Japanese Bilingual Education Foundation/founder, Hinoki International School) Rosa Isela Dominguez (teacher, Santa Cruz School for the Propagation of Japanese)

# <Participants from South Korea>

Shun Hua An (Saenggag Namu Bilingual Bicultural Center)

Wan Lee (director, Solidarity for Asian Human Rights Coalition)

Jee Eun Song (Cultural and Artistic Community Litmus)

Hyung Sik Park (school principal, Incheon Hannuri School)

Ka Yun Lee (office manager, Asian Bridge)

## <Participants from Japan>

Roxana Oshiro (director, Hyogo Latin Community)

Tomoko Ochiai (Department of International Human Sciences, Kobe University)

Chiaki Kim (executive producer, FMYY)

Sinyong Kim (executive director, Kobe Korea Educational and Cultural Center)

Naomi Fujito (vice director, Hyogo Latin Community)

Yoko Matsuda (professor, School of Economics, University of Hyogo)

Marina Matsubara (executive director, Comunidade Brasileira de Kansai)

Luma Yuri Akizuki Matsubara (filmmaker)

Noriko Yamamoto (elementary school teacher)

Keitaro Murakami (office manager/secretariat, World Kids Community)

#### <Coordinator>

Shizuyo Yoshitomi (director, World Kids Community/specially appointed professor, Global Collaboration Center, Osaka University)

#### <Project staff members>

Masaki Hashimoto (office staff member, MJBEF/English interpreter)

Sun Bin Ha (graduate student, Kobe University/Korean interpreter)

Masao Kawai (project secretariat)

# • Proceedings of the Round Table Session

# 1. Introduction

The preceding symposium in Japan was conducted on August 27th, involving the participation of 93 people, as well as roughly 30 staff members and volunteers. The symposium prompted much meaningful discussion. Questionnaire responses for the symposium were largely positive. We place great importance in this process we have initiated between South Korean and Japanese project members, and we would now like to conduct a round table session, with the aim of drawing up a policy recommendation that we hope to share and disseminate in our respective countries.

# 2. Sharing Lessons Learned from the Round Table and Symposium in South Korea and Symposium in Japan

As the situation in South Korea and Japan differs greatly, and as such talks can have a tendency to veer off topic, we decided to limit the scope of the discussion. The discussion focused on exploring what happens in cases where you limit a child by only allowing them to choose the Korean or Japanese language as their initially acquired

language. Within this context, we also examined issues related to "identity." Additionally, we also discussed how such children can benefit by building a solid proficiency in at least one of their languages, and how placing importance in all of the languages connected to such children can enable them to use these languages to engage in deeper cognitive thinking. As a result, such children can develop a better understanding of vocabulary words of increasing difficulty, and such language development can exhibit a positive effect on learning in general.

At the same time, we also addressed issues related to "parent and child communication" as well as the ever-present risk of "such children being denied vital opportunities." We also acknowledged the uniqueness of each child's situation, the most obvious difference being the different languages spoken at home in each household. There is no single shape or set pattern to the issues they face. For these reasons, formulating an approach to solve such issues is a difficult task.

One common view that we identified is that for such children growing up with 2 or more language environments, all of these languages hold great importance for the children themselves. We should view languages as important even if they may not be the language of academic instruction. Furthermore, we found that it is vital to clearly identify stakeholders and to determine their roles, in order to bring about improvement to this situation. During the symposium, we were able to receive various comments from practitioners and researchers to this effect.

Additionally, during the question and answer session, we also received comments on the practicality of implementing such programs, descriptions of cases where children were forced to only learn a single language, as well as comments on issues stemming from historical factors which prevented students from having a choice in their own language learning.

The general conclusion drawn during the South Korean proceedings is that "each and every child should be able to pursue their dreams so as to lead fulfilled lives within society," and that we must work toward realizing this comprehensive and lofty goal.

During the symposium in Japan, the following points were identified: "children are a resource for society," "communication with children must involve the heart, as well as a holistic acceptance and understanding of the child," "how we must not allow ourselves to only pursue immediate goals/how we must adopt a long term perspective," "how such principles are not exclusive to children with multicultural backgrounds, but echo the fundamental principles of education, and how such common issues must be addressed to support all children."

# 3. Exchange of Opinions to Provide a Summary of the Project Activities

We would like to designate this round table as a discussion to "draw up the framework for a recommendation that can be used to effectively address this issue in our respective countries," and we would like to exchange opinions on how we can go about compiling our views into a policy recommendation.

Although a statement of our intent and purpose will be included in the report, we would first like to start by exchanging opinions to identify which stakeholders we should approach, and which points we should discuss with them.

# Matsuda (honorific titles have been omitted)

The stakeholders we would like to share this with are not necessarily limited to the boards of education.

# • • • Yoshitomi

Its contents should be specific, so that it can be useful not only for boards of education, but for NGOs, local community members, families, and other stakeholders at the grass roots level as well.

#### • • • Chiaki Kim

I have been involved in making policy recommendations related to multicultural coexistence at ward resident meetings held here in Nagata ward in Kobe city. One specific recommendation consists of a 5 year project for Nagata ward, aiming to facilitate in the development of human resources. At its core, this project focuses on developing the skills of residents within the context of "passing on our experiences from the earthquake." Although Nagata ward is home to a diverse mix of people, the diversity in this area often defies more typical conceptions of

what it means to be diverse, with so called "new comers" and "old comers" residing together in an area with a large number of NGOs. However, even at the resident meetings here in Nagata ward, we face a lot of resistance when trying to introduce the words "multicultural coexistence" into a recommendation. Despite this, however, I would like to state that I intend on presenting these recommendations at the ward meeting, and to make them aware of the project members involved in our efforts at today's round table. As mentioned by Ms. Rosa, I would like to share with them what we have learned about what is needed to help children (with culturally and linguistically diverse backgrounds) to better develop their linguistic understanding.

#### Murakami

In order to further encourage the exchange of opinions for this round table, I would like to ask the participants from South Korea to provide their impressions on the symposium conducted here in Japan.

<Thoughts and Impressions of the South Korean Participants>

#### • • • Kayun Lee

By visiting organizations in Japan, I was able to gain insight into how activities for multicultural education are being conducted here. I must mention that although I am involved in organizing this current project, I am not directly involved in the field of multicultural education. In South Korea, multicultural centers are being established, with the aim of conducting events and projects that promote multicultural education. By visiting the "Eorini Sodang" and the "Takatori Community Center," I was profoundly impressed by how these activities involve not only the children of the groups that they primarily serve, but also included the involvement of all children, with support provided by the local community.

The symposium held in South Korea was able to receive media exposure, and it helped to spark conversation on the subject of multicultural education. Until now, this topic was thought to be one that only affected certain geographic locales and certain groups of people, but recently, awareness on the subject has begun to spread, going beyond the local community-level. I feel that these issues not only affect multicultural families, but also concern typical families as well. I believe South Korea is finally reaching that stage. I hope to take what I have learned at this symposium in Japan, and to share it with those around me once I return to South Korea.

# • • Jee Eun Song

I am engaged in activities at an organization called Litmus, where we aim to create a collective community that serves multicultural families at the local level. After 2 years of activities, we have yet to succeed in our endeavors. Since we are an arts-based organization, we conduct activities to help children explore their own identities through art and visual media, with the ultimate aim of fostering a sense of community through the active usage of the arts. Although there are many organizations involved in multicultural community building, I feel there is not enough organic growth. Here in Japan, I was very impressed with how such projects are conducted not in isolation, but through active collaboration. Some examples are the radio station FMYY and the Latin Community, where various activities are conducted in an organized manner.

In South Korea, we deal with the issue of "gentrification," where if a certain community enjoys growth, fluctuations in real estate prices force local residents to leave their own community. Here in Japan, I learned that there is community-level support for artistic activities, and that is something that I would like to learn more about. As my stay is so short this time around, I regret that I am unable to see everything. Art allows us to transcend language to communicate with each other. The next time I visit Japan, I would like to learn more about methods to communicate on an emotional level through art and to connect with fellow artists.

#### • • • Wan Lee

I would like to comment on the many similarities of Japan and South Korea. From the perspective of European countries, Japan and South Korea are both viewed as culturally conservative. For example, in South Korea, we have the case of the trainee system implemented in 1993. This system is said to have been an imitation of Japanese policy, and the system has many flaws, which have caused immigrant right's organizations in both countries to protest

against these policies. As a result, this system was abolished in 2005. I have heard that in Japan, steps have been taken to reexamine this policy as well. As illustrated by this example, there are many cases where the two countries have imitated each other in policy-making for these issues.

Regarding my own organization, we serve immigrants by providing a place where they can receive meals every Wednesday. Although we have had to move between a number of different locations in the past, we are now able to consistently engage in this activity at a single, designated location. Through visiting these organizations in Japan, this time around, I was able to obtain a number of hints. I would like to apply what I have learned on the projects I am conducting in South Korea.

#### • • Yoshitomi

One of the major themes that the Toyota Foundation focuses on is to establish networks within East Asia so that we can mutually develop our problem-solving capacity in our respective countries. I hope that this project will help us build this capacity to solve the problems our societies are faced with.

# • • • Hyung Sik Park

Until now, I have been involved in multicultural issues as they relate to the field of education, and I feel fortunate that I was able to participate in this project. I felt that such activities are highly organized here in Japan. This high level of organization allows for effective problem-solving. Additionally, during my stay I was able to visit Osaka, but I had a very difficult time because of my lack of Japanese language ability. Although I tried to use an automated translation device, communication proved too difficult. It was a good experience for me, as I was able to learn firsthand of some of the difficulties faced by some of the children in South Korea. In the end, since the automated translation device didn't work, we were fortunate enough to receive assistance from someone who offered "to guide us to Osaka." I felt that the existence of such helpful people bring us one step closer toward the realization of a multicultural society. Mr. Sinyong Kim was able to guide me through the marketplace, and I truly felt that such helpful people play a key role in addressing these issues.

Using an analogy, in order to get to a destination, you need an adequate means of transportation, and you need to be able to purchase a ticket. I was able to experience how hard this can be. I would like for students in South Korea to also experience what it is like to be in this position. Although such situations may not seem to be out of the ordinary for typical children, I would like them to understand that for children coming from foreign countries, such tasks can be daunting. I feel that by addressing each of these difficulties, from a cultural standpoint, it will enable such students to grow closer with the culture of the country they are residing in. By sharing the difficulties I experienced during my stay here in Japan, with my students in South Korea, I feel that this will help us in better addressing such problems moving forward.

# • • • Shun Hua An

Being an immigrant woman myself, there are many issues that I deal with in South Korea, and it seems that here in Japan, some of these issues have already been resolved. Although my work involves providing assistance to immigrants arriving in South Korea, what I was able to learn by visiting communities here in Japan, is that in addition to providing assistance, it is important to focus on community building. In my own organization's activities, since 2014 we have tried to engage members of the local community in organizing events for foreign immigrants. In South Korea, there are many Chinese residents, and although Asian cultures are similar, there are also stark differences. I hope that we can start with community level activities, so that we can work toward building a consortium. When conducting activities to support immigrants in South Korea, we try to remind ourselves, "That involvement in such activities shouldn't just be limited to the foreigners themselves. Furthermore, as the adage says, rather than giving someone a fish, that you should teach them how to fish." We try to adopt this approach when working within the community. In South Korea, immigrants make up 3.8% of the population. Our activities and assistance should not just aim to make that 3.8% happy, but it should strive to bring happiness to South Korean society as a whole.

<Comments in Reaction to the Remarks Made by the South Korean Participants>

#### • • • Matsuda

Upon visiting South Korea, I was reminded of an episode, 7 to 8 years ago where a large group of prominent Korean as a second language teachers came to visit universities in Japan, and how they mentioned that South Korea was still lacking know-how in language pedagogy. Although it felt like this episode was just a recent memory, after visiting the Incheon Hannuri School in South Korea, I was shocked to learn that South Korea has surpassed Japan in regards to such activities. In Japan there is no school that is comparable to the Incheon Hannuri School. The people working with the students also showed that they share an understanding that the child's language is important. At the Incheon Hannuri School, I felt that students were being encouraged to place value in "their own language and culture," while at the same time receiving instruction in Korean and acquiring Korean language to help them adapt to life in South Korea. As someone involved in the field of Japanese language education, I really felt that there is a lot that we have to learn. Even among people involved in the field of Japanese language education, there are some individuals that believe that using two languages is confusing for children, and they tell the child "to just use Japanese." Even if it isn't the teachers themselves, sometimes parents also say the same thing. Although in Ms. Rosa's case, she was able to maintain proficiency in both languages, but for many of these children, they often completely lose this ability. I felt that there is still a great need for us to raise awareness among people involved in mother tongue and Japanese language classrooms.

When Mr. Park mentioned that it is important to find "helpful people," his comment brought to mind how this is the first time I have participated in an international symposium of this kind of format. Here, we are using 3 different languages as the medium of communication, and yet we are able to engage in productive discussions. International conferences are often costly affairs, requiring a venue with an interpreter booth and great monetary expense. Although this is my first time to be involved in an international conference involving 3 languages, we were fortunate to have a talented interpreting staff, and although I imagine it is very hard work for them, they have helped us overcome the communication barrier. This experience has helped me realize how there are now an increasing number of young individuals who are able to freely communicate in 2 languages. I believe it would also be worthwhile to raise public awareness so that we can create more opportunities like this symposium.

#### • • • Yoshitomi

During the first half, we shared what we learned from the round table in South Korea, but for the second half, I would like for us to discuss specific items that we can include in our recommendation, and how we can more effectively share this with government agencies, educational institutions, NPOs, and community members. I would like to hear any concrete proposals on how to allow these children to maintain their mother tongue ability, and I hope to include them in our recommendation.

In Japan, the struggles of the Zainichi Korean (ethnic Korean residents) community have provided us with valuable insight. During their history, they have fought to ensure their educational rights, and they continue to engage in activities to defend their language and identity. I would like to ask Mr. Sinyong Kim to provide us with more background on this subject.

#### Sinyong Kim

At the question and answer session at the end of the symposium in South Korea, I recall a Japanese woman speaking of the difficulties faced by children growing up between the margins of the Japanese and Korean cultures. When working with such children living within cultural margins, we must acknowledge that there are a vast range of issues that such children deal with. For the ethnic Koreans residing in Japan, 90% attend schools within the Japanese school system. Osaka has taken the lead when it comes to implementing activities to serve such children. During the Hanshin-area school protests of 1948, we were able to convince public schools to provide ethnic classrooms as part of these activities. However, at present day, such classrooms are only provided in the 3 areas of Osaka, Kyoto, and Fukuoka. Here in Kobe, we began advocating for similar activities for ethnic Korean children by submitting a recommendation to the board of education more than 20 years ago. However, the obstacles we were faced with seemed insurmountable, and it took 10 years to make progress. We were told that, "Japanese public schools are

designed to educate Japanese children. Since you are able to speak Japanese, yourself, what problem is there with the current system?" I would visit them as frequently as 3 times a week to negotiate, but even after all of that they were unwilling to even let us use a single classroom. All the while, the children we were trying to serve were growing up before our eyes, and we were running out of time. For this reason, some of the parents pitched in to rent a space in a public building, and the parents started the classroom on their own. After 10 years passed, we were finally able to engage in three-way discussions involving the Kobe municipal board of education and a local school principal. At the same time, there was also an incident where students at a school with a large number of ethnic Korean students were discriminated against. Because of this incident the local school principal became more involved in issues related to the ethnic Korean community, but needless to say, the incident itself was detrimental to the identity development of the ethnic Korean students who were targeted.

This process I described, was very much a "bottom up approach," built from the ground up by the parents. When compared to activities in Osaka, there is some inherent weakness as the activities are not built into public policy. With that said, we have been able to enjoy the close cooperation of the board of education and local schools, and we are now given access to school classrooms and supplies, and our instructors are provided with an honorarium. Cases like ours can also be seen in other areas as well.

We have learned that it is important to make our requests as specific as possible, and local school officials have told us that the situation here in Kobe was quite favorable as we were able to work together in an amicable manner. Collaboration between the 3 stakeholder groups, namely, "school officials," "local community members," and the "individuals being served" is absolutely vital. I hope that we can use this round table as an opportunity to discuss how we can keep the community members being served at the center of such activities, as we work together with local community and local government offices.

In the field, there are a number of specific issues that we face. I hope that the experiences of the ethnic Korean residents can be useful in helping us address these issues. I am also hopeful that the researchers can provide their observations to enable us to formulate better solutions, which we can then implement together with the 3 stakeholder groups I mentioned. As a separate example, the South Korean government has been creating Hangul learning materials geared toward ethnic Korean learners, for quite some time now. Unfortunately, these learning materials are not useful for third and fourth generation ethnic Koreans. A couple of years ago, the South Korean government provided substantial funding for an organization in the field that provides such educational assistance. Using this funding, we were finally able to develop learning materials that are better suited for such learners, and we were able to distribute them to the children that we serve. I feel that it is crucial that we establish a permanent institution or mechanism that allows for the exchange of such specific requests between members of these 3 stakeholder groups as described in the example.

#### Yoshitomi

I would like to share an account on the situation in France. In France there are a large number of immigrants. One of my friends is Japanese and married to a French person, and emigrated to France. One day, when she was speaking to her child in broken French, a woman who lives nearby scolded her by saying, "You must speak to your child in Japanese." Furthermore, when her child started going to school, she received a questionnaire from school asking her if she wanted to "request for Japanese language learning classes for her child." Her child is able to receive Japanese language classes during extracurricular time at school. Such examples show how much more advanced some countries are when compared to Japan. Japan is still not able to provide that level of support.

In response to the current situation, we submitted a recommendation to the Hyogo Prefectural Board of Education during the previous fiscal year. The recommendation focused on 3 points, given as follows, "in order to establish the child's core language ability, while it is necessary to make Japanese language instruction more accessible, the role of the mother tongue should also be taken into consideration," "children with foreign backgrounds must be provided with a system that monitors their language development, regardless of their nationality," and that "efforts must be made to strengthen cooperation with parents of children for whom Japanese is not the mother language."

As Mr. Sinyong Kim explained, there are a number of grass roots organizations that are already currently involved in educational activities as outlined above. Although it is a difficult task to integrate such activities into public education, we believe that it is necessary to at least take steps toward designating a role for such activities in connection with public education. For this to happen we must first determine what steps must be taken. For example, there are such things as learning materials and multicultural instructors, as described in the case of South Korea, among other needs that we can identify, and I would like to ask for specific examples of what is needed. First, I would like to ask educators in the field.

#### <The Needs of Educators in the Field>

#### Sinyong Kim

First and foremost, you need a classroom, which also acts as a place of belonging. You need a safe space. Schools almost always have unused classrooms. First you need to secure a classroom. In terms of policy changes, even if we are unable to create a multicultural instructor system, like in South Korea, changes should be made to the supporter system, so that such supporters are allowed to engage in mother tongue instruction. This is something that is possible within the current system.

#### Ochiai

Although Mr. Wan Lee mentioned that the situations in Japan and South Korea are similar, in schools in Japan, there is very strong pressure placed on children to assimilate. It is important that people involved in education share the common understanding that the mother tongue is of vital importance to these children. Just as we acknowledge that Japanese is important for children in Japan, and Korean is important for children in South Korea, what we first need to do is to train teachers that understand that each immigrant child possesses their own valuable language. Just as Mr. Sinyong described, it is vital to create a space where children learning the Korean language in Japan can learn about how wonderful Korean culture is, and how that space should serve as a hub from which these activities can reach outward.

Additionally, it is not just a matter of identifying what resources are needed in the classroom, but we also need to gain the cooperation of educational institutions within the local government. It is necessary to make the activities of local community organizations engaged in mother tongue education visible to such institutions, so that such organizations can be acknowledged. Once these organizations are properly identified, it becomes possible for institutions to lend open classrooms to such organizations, and to provide support, by giving such organizations access to paper and copying machines, etc. For cases where there are no existing local community organizations, community members can designate a local mother that has teaching experience as the multicultural supporter, allowing her to enter the classroom to provide support.

Even in cases where we do not have such innovative schools, such as the Incheon Hannuri School or the Ashiya International School, there are still many things we can do. If an unused classroom is available, we can allow a community volunteer group to use that space, and provide them with access to things such as copying machines. I believe we should do whatever we can within the current means that we have, making effective use of the resources available, and raising awareness on how mother tongue education is important for schools with large numbers of foreign children. Even if we can't secure a budget, I believe we can choose whatever method is realistic to continue these activities. Even if we are not immediately able to gain access to schools, if such community organizations can continue their assistance activities in a sustained manner, it can gradually help to establish deeper cooperation between private and public stakeholders.

## • • • Yoshitomi

Ms. Marina Matsubara and Ms. Roxana were able to receive funding assistance to cover the transportation expenses for their mother tongue classrooms held in 3 locations. This funding was added to the Hyogo International Association's budget 10 years ago, and while it still continues to be provided, it is unclear for how long this will be available. For Ms. Marina's organization, although this funding assistance is already just a small amount, further deductions were made on the grounds that the funding overlaps with other assistance received by her organization.

• • • Ted

Despite the distance between Osaka and Kobe being so close, separated only by a 30 minute train ride, I was shocked and at the same time deeply moved that it took more than 10 years for mother tongue education to develop in this area. Is a possible factor that schools have resisted these kind of activities based on a fear of failure? It is important for us to convince school administrators that such heritage language and cultural programs are of great importance, and to inform them of what kind of resources are available. The most valuable resource is of course the children themselves, the households/families, and teachers involved in such activities - these are the most valuable resources. We must provide such children with multicultural roots with a place where they can gather, and in doing so we can make these activities even more meaningful. Depending on the language, for example with Portuguese or Chinese, there may be cases where it is difficult to find and connect these resources, unless you expand the geographic area which you serve.

I have one question. Let's say that there is one Vietnamese community somewhere in Hyogo prefecture and another Vietnamese community in Osaka. For such cases where an ethnic community lives in areas that extend beyond single municipalities, how can you go beyond these boundaries to connect resources from different municipalities?

#### • • • Yoshitomi

I would like to ask Ms. Roxana and Ms. Marina to explain how their organizations collaborate with and connect to community resources in other regions, such as Osaka, etc.

#### Roxana

In regards to the Spanish-speaking community, our organization publishes a periodical called "Latina." In December of 2014, Ms. Fujito and myself, as two mothers who are both trying to protect the language of our children, we decided to conduct a survey to find out how many Spanish language classrooms there are in Japan. With the help of a partner and a member from Kanagawa prefecture, we were able to find 11 mother tongue classrooms, including our own.

Through this survey, we learned that of the 11 classrooms, our classroom was the only one receiving support from a prefectural government. Of the other 10 classrooms, 1 classroom was started by one of our staff members in Kanagawa, and she has assembled a group of mothers to open a mother tongue classroom that is closely based on our own model. The other 9 classrooms are mainly composed of individual groups of mothers that are trying to operate with little to no outside help. In phone interviews we asked such things as, "How did you start the classroom?" "How do you operate it?" "How long do classes run and how many children participate?" among other questions for which we received feedback. What we found was that our own classroom had the longest history, and had the most established structure as an educational program.

The reason that our classroom has the longest history is not something that we take credit for ourselves, but it is something that was made possible through the cooperation of the Takatori Community Center and Hyogo prefecture. Other classrooms have taken a number of different approaches, but as a general rule, they are being conducted as volunteer activities, and sustainability is always an issue. Through this survey, we were glad to learn that awareness on issues of the child's mother tongue ability is increasing, and that individuals at many of the other 10 classrooms look up to us as "big sisters."

Many of the mother tongue classrooms have requested that the Hyogo Latin Community create a Spanish mother tongue classroom network. This is something that we hope to set out as one of our organization's goals. What we can do right now is to compile the survey data on mother tongue classrooms that we have collected with Hyogo prefecture, and to make it available for free download on the website of our informational magazine "Latina." We are making this data available with the hope that other classrooms can use this information to further learn and grow.

## • • • Marina

This is the 17th year since beginning our activities. When we started our activities we had 32 staff members. When we moved to the Kobe Center for Overseas Migration and Cultural Interaction, we had 20 members. There was even a time when we went from 20 members down to 1 single member. Our numbers increased after that and at one point

we had 54 members. Currently we have 38 members. The children gather once a week on Saturday and study from 11AM to 5PM. We also have groups that focus on reading, writing, and grammar. Some children start from learning the alphabet. We serve children from preschool to the 3rd year of middle school. The mother tongue class (Portuguese class) is 90 minutes. We alternate between 90 minute periods of Portuguese classes and 90 minute Japanese language classes (assisting Japanese language acquisition). There are currently 3 Portuguese teachers including myself. We have more than 10 volunteers that provide Japanese language assistance. Our organization, the Comunidade Brasileira de Kansai is the only one that teaches Portuguese in the Kansai area.

At one time, the Hyogo Prefectural Board of Education started an activity to provide a space for Brazilian children to engage in mother tongue learning. Unfortunately, since the teachers were not native speakers, it was difficult to continue the activity, and unfortunately the activity was suspended.

The reason that we have enjoyed an increase in students is primarily because of our word-of-mouth reputation. Parents share with us such things as "our child can read Portuguese," "they can now read email," "they can read things on the Internet," and such comments are very encouraging for us.

Additionally, the classroom itself has become a "space of belonging." It plays an important role as a space where the children can gather every Saturday. The reason this space is so important is because the children can gather there to share about things they struggle with, bullying, and other issues that their peers can relate to. The space also allows the children to have fun together. The children play soccer games, ping pong, and Brazilian games, etc. The third role the space plays is to provide a place to study. Being able to gather in the same space and being able to recognize it as their own place to belong is very important. It also serves as a space for parents to gather and talk. Mothers are able to use the space to meet and discuss.

Recent changes we have seen include an increase in the number of children with double heritage, where the father is Brazilian and the mother is Japanese. Such children with mixed, double heritage are often the target of bullying because of their blond hair, pale skin, or curly hair. The facial appearance of children of 4th and 5th generation Nikkei Brazilians differs with that of their Japanese peers. For such children, this space we have is extremely valuable. For some children, Japanese is the only language they know, and Portuguese is a second language, and such children struggle with issues of identity. Such children tell us they are happy they are able to gather on Saturday to spend time together.

Mr. Ted asked us "what we do to build networks." There are roughly 30 Brazilian schools across Japan. There are none in Hyogo prefecture. There are none in Osaka. In Shiga prefecture there are 2 locations. In regions where there are Brazilian schools, there are no community-run mother tongue classrooms. In Toyohashi, there is a community-organized mother tongue classroom called "ABD" and in Kawasaki there is one called "ABC." In Hyogo prefecture, I have heard that Sasayama city has started a Portuguese language classroom.

In Japan there are a number of different booklets and periodicals for Brazilians, which are distributed for free. In such booklets, events related to the Brazilian community are advertised, and such publications help us establish networks.

For our activities, we receive support from Hyogo prefecture. For mother tongue assistance, we receive 720,000 yen/year. In the past we had been receiving 1,200,000 yen/year. From the city of Kobe, we have been commissioned with the "operations of the Kobe Center for Overseas Migration and Cultural Interaction," however, this funding has resulted in our funding from Hyogo prefecture being reduced. Although I was angry about the situation at the time, there was nothing we could do, and we somehow managed to persevere and continue our various activities. As a result, Hyogo prefecture eventually restored their funding to the original 1,200,000. For the mother tongue classroom activities, we have also made efforts on our own to obtain grant funding from the "Rokko Island Foundation" (500,000 yen/year). Other means we use to secure funds is through organizing festivals and by selling goods and Brazilian food items. Although I am also working other jobs at the same time, I would like to say that I am 100% committed to my work at my NPO.

#### • • • Yoshitomi

I would also like to add that their organization needed to engage in extended negotiations with Hyogo prefecture in order to secure this funding assistance. Also, since such funding has not been built into public policy, it is uncertain

as to how long such funding will continue. The assistance currently being provided by Hyogo prefecture is designated as community assistance funding.

I would like to expand the scope of the discussion to cover NGO activities. As indicated by Mr. Sinyong and Ms. Marina, NGOs are becoming much more self-reliant.

#### Sun Bin Ha/interpreter

I believe the main thrust behind Mr. Ted's question was to ask how local governmental institutions deal with communities, when they are geographically separated, in Osaka and Kobe for example. In other words, I believe he is asking whether local government support provided to each separate community is conducted in a coordinated manner or in isolation of each other. In response to this, Ms. Roxana and Ms. Marina provided many specific examples. One unique characteristic of Japanese local government is that when crossing prefectural and institutional boundaries, it's almost as if you are entering a different country. This differs greatly with large scale assistance provided at the state government level as seen in the United States. In the example mentioned before, unless the organization in Kobe opens a branch office in Osaka, they will not be able to receive any assistance from Osaka.

#### • • • Wan Lee

To add on to what was discussed before, in South Korea there was a weekend school called "Rainbow" that was started in 2011. This school was located in Bucheon city and roughly 100 children gathered there on Saturdays. In the classrooms, the children were taught the language of their mother or father's home country. At the school, instruction was not limited to a single language, and children were divided into 5 classes, where mothers taught them one of 5 languages which included Chinese, Japanese, and Vietnamese. One of the teachers involved in this program started by first convincing the school principal, persuading parents to become teachers, and convincing the local school board to provide them with funding. This individual teacher took the initiative to lead this movement to establish the school. Sadly, this teacher was transferred to a different region. Additionally, the principal that was allowing the program to use the school's classrooms was also transferred, and now this program no longer exists. Unless you can receive institutional support on a policy level, such programs can only rely on the individual efforts of such teachers, making them vulnerable.

In Korean society, the word bilingualism itself is still not very widely recognized, and society has very little understanding of this issue. The first step that must be taken is to raise social awareness on bilingualism. The need for such talent and ability must be made more widely understood. Only then can we move on to policy-making.

As another example we see in South Korea, for cases where the mother is Vietnamese and the father is Korean, the father's parents (Korean) often live together with the family, and family members are discouraged from speaking Vietnamese or Cambodian. Such lack of awareness occurs not just in schools, but it starts in the household, and it is up to organizations like us to conduct activities to help the greater Korean public to understand the benefits of bilingualism and the need to promote such activities.

That is not to say that the South Korean Ministry of Education is not involved in such activities as well. The South Korean Ministry of Education conducts an event called the "South Korean Bilingual Contest." Participants are given 6 minutes to conduct a speech in Korean and another language, and awards are given based on performance. Although such activities help to identify bilingualism as something that is needed in society, there is still much work to be done. That is just one example that may be useful for this discussion.

# Sinyong Kim

In Japanese society, there is a similar situation when it comes to transnational marriages. As Ms. Ochiai mentioned earlier, the first step is to get teachers in the educational field and educational institutions in local government to have a common understanding that such language education activities are a matter of great importance. In relation to this, ethnic Korean residents were instrumental in such educational reform, and from the 1970's onward, this movement helped municipalities to establish their own educational guidelines at the local level.

These activities must be included and clearly defined in these educational guidelines, as local governments use such educational guidelines to direct the actions of teachers in the field. If this doesn't happen, although teachers

may outwardly say that such activities are important, it is often the case that such programs get limited to a single school, or other activities, such as disaster risk management education and environmental education take precedence, and such language activities become viewed as low-priority and are marginalized. In order to ensure that there are no disparities between schools in how this issue is handled, we must work to get such activities included in such written guidelines.

Once we submit this policy recommendation, and if it becomes included in Hyogo prefecture's educational guidelines, it is up to us, as members of today's round table, to take on the vital role of connecting NGO/NPO members with teachers in the field. If we reach that point, it is important that we make use of forums, such as the information exchange sessions started by the city of Kobe a couple years ago, where local government and NPO stakeholders meet.

Another point I'd like to make, is that it is important that schools and educational administrators in local government actively share this information with parents. It is not enough for teachers to just discuss such information on mother tongue education in the school office, and teachers should make an effort to share with parents "their intentions on what kind of education they provide or are striving to achieve." Additionally, through efforts, such as enlisting help from the outside, it is possible to bring about change to the more conservative elements of the local community. For example, in Kobe, as was the case in Osaka in the late 1990's, schools began sending enrollment notices to children with foreign nationality entering elementary school. Furthermore, the board of education of the city of Kobe takes an educational stance where value is placed in the child being able to go by their real name at school. For this reason, a line that was added to the notice encourages parents by stating, "Would you like to allow your child to attend using their real name?" When reading this message, parents with foreign nationality are given courage and a sense of security. They think to themselves, "Schools have really changed so much." If the local government can assure parents that such considerations are being made, it will help make schools more accessible.

#### Yoshitomi

We conducted these symposiums with a shared understanding that awareness on the importance of the mother tongue is still too low in both Japan and South Korea. Through these symposiums, we feel that we were able to identify its significance and its merits, however, we must remember that most of our participants were already aware of these things in the first place. In educational institutions, local government, academia, and in NGOs in the community, there are also those individuals who are aware of the significance of these activities. The problem, however, is that this awareness still has not spread out beyond this scope. For this reason, it is important that we "effect change in peoples' awareness" while we "effect change in policy" at the same time, and concerted efforts must be made on both fronts. Some of the recommendations we propose are as follows, "educational institutions, such as schools should provide spaces or classrooms," "systems such as the multicultural supporter system should be utilized for mother tongue learning," "we must raise awareness of teachers on the importance of the mother tongue," "efforts must be made to share this information and to connect with parents," "networks should be built to connect NGOs," "information exchange sessions should be held between NGOs and local government bodies in the same local community." We hereby declare that we will engage in such efforts, in order to bring about change in public awareness and public policy.

Based on what we have discussed, I would like us to agree that we share a common understanding on the current situation and the potential benefits of mother tongue education. Next, I would like for us to discuss what steps can be taken in addition to what has been mentioned, within individual households and by NGOs. In concluding this discussion I hope that we can identify the next steps that need to be taken in both Japan and South Korea.

#### • • • Hyung Sik Park

There are two types of resources needed for bilingual education. One is physical resources (materials) and the other is human resources. The physical resources also includes the child's environment. The student's environment is composed of 3 separate stages, namely, the environment they experience from birth until right before they enroll in school, their environment during their school years (from elementary to high school), and their environment

post-graduation. It is vital that we consider how we can provide an adequate environment for each individual at each stage.

In South Korea, the government offices that deal with each of these stages are separated from each other. The Ministry of Gender Equality and Family is in charge of all issues related to a child from age 0 until they enter school, while the Ministry of Education handles issues related to children during their school years, and finally, the Ministry of Justice handles affairs for an individual post-graduation. In the Ministry of Education, there are Offices for Multiculturalism that are operated within public/private schools, as well as those that are operated independently (by NGOs, etc.). In the Ministry of Gender Equality and Family, there are separate educational institutions that are engaged in activities to promote multiculturalism. Since these organizations are managed separately and operate in a divided manner, it is thought that it is difficult to conduct such activities on a national level. Because of these realities, when trying to establish your own school, you are faced with many issues, such as resistance from the local community, lack of funding, etc. In order to overcome such issues, it is necessary for NGOs and individuals involved in such multicultural activities to make a strong case to local schools, educational institutions, and the local community. If establishing such a school is not a realistic goal, securing the usage of classrooms for after-school activities is another approach. Additionally, if schools are unable to provide space, another option is to borrow public spaces owned by the local community. Material resources can be acquired in this way.

Next, in regards to human resources, the most important thing is to determine how we can improve their awareness on issues of multiculturalism. In South Korea, teachers undergo professional development, and during public servant training and teacher training, such teachers are made aware of policy recommendations related to multiculturalism. Society can change if we can raise awareness on multiculturalism among the leaders of local government and others in a leadership role.

In regards to education, it is necessary for us to provide students with classrooms where Korean speakers and foreign language speakers can learn together, as well as classrooms where students can receive instruction in their mother tongue. At the same time, since different students will naturally be at different levels, I believe that there must at least be 1 special school program, like the Hannuri School to accommodate certain students. Furthermore, in addition to the child, parents also require education. This can help children improve language comprehension in the household as well. One effective approach may be to conduct a camp for students and their parents.

In combining such physical resources and human resources, I believe the most important area we can hope to see growth is in communication between parent and child. Children will naturally begin to deepen their understanding of the culture of their father and mother's countries, and families will naturally become more happy. During the child's development, if a parent and child stop communicating with each other, the chances of this causing later social issues is very high. I believe today's round table provided us with an opportunity to work together to address such issues.

Next, in regards to how we can solve these problems, Mr. Sinyong Kim mentioned the role of multicultural instructors. Up until recently, we had called such instructors "bilingual teachers," but this name was later changed to "multicultural education teachers." The reason for this is that we want to stress that such teachers not only teach language but also teach culture as well. I feel that such policy changes should also be made more widely known. Another example in Incheon, South Korea, is a newspaper called the "Tasalam Newspaper," that is published in a number of different languages, and provides a variety of information. Teaching a child their mother tongue allows such children and parents to both learn more about their culture as well as their language, and it also leads to improved academic performance. By using such approaches, we can help such children with communication issues, acclimate to society in a much shorter time. In regards to funding, it is of course not always possible to receive funding from the central government. In South Korea, we had been hiring multicultural instructors on a 10 month contract up until 2014, but due to budget constraints we are now forced to hire them on part-time hourly wages. We also need the help of volunteers to tackle these issues. Training such volunteers is something that NGOs specialize in as well as those that advocate for multiculturalism. Personally, I would like to remark that I hope to continue to search for answers to address these issues moving forward.

# • • Jee Eun Song

I would like to discuss about the concept of "local = global." Coming to Kobe, I really felt that Kobe is a globalized

city. As Mr. Park mentioned, in South Korea, public policy to provide support is often compartmentalized, in order to ensure that policy making and education are carried out in a stable manner. I personally think this observation is accurate.

However, as is the case with the area in which I live, there is wide diversity even among the multicultural communities across South Korea. I am skeptical whether a single, unified system of assistance is the best solution to efficiently provide support that meets the needs in the field. In the field, there are areas, which can be described as blind-spots/gray-areas. In such cases, individual needs can vary greatly, and it is difficult for NGOs to meet all these individual needs on a volunteer basis. Volunteers are faced with such a wide scope of activities, and there are limitations on relying on just volunteers to conduct such activities.

Our organization called Litmus receives funding from the Arts and Cultural Center, and we approach individual educational institutions with proposals for educational programs. We also engage in multicultural education, and in some cases we try to ask a child's mother to interpret for us so that we can communicate with their child, but we find that the mother is unable to adequately communicate in Korean as well. For such families, we are able to receive educational support from the Ministry of Gender Equality and Family, but we often find that there is a large gap between the support system provided and the unique, individual needs of such immigrants that marry into a family and arrive in South Korea.

This time around, I was able to visit Kobe to learn about the Brazilian community, Latin community, Vietnamese community, and the Korean educational community, and I learned that there are such a diverse variety of communities, and that each of these communities have established their own livelihood, while maintaining high awareness on issues of multiculturalism. With that said, however, I feel that it is not an easy task to take what I have learned here and to replicate the same thing in South Korea.

#### • • • Yoshitomi

The circumstances are different for each of us, and it is up to members from each country to identify what measures can be taken for their own country. I believe that there are also issues that we can solve by creating spaces and opportunities for NGOs and local government bodies to exchange opinions.

#### Ochiai

An issue that is common for both Japan and South Korea is top-down sectionalism and all of its adverse effects. Governmental bodies have separate budgets and differing policies, and in Japan, NGOs must deal with the ill-effects of such sectionalism, as they try to establish networks with local government bodies. NGOs establish such networks, allowing them to conduct activities that transcend such boundaries. With that said, however, I would like to draw attention to the fact that we have a large number of individuals representing the NGOs at this round table, while we hardly have any individuals representing educational institutions or local government offices.

Although such sectionalism takes on many different forms, if local government could provide us with a designated window person/contact point, it would make a tremendous difference. NGOs are already stretched beyond their capacity, as they make use of limited volunteers resources, and rather than requiring them to navigate through this sectionalism, I would like local governments to provide their own network that can act as a contact point. While it is of course necessary for NGOs to establish their own networks, NGOs should not be the only ones tasked with this relationship building. Local government should recognize the adverse effects of such sectionalism, and I believe we should propose that governmental bodies create a network that can handle immigrant related matters in a comprehensive manner.

Also, from a practical standpoint, researchers must recognize the role they play in this. Although researchers have been engaged in research that examines the importance of bilingualism, and various past cases on this issue, most discussion has entirely focused on the usage of difficult academic terminology and esoteric arguments. Although we have a responsibility to share this information with members of the public, fathers, mothers, and school teachers, using language that is readily understandable, many of us have been content to confine our findings to academic conferences. We as researchers have access to such resources and yet they go underutilized, and I believe that is something that must be addressed.

#### • • • Yoshitomi

We would like to add the request for local government to create a contact point and the statement to clarify the role of researchers to the proposal. Are there any other opinions from other individuals working in the field?

#### Roxana

I came to Japan 24 years ago. When I first came to Japan, I didn't understand Japanese at all. I would like to make a comment, not as the representative of the Hyogo Latin Community, but as an individual foreign mother who struggled to raise her children in Japan. 24 years have passed since I arrived in Japan, and looking back over the years, the situation for immigrant parents has hardly changed at all. When we first arrive in Japan, we have no Japanese ability, and we struggle because we only have knowledge of what it was like growing up in our home countries. I faced so many problems because I was unable to understand Japanese when I first arrived here. What hasn't changed over the years are things such as parents' awareness and understanding of the educational system in Japan. I don't know what it is like for communities from other countries, but for the Latin community, as parents, we share most of the same concerns, and we are desperately trying to ensure that our children keep up in their Japanese language studies and adjust to life here in Japan. We often don't have the luxury to think about our child's mother tongue ability, and such things get lost in the shuffle.

As one of the 80,000 Hispanic parents living in Japan, what I would like to say to the other mothers out there is that it is first important to get support for your child so that they can get solid Japanese language instruction.

Next, you must build up your own awareness on how to teach your child the mother tongue, and how you can protect their ability as they grow in the language. There are still parents out there who lack this awareness. They lack the information necessary to raise and educate children in Japan, and among foreign parents living in Japan, awareness on the need to protect the mother tongue is low. NGOs and local government bodies need to involve parents in activities to address these issues. Unless parents also get involved in activities such as the one we are conducting here, nothing will change.

#### • • Yoshitomi

As mentioned in the previous recommendation, we would like to stress that it is important to work together with parents. Although it may not be possible to include all of the comments in the recommendation, are there any opinions that anyone would like to share that have not already been covered?

#### Marina

I would like to comment on the education of foreigners in schools in Japan. Although things are fine during elementary school, once in middle school, children become overwhelmed with club activities and other events tied to school life. Even though many of them get to study at the mother tongue classroom for 6 years, club activities cause many of them to quit. Once they have left the classroom, they forget what they have learned. Although I am not against club activities, and I am fine with such activities being held from Monday to Friday, I would like Saturday afternoons to be left open. Teachers at school tell us that they are unable to write recommendations for students for high school unless they join a club activity, and I believe too much of an emphasis is placed on such club activities. I think it's fine if these children go on to make a living in the future based on the skills they learn through such activities, but such cases are of course very rare. I believe a child's studies should come first, and for children of foreign nationality, if such children are able to focus on studying Japanese and their mother tongue, I believe that it will increase their chances of leading a fulfilled life, and I ask that schools reexamine this issue.

#### • • Yoshitomi

As you have mentioned, we must change the awareness of such teachers, and ensure that such teachers have a solid understanding of the importance of the mother tongue.

#### Fujito

I have served as a multicultural coexistence supporter for the Hyogo Prefectural Board of Education for 15 years. During that time, I have constantly thought about this issue as I worked with such children, and I believe what is most important is that such children acquire the language ability that is necessary for them to study and to acquire knowledge. In this case that is Japanese language ability. All of the children want to be able to study at school so they begin by studying Japanese. When teaching them Japanese, the mother tongue also plays a vital role. We can't only rely on Japanese when we are teaching such children the Japanese language. So we also rely on Spanish when teaching Japanese. Once they have reached a certain level of Japanese ability, we begin teaching them content from the textbook using Spanish, and after they comprehend the content in Spanish, we teach them the same content in Japanese. In a way it's like language immersion education.

By the 2nd year, such children are often able to use Japanese. Once they reach this level, they begin to gradually shift to using only Japanese, and eventually the supporter is not needed for providing further assistance. From there, the teachers at the school take over the duties of teaching the child.

However, something that many teachers misunderstand is that they think the child is okay because they are now able to speak in Japanese, but this is not true. Language is a very complex thing, and the language that we use when conversing with our friends is different from the language we use to study. Once I finish working at certain schools, there are cases where they request that I come back to continue working with the same child. Oftentimes it's because the child is faced with an overwhelming number of Japanese words and concepts they don't understand, and they need supplementary assistance in learning those concepts in Spanish, their mother tongue. For this reason the mother tongue is extremely vital for studying, but within the curriculum used in schools in Japan, the fact of the matter is that there is not enough time during the 1st to 6th periods of the school day to include any mother tongue instruction. Such learning can only be provided as an after-school activity or by private organizations that provide mother tongue classrooms. I would like school officials to consider something. The children who come to our mother tongue classrooms are able to get access to this support, but there are also many geographical areas where such classrooms don't exist. I would like such school officials to consider how they can provide mother tongue education for children who want to learn their mother tongue, yet live in regions where such classrooms are unavailable.

# • • • Yoshitomi

As we have run out of time, I would like to conclude this session. While I won't provide a concluding statement, I believe that we were able to share a substantial amount of opinions through this round table. Based on what we have shared, I would like for each of our groups to draw up specific proposals appropriate for our respective countries.

Finally, I would like to mention that this valuable opportunity would not have been possible if it were not for the generous support of a private foundation. We would like to express our gratitude toward the Toyota Foundation for their kind cooperation.



# 5. 関係者みんなの思い

# 言葉が翼になることを

一般社団法人神戸コリア教育文化センター 代表理事金 信 鏞

バイリンガル教育を保障する環境作りを提言していくプロジェクトグループの一員に加えていただき、ソウルおよび近郊の多文化家庭や移住労働者を支援する団体、学校などを訪問する機会に恵まれた。多彩な取り組みに感銘し、大いに刺激を受け、活力をいただいた。感謝している。

個人的にはソウルでのシンポジウムにおいて、終了間際、会場からの韓・日ダブルの子を持つ韓国在住日本 人保護者の発言が、あらためて言葉と文化のはざまで苦悩する親や子の現状を物語って、心に残った。各パネ ラーに向けられたその問いへは、何よりも私がより応えるべきだったかな、との悔いが後々も残った。

彼女の、学校での同化圧力に押しつぶされそうになったり、(韓日であるがゆえになおのこと)国同士の関係がダイレクトに子どもや自分に覆いかぶさってくる日常でのさまざまな葛藤は、立場こそ違え、外からは分断と「棄民化」、内からは同質化さもなくば排除という政治・社会・教育状況のなかで、自らのアイデンティティを獲得せざるを得なかった在日コリアンとしての私たちの経験や思いに重なるものがある。

飛び立てない世界で身動きできず、境界をさまようしかなかったかつての私たちとは違って、自然にあたりまえに家族のもつ多言語を自分のものとし、その言葉が境界を自由に行き交い超える、力強く羽ばたく翼になってほしいと願う。

# 当たり前の社会になるために

小学校教員 山本 則子

以前勤めていた小学校に4名のベトナム児童が入学してきた。当初は校内でもベトナム語でおしゃべりする 姿がみられたが、時が経つにつれ無くなっていった。

周りの友だちとの関係ができていくにつれ日本語の習得が進んだからと見ることもできる。しかし、今回のシンポジウム、ラウンドテーブルを通じて、ゲストの学校内で母語での会話は普通に当たり前なことなのだと改めて感じた。

日本の学校でも支援制度はできつつあるが一人ひとりの多言語環境の課題を見抜き校内で適切な支援をしていくことはまだまだである。しかし、保護者の思いを聞き、寄り添いながら共に子どもの未来を考えていくことは不可欠である。その方法を探るために、このプロジェクトは有効であり、多文化な背景を持つ子ども達の課題をアイデンティティだけにとらわれない視点で考えられる機会になったと思う。

また、学校を通してマニュアル配布が可能になれば、未熟な教師や、日々の生活に追われ、日本語さえできればと考えている保護者へも分かりやすい内容で発信できる。

各国の事情はさまざまであり、良いことばかりでないこともさらけ出された。しかし、子ども達が本来持つ 能力を言語環境によって遮られることが無いよう伸ばしたいという、参加者の思いは一致していた。

「気後れせず母語で自由にしゃべることのできる場」や「母語を有効に活用できる世界」が当たり前になるよう、資金や制度を整えるだけでなく、このように同じ思いで頑張っている仲間の姿に出会えたことが、今後の活動への大きな力となったと思う。

# 「グローバル人材」として活躍できる社会をめざして

神戸大学国際人間科学部 落合 知子

複数の言語環境で育つ子どもたちの言語形成を考える。

この共通課題に取り組む韓国と日本の教育関係者や当事者団体、NPOが集い、子どもたちのために何が必要か、それぞれの現場の試みや試行錯誤の成果を語り合い、経験や思いを共有した。

日々育ちいく子どもたちと向き合う学校関係者や保護者、NPOの多くが多文化児童の母語をいかに育成すべきか悩んでいる。多文化児童本人も母語、学習言語、2つの世界を行き来しながら、アイデンティティのありかを探して悩んでいる。そこにはどうするべきか、特効薬のような答えはなく、それぞれの子どもの状況によって取り組むべき課題も変わってくる。

それでも子どもたちが持つ母語と学習言語をともに伸ばしていくことは本人や家族にとっても、社会にとっても重要な資源になるという視点を多くの人が共有し、バイリンガルへの困難な道を歩もうとする子どもたちを励まし、支援し続けるべきであろう。

複数の言葉の間を行き来し、世界を多元的に見つめる視点を持つ、このバイリンガルへの道を歩もうとする多文化児童こそ、「グローバル人材」として活躍できる社会。そんな社会をめざして私たちは今日もそれぞれの現場で子どもたちと向き合っていきたい。

# バイリンガル教育と本プロジェクトに寄せて

アジアンブリッジ 事務局長 イ・ガヨン

昨今の韓国では多文化教育への関心と議論が高まっている。しかし第2言語としての韓国語教育については多くの関心が寄せられ国家レベルでの支援がなされているが、いまだバイリンガル教育にたいする関心と議論は相対的に少ないといえる。

しかしながら、韓国と日本の共同で開催されたシンポジウムに参加した市民たち声を通して、改めてバイリンガル教育に対する関心と社会的反響を確認することができた。特にシンポジウムに参加した外国からのゲストによる事例紹介から、具体的な教育課程について学ぶことができた。また、質疑応答の時間も参加者にとって、本シンポジウムにおける大きな成果となったと思う。

韓国ではベトナム、インドネシア、カンボジアなどの言語が、外国語としてどれくらい競争力をもっているかといえば、いまだ消極的な評価をくださざるをえない。しかし今後、何十年か後には、実質的に韓国もより多文化社会となる。そのとき官公署、病院、学校など社会の様々な分野で、韓国語と母語を流暢に使用することができる多文化家庭出身者が必要となるだろう。その効果的な解決策の一つが、まさしくバイリンガル教育だ。多文化家庭にとって母語は非常に重要な価値体系であり、単に意思疎通の手段であるだけではなく、心理的安定感、アイデンティテイの確立、家族のつながり強化の要因ともなる。

両国でのシンポジウムとラウンドテーブルで、繰り返し強調されていたバイリンガル教育に関する国家レベルでの行政的な後押しはいまだ課題として残されている。このようなシンポジウムで集まった声を伝えていく手法がいまだ確立されていないからだ。そのため、今後はNGOの政策提言活動と小規模なプロジェクトをさらに続けていきたいと思う。

# 5. Short Essays Written by Participants

Hoping that Words Can Become "Wings"

Sinyong Kim

Executive Director, Korea Educational and Cultural Center, a General Incorporated Association

By participating as a member of this project group to advocate for the promotion and facilitation of bilingual education, I was given the rare opportunity to visit organizations, schools, etc., in Seoul and the surrounding areas that are engaging in activities supporting multicultural families and immigrant workers. I was deeply impressed and inspired by the various activities of these organizations, and I was able to share in the energy that these dedicated individuals bring to their work. For all of this I am very grateful.

On a personal note, one moment that stands out the most involved a Japanese expatriate parent living in South Korea, as she related her experiences of raising children with dual Korean and Japanese identity, toward the end of the symposium conducted in Seoul. Her words reminded us of the difficulties faced by parents and children living within the margins of linguistic and cultural boundaries, and they left a deep impression on me. In retrospect, I felt that I was in a position best suited to address her concerns, and I regret not having responded to her questions directed toward the panel.

Her experiences of having to deal with the crushing pressures at school to assimilate to the local culture (which is undoubtedly made even more severe due to her family's shared Korean and Japanese identity), and her everyday frustrations of having to see her children deal with the effects of the complicated relations between these two countries (as well as having to deal with them firsthand), is something that I am most familiar with. That is to say that although her situation differs with that of us ethnic Koreans living in Japan, some of what she experiences and feels overlaps with the difficulties we have faced as a people, in trying to establish our own unique identity as a community, in the face of external forces that try to divide us and render us an "abandoned people," as well as internal forces that demand that we assimilate or face exclusion from politics, society, and education.

In a world in which we have been prevented to "take flight," and in which we have been rendered immobile, until recently, ours has been a story of a people that has been forced to wander along the margins of society. In contrast with this, the stories shared through this project present a picture of a world where families are empowered to take ownership of their multilinguistic heritage, allowing them to traverse freely between these boundaries, and we hope that these stories can be the inspirational "wings" with which we can all take flight and soar.

# Toward a Society Where Diversity is More Commonplace

Noriko Yamamoto Elementary school teacher

At an elementary school I used to work at, we encountered a situation where 4 children with Vietnamese heritage enrolled in our school. Upon entering our school, they could be seen on school grounds conversing in Vietnamese, but over time, this behavior completely disappeared.

One can argue that this change in behavior was simply caused by the students' improvement in their Japanese proficiency, as they started making friends with those around them. However, through participating in this symposium and round table, and hearing the stories from the schools that the guest presenters shared with us, I was able to learn that mother tongue communication in school environments is something that should be more commonplace.

Although Japanese schools are in the process of establishing support systems, there is much work to be done when it comes to addressing the issues faced in establishing a multilingual school environment that provides adequate support that meets the needs of each individual learner. Moreover, it is absolutely imperative that we identify the needs of such parents and guardians, and work closely together and in unison to help guide the future of these children. It can be said that this

project was effective in exploring practical solutions, by approaching the issues faced by children with multicultural backgrounds, from a perspective that goes beyond simple issues of identity.

Furthermore, I believe that by compiling the information shared during this project into a manual that can be distributed at schools, we can raise awareness among teachers lacking this understanding, as well as parents and guardians who are overwhelmed by daily life, and are often only concerned about their child's Japanese ability.

The situation in each country varies greatly, and it was also revealed that there may be drawbacks in each of our approaches. However, it can be said that all participants were in agreement that no child should be prevented from reaching their full potential due to limitations placed on their language learning environment.

Through this project, I was able to come into contact with peers and counterparts with a strong sense of shared purpose, all of whom are engaged in creating "spaces" in which "children can confidently and freely speak in their mother tongue," and in which "mother tongue ability can be used effectively," and in making such spaces more common. Beyond just the typical discussions on issues such as funding and policy change, I found that the opportunity to meet with other like-minded peers in this field, and the valuable interactions we shared provided me with great strength and encouragement.

# "Creating a Society Where Children Can Flourish as Global Talent"

Tomoko Ochiai, PhD

Department of International Human Sciences, Kobe University

Here, we examine issues of language development for children growing up in multilinguistic environments.

Through this project, we were able to assemble participants from educational institutions, self-help organizations, and nonprofit organizations engaged in dealing with this common issue in both South Korea and Japan, and to provide a forum in which such individuals could present the results of their efforts and various trial and error attempts in the field, so as to allow them to better share their thoughts and experiences.

As school officials, parents/guardians, and those involved with nonprofits that work closely with growing children, many of us struggle with the difficulties we face in helping these children develop their mother tongue ability. Children with multicultural backgrounds are tasked with navigating between two worlds (that of their mother tongue, and that of their acquired language), and they deal with the complexities of discovering their own identity through this process. Indeed, there is no panacea to help us make this process easier, and the issues faced are unique to the situation of each and every child.

With that said, many of us can agree that by helping such children develop in both their mother tongue and acquired language, it not only helps the children themselves and their families, but provides a greater benefit as it can help such individuals become valuable members of society at large. We, as adults, must encourage such children as they tread the difficult path toward bilingualism, and to provide them with continued support.

We envision a society where these multicultural children that are attempting to step forth on this path toward bilingualism, with their ability to traverse between multiple languages and multifaceted worldviews, can be recognized as "global talent," and can go on to achieve great success. In order to realize such a society, each of us continues to work closely with such children, through our daily efforts in our various fields of practice.

# Opinion on Bilingual Education and this Project

Ka Yun Lee Office Manager, Asian Bridge

South Korea has recently been increasing interest and discussion on multicultural education. Support to national

language has a lot of interest in Korean language as well. Yet interest and discussion on bilingual education is a relatively small part. Through the citizens who attended this symposium practically confirmed their interest and social repercussions of the bilingual education. Especially through the practice of foreign guests who participated in the symposium we can learn the pedagogy of the education course. Questions and answers part was also a big assets of the symposium from participants.

In Korea, language of Vietnam, Indonesia, Cambodia etc is still weak assessment as a foreign language mainly aspects of competitiveness. However, after the next few decades South Korea will become a real multicultural society. Then we will need a multicultural family members who can use fluently bilingual in many areas of society, including every field offices, hospitals, schools. For that time one of the strong solution could be the bilingual education. Also native language is simply a very strong value system that not only a means of communication to connect with peace of mind, self-identity and a series of family cohesion to Multicultural families.

Korea to Japan symposium has been repeatedly highlighted administrative support of bilingual education at the round table. And still that remains as next project. This is because difficulty of how to deliver the voice of this kind of Symposium. I would like to add advocate way and small projects that for Bilingual education system forward.

# 6. 総括

# 二つ以上の言語・文化環境に生きるこどもたちの言語課題と可能性1

兵庫県立大学経済学部 教授 松田 陽子

#### 1. はじめに

グローバル化の波による人の移動が著しく増加し、日本をはじめとするアジア諸国でも、外国からの移住者が以前にも増して数多く生活するようになってきている。日本では、2013 年の統計では外国人登録者数が 206万人を超え<sup>2</sup>、国際結婚家族も 21,000 件にのぼっている<sup>3</sup>。そのため、日本語に不慣れな住民の数も増え、各自治体では、多言語での情報提供を行うところが増えてきている。韓国でも、2000 年代の外国人労働者の受け入れ制度の変化による労働者の流入や、国際結婚による移住女性の増加により、2009 年度には、滞在外国人は、約 117万人で、韓国の住民登録人口(約 4960 万人)の約 2.2%にのぼっているという。(李 2011,p.7) <sup>4</sup>。

移住する人々が直面する多くの課題がある中で、ことばの問題を避けて通ることはできない。日本では、まず、日本語を習得することが大きな課題となり、その対応策が打ち出されてきているが、その一方で、親と共に移動してきた子どもたちが母語を喪失し、家庭でのコミュニケーションに障害を来たし、日本語習得が学習に必要なレベルに達するまでの数年間に、認知的発達が遅れ、自信を失い、アイデンティティの揺らぎに戸惑い、学校での学習から落ちこぼれるケースが増えてきていること、それが進学や学校卒業後の社会参画に負の影響を及ぼしているといった問題について、国の政策レベルではほとんど光が当てられていない。

オーストラリアやカナダ、アメリカ、フランス等、移民受け入れ先進国では、これらの課題を直視し、母語・継承語の教育を重視し、その研究も広く蓄積されてきている。日本では、当事者以外は、あまりその課題に目を向けてきておらず、教育・研究の実績も少ないため、正しい認識も深まっていない。言語権・学習権の視点からの言語保障<sup>5</sup>という考え方からも、多文化児童を負の連鎖に巻き込まないための施策を考え、彼らが多文化社会のプラスのエネルギーの源としてその言語資源、文化資源が活用されるような言語育成の施策を目指すべきであると考える。

ここでは、二つ以上の言語・文化の狭間に生きる小中学生の子どもたちを「多文化児童」ということばで表現し、日本の多文化児童の言語課題と複言語を生きる児童の可能性について概観する。そして、日韓が連携して課題への対応策に向けての歩みを進める意義について考えたい。

#### 2. 多文化児童の言語課題

#### 2-1. 多文化児童の言語課題の多様性

多文化児童の言語状況は非常に多様であり、そのことが、母語学習支援についての取り組み課題を複雑にしているという側面がある。まず、個人的要因として来日時の年齢の影響が大きいと考えられる。中島 (2010)は、二言語の習得について、9-10歳以前を言語形成期前半、それ以後を言語形成期後半としている (pp.22-28)。そして、言語形成期後半に移動した場合は、すでに母語・継承語での言語力の基礎ができ、抽象的な思考にも耐

<sup>&</sup>lt;sup>1</sup> 本稿は「多文化共生社会のための言語教育政策に向けて一多文化児童のバイリンガル育成の視点から一」, 『人文論集』51, pp.83-109(松田陽子, 2016.2) より一部抜粋し、加筆修正したものである。

<sup>&</sup>lt;sup>2</sup> 法務省 在留外国人統計 H26.3 報道発表資料より。

http://www.moj.go.jp/nyuukokukanri/kouhou/nyuukokukanri04\_00040.html (2015.11.1 アクセス)

<sup>3</sup> 厚生労働省 人口動態統計 婚姻件数の表より。

http://www.mhlw.go.jp/toukei/youran/indexyk\_1\_2.html (2015.11.1 アクセス)

<sup>4</sup> 李(2011)によると、韓国での滞在外国人数には国籍取得者(73,725人)も含まれている。(p.7)

<sup>5</sup> 言語権については、言語権研究会 (1999) 等を参照。

えられる力をつけていると考えられ、それを第二言語に転移しながら発達させることが容易になり、母語・継承語を維持することも可能になりやすいと考えられる。しかし、日本に幼少時に来日して学校に入学すると、個人差や環境差が大きいが、母語・継承語を話す人が集住している地域でない場合、2~3年で喪失していくことが多いと言われている(中島 2010)。環境に恵まれれば、家庭で使用する母語・継承語と日本語の両方を発達させて高度の均衡バイリンガルになるケースもある。ただし、読み書きができることが重要であり、そのためにはかなりの学習が必要となる。一方、基盤となる第一言語が十分に発達していない状況で、その脆弱な基盤の上に第二言語が加わると、両方の言語発達が十分に行われず、どちらの言語も不十分になるケース(ダブルリミティッド)も報告されている。(生田 2007,中島 2005,高橋 2009)日本語も母語・継承語も、抽象的思考をする力が十分に形成されない状態のまま、小学校を何とか終え、中学では学習についていけなくなり、高校進学を諦めざるを得なかったり、進学後にドロップアウトしている多文化児童が多数いると考えられる。

また、言語問題は、家族環境要因が大きく作用する。家族で母国との往来を繰り返す場合は、母語・継承語の維持にはある程度役立つと考えられるが、日本語力の発達に影響を及ぼす。同じ言語を使う兄弟姉妹、祖父母の存在等も言語維持に影響する。両親の言語に対する考え方の影響も大きく、母語・継承語が重要であることを強く子どもに意識させる努力をしているか、母語・継承語のメディアや本などへの接触環境が家庭にあるかどうか、などが言語維持に影響する。(中島 2010, 松田 2010)

このような学習者の多様性のため、必要とされる支援も異なり、学習の動機付けも難しく、周囲がその言語問題を正確に把捉することも困難であり、同じ学年でも言語能力がまったく異なるため、母語・継承語の学習をグループで行うには、多様なレベルや意識の児童を同時に教えるための教材や教授法が必要になり、一層、その学習が困難な状況になる。

#### 2-2. 学習や発達に影響する課題

まず、日本語の未発達による学習困難時期が数年続くことにより、人によっては、その間の学習の遅れを取り戻すことが難しいという現状がある。一般に、生活言語(日常的な会話に必要な言語)の習得は1~2年でほぼ達成されるが、認知的負担の大きい学習言語能力(学校での学習に必要な抽象的な思考にも使える言語力)の発達には8歳以後に入国した場合で5~7年、8歳以前に入国した場合は7~10年かかると考えられる。(Cummins & Swain 1986)そのため、周囲も本人も日本語が習得できたと思っていても、特に小学校4年以後に学習内容の抽象度が高まってくると、学校での学習についていくための日本語力が不十分となり、そのため学習結果が向上しない。その結果、「勉強のできない子ども」という認識が自他共にできあがってしまい、学習意欲も喪失していく。(高橋2009)そして、それが日本語力の未発達によるものという認識がなされず、知的能力や努力の欠如として認識されてしまう。同時に、親の日本語力が不十分な場合には、子どもは、他の児童の親との違いを意識するようになり、自身のルーツへの否定的な感情を持つようになり、自己認識が消極的になることがある。このような意識が学習意欲をさらに低下させ、悪循環を起こしてしまう。

# 2-3. 家庭内コミュニケーションの欠如

もう一つの大きな課題は、家族間のコミュニケーションの欠如である。親の日本語力が十分でない場合、母語・継承語を喪失していく子ども達が親との意思疎通が十分にできなくなることが多くあることが広く指摘されている。子どもは、簡単な母語・継承語での会話は理解できるため、親は子どもたちがわかっていると思ってしまうこともある。しかし、子どもは母語・継承語での発信力はなく、日本語で返答することが多く、親子とも、複雑なことについてはコミュニケーションをとれない状況に陥り、悩みを相談したり、進路についての意見を聞いたりするといったことができない。

<sup>6</sup> 学校教育についていけなくなったり、不就学やドロップアウトになる要因は、言語問題だけでなく、学校でのいじめや不適応、家庭環境、経済的要因などさまざまなことが指摘されている。(宮島・太田 2005,他)

そして、両親は日本語力が十分でないだけでなく、日本の学校のことが理解できないので、学校の教師とのコミュニケーションも難しく、学校から家族に宛てたさまざまな配布物などを読むことができず、子どもの学校の問題が把握できない。宿題の支援などもできず、進学についての相談にのることもできないという状況に陥る。また、日本語力を十分に発達させるための家庭での言語環境も少ないことが多い。

# 2-4. 周囲の視線とアイデンティティの揺らぎ

多文化児童たちは、常に周囲の児童や先生からは「異なる人」というラベルのついた視線で見られがちになる。名前が日本の名前と違っていたり、ことばが違っていたり、弁当や持ち物が違っていたり、ちょっとした違いが、周囲からの圧力となり、場合によってはいじめの対象となるため、他の人と同じでありたいという願望を持つことが一般的であろう。日本の学校教育は「日本人」を育成することが目的となっており、そのような環境の中で生きていく多文化児童には、日本人とは異なる部分をそぎ落としたり、隠したりすることが必要と無意識に感じさせてしまう視線が存在する。(太田 2000) それが、自分のアイデンティティに対する不安と葛藤となり、他者と違う自己を否定的に捉えてしまうきっかけになる。そのため、母語・継承語を維持、伸長させる気持ちを喪失するだけでなく、日本語力が十分ではない親についても否定的な見方をするようになることもある。そのような気持ちが支配的になると、家庭でのコミュニケーションに対する支障がさらに大きくなると考えられる。

日本人というアイデンティティと、母語・継承語に関わる別のアイデンティティが自分の中に共存したり、 折り合いをつけたり、複数のアイデンティティをそのまま受け止められるようになる児童もおり、多くのケースでは、成長と共にその不安や揺らぎを乗り越えて、複数のアイデンティティを自分の中でバランスをとって 自覚できるようになることが観察されているが(松田・中山 2010、宮崎 2014)、小学校高学年から中学にかけて の頃は、そうすることが難しい段階にあり、学校での学習や生活に挫折したり、意欲をなくしてしまうという 状況に陥るケースが多い。そして、最悪の場合は、そのアイデンティティの葛藤を乗り越えられないまま、自 分のアイデンティティを確立できず、居場所のないまま成人してしまうということになる。

## 2-5. 将来の社会参画に影響する課題

上述の課題が山積する結果、学力不足により高校進学が困難なケースも非常に多く、兵庫県では進学率が約53%程度 (2006年の調査)という報告がある。(乾 2008, p.32) これは、日本人の全国平均の96.5% (文科省の発表)と比べてかなり低い<sup>7</sup>。(乾 2015,p.15) これには言語問題や学力の問題だけでなく、親の支援や経済的な要因も大きく影響している。高校に進学しても途中で退学するケースもあり、また、就業についても多くのハードルを抱えることになる。自分の周りに進学、就職して、十分な社会参画に成功しているロールモデルが少ないといったことも、職業選択や就業を困難にしていることが考えられる。(田房 2005)

90年代に親に連れられて来日してきた子どもたちは、すでに結婚し、自身が親になる世代になりつつある。 言語的ダブルリミティッドになってしまった子どもが、成長し、家庭を築き、子育てをする状況の中で、日本語力不足による情報の欠落、母語・継承語の力も不足し、子どもの教育への不安などが語られるようになってきている8。

# 3. 複言語の習得によって拓かれる未来の可能性 —— グローバル人材の育成に向けて

前項にあげたような困難な課題が立ちはだかるとはいえ、多言語多文化環境に育ち、二言語ないし、三言語

<sup>7</sup> 統計では、外国人集住地域では 78.9%となっている。これらの地域では教育支援も集中しており、それによって進学率がある程度高められていると考えられる。また、大阪府では 84.5%にのぼり、これは高校の外国人生徒のための入学枠がある学校が 6 校あるという状況が影響していると考えられている。(乾 2008, pp.30-34)

<sup>8 2014</sup>年3月21日に神戸で行われた母語に関する座談会(母語と日本語を習得した若者4名が経験を語った会。トヨタ財団の助成事業によるプロジェクトの一環)の会議録(録音の書き起こし)より。日系ブラジル人のAの語りより。

を習得し、自身の体験をふまえた多文化共生社会の構築への意識を体得したうえで、大学進学も果たし、さまざまな分野で活躍する人たちが増えてきていることにも注目したい。それは、例外的なケースということではなく、家族の支援、学校の環境、教師やボランティア等の周囲の支援、本人の能力と努力や、情報の活用など、さまざまな要因が重なって、複言語・複文化をうまく活用できるようになった人たちである。このような人たちは、異文化に対する関心や受容性が強く、祖国とのネットワーク作りや、海外の同言語話者とつながりやすいというメリットを持ち、国境を越えて活動することへの意欲を自然に体得し、日本人というアイデンティティと、親の祖国との絆によるアイデンティティの両方を持ち合わせ、グローバルに活躍できる人材となる可能性が高い<sup>9</sup>。ブラジル日系人として家族と共に日本に移り住み、小学校3年生に入学した右田(2013)は、その後のさまざまな苦難を経て、教員の資格をとり、外国籍の子どもたちの支援活動をするようになった自身のことを語っている。移住者の第一世代から、次の世代の子どもたちを支援する立場になる人たちが育ってきているということである。また、ボリビアから日系人として幼少期に日本に移住し、スペイン語と日本語の二つの言語を獲得したことによって、祖国に帰って、日本語を教える仕事に就くといった、日本と祖国の架け橋のような仕事をする人たちも出てきている<sup>10</sup>。

オーストラリアやカナダの言語教育政策においても、多文化児童の言語を社会資源とみなし、彼らの母語・継承語力を伸長させることを重視している。この言語能力が本人にとっても、社会にとっても大きな力になり得ることを理念として掲げ、それが政策の推進力となっている。(松田 2009, 落合・松田 2014, 中島 2010)

多文化児童の言語発達については、滞在年数や入国時年齢、家庭環境、性格や動機付けなど、さまざまな条件に左右されるが、母語・継承語を維持することと、第二言語(地域の公用語)の伸長には相関関係があることが検証されている。(Cummins & 中島 1985,中島 2010)

また、Thomas & Collier (2002)のアメリカでの大規模調査では、4-7年以上バイリンガル教育を継続している児童は、モノリンガル (一言語)教育の児童より、すべての科目で優れた結果を出すという結論を出している。バイリンガル児童の言語力、学習力を長期にわたって、同一環境によって検証することは非常に困難な研究であり、断定することは難しいが、今後、そのような長期的な大規模な研究が進展することが望まれる。さらに、バイリンガル児童の進路選択の可能性の拡大や、就業におけるメリットなどの調査も必要とされており、社会がそういう人材を必要とする時代になっていることとも相まって、彼らをグローバル人材として育成していくという視点を強化していくべきであると考える。

母語・継承語を習得する機会やモチベーションがない多文化児童たちにとっても、社会が彼らの親たちの言語を価値あるものとして認めていることを認識できることは、本人の複文化や複合的なアイデンティティを肯定的に認知することをプッシュする要因となり、多文化共生社会の構築への意欲やグローバルな意識を強化することに役立つと考えられる。

また、母語・継承語学習の推進は当事者の問題としてのみ捉えるのではなく、複数の言語・文化を持つ多文化児童たちが、周囲の日本の子どもたちに与えるインパクトも重視すべきである。落合(2015)は、公立小学校でのベトナム語母語・継承語教室を補助しながら長く関与観察し、ベトナム系児童が母語・継承語やベトナム文化の学習の成果を学校全体の中で可視化するイベントなどを通じて、マジョリティの側の日本の子どもたちにとっても、「学校空間に、複数の価値の追求の可能性を具現化したプラットフォームが出現したということである。」(p.229)と評価し、「日本文化への同化志向の強い日本の教室空間において、外国につながる子どもたちの多くが、その言語能力や複数の文化への親和性を不可視化し、やがては失おうとしている。彼らの持つ複数の言語の部分的な能力(それは将来、発展する可能性を秘めている)や複数の文化への親和性を評価し、維持し、涵養していくことは、多文化化、国際化していく現代社会を生きていくすべての子どもたちに教育資源を提供

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<sup>9</sup> 筆者と科研の共同研究者が行った5名のバイリンガル大学生(多文化児童として育ち、一般入試で大学に進学した人)へのインタビュー調査(2015年9月に実施)でも、全員が海外とつながる仕事に従事したいという意欲を語っている。

<sup>&</sup>lt;sup>10</sup> 2015 年 8 月 30 日に開催された「二つ以上の言語の狭間で生きる」という国際シンポジウムのパネリストの一人のロサ イセラ ドミンゲス 氏 の語りより。

する有益な試みである。」(p.230) と結論づけている。

#### 4. 日韓連携の意義

韓国では2008年に多文化家族支援法が制定され、多文化家族への支援がさまざまな形で広がっているが、このような動きは政府のトップダウンの政策だけでなく、強力な市民活動によるボトムアップの力と相俟って形成されてきているという。(李2011)多文化児童の課題についても、対応の経験が浅く、同化圧力の強い日本と韓国が連携して研究協力体制を作り、相互に学び合い、ボトムアップの力をつけていくことは画期的なことであろう。草の根でこどもたちと接する実践者の支援の力、研究者による問題提起や研究成果の蓄積、政策課題へとつなぐ人々のネットワーク形成、等、さまざまな側面から連携することは、国や自治体の政策にも影響を及ぼすパワーとなり得るのではないだろうか。

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# 6. Concluding Essay

# <u>The Language Issues and Latent Potential of Children Growing up in Environments with Two</u> or More Languages and Cultures<sup>11</sup>

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#### 1. Introduction

With the dramatic increase of human movement brought on by the advancing wave of globalization, Japan, as well as other countries throughout Asia have experienced a growing influx of immigrants from foreign countries. In Japan, statistics from 2013 show that the number of registered foreigners has exceeded 2,060,000<sup>12</sup>, and the number of transnational marriage households has reached 21,000<sup>13</sup>. For this reason, the number of residents with limited Japanese proficiency has increased significantly, and together with this increase, local governmental offices that provide residents with information in multiple languages have become much more numerous. In South Korea, with the increase in immigrant workers and migrant women involved in transnational marriages, brought on by policy changes in 2000 related to the acceptance of foreign laborers, the population of resident foreigners, as of the fiscal year of 2009, stands at roughly 1,170,000, amounting to approximately 2.2% of the total population of 49.6 million registered residents (Lee, 2011, p. 7)

Among the numerous issues faced by such immigrants, the issue of language is one that cannot be avoided. In the case of Japan, a large focus has been placed on improving the Japanese language acquisition of such immigrants, and measures have been taken toward this end. At the same time, however, other issues have emerged, such as that of migrant children (arriving with their families) losing the ability to communicate in their mother tongue, thus causing not only a disruption in communication within the household, but also leading to negative effects to the child, such as limited cognitive development, loss of self-confidence, a crisis of identity, and an increasing number of cases of children withdrawing from their studies, during the several years that they are trying to reach the level of Japanese proficiency needed for in-school learning. These issues that negatively affect the future prospects of such individuals, in terms of advancing in education and in productive participation in society post-graduation, have received very little attention on a national government policy level.

In countries with advanced immigration policies, such as Australia, Canada, the United States, and France, a head-on approach has been taken to deal with this problem, and by placing a focus on mother tongue/heritage language education, much research has been conducted and widely disseminated. In Japan, very little of the general public has paid much attention to this issue, with the exception of individuals with direct cultural ties to such groups, and due to the lack of education and research, awareness on this issue is low. In terms of assuring an individual's right to language <sup>15</sup>, from a language rights and educational rights perspective, it is imperative that we design policy that prevents such multicultural children from being caught up in such a negative spiral, and to aim to set forth language education policy that regards such children as a positive force within the context of a multicultural society, thus enabling them to fully utilize their talents as a valuable linguistic and cultural resource.

Here, we will use the term "multicultural children" to refer to elementary school-age children that live within the marginal boundaries of two or more languages or cultures, and we will examine the language related issues, and the latent potential of such children living with multiple linguistic backgrounds. Furthermore, we will examine why it is meaningful for Japan and South Korea to work together in finding solutions to these issues.

This essay contains partial excerpts (with some additions and modifications) from "Toward Language Education Policy to Promote the Development of a Multicultural Society - Fostering Bilingualism in Children with Multicultural Backgrounds," *Journal of Cultural Science*, 51, pp.83-109 (Matsuda, Y., 2016.2).

<sup>&</sup>lt;sup>12</sup> Based on official press release documents issued by the Ministry of Justice on resident foreigner statistics (2014.3). http://www.moj.go.jp/nyuukokukanri/kouhou/nyuukokukanri04\_00040.html (accessed on 2015.11.1).

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<sup>&</sup>lt;sup>14</sup> According to Lee (2011), the number of foreign residents in South Korea includes those residents who have become naturalized citizens (73,725) (p.7).

#### 2. Language Issues Faced by Multicultural Children

#### 2-1. The Diversity of Language Issues Related to Multicultural Children

The language related situation of multicultural children varies greatly from child to child, and this has further complicated issues related to providing mother tongue language support. First and foremost, an individual factor that weighs heavily on this situation is the age at which the learner arrives in Japan. In regards to dual language acquisition, Nakajima (2010) identifies the period at which the learner is around 9-10 years old or younger, as the early half of language development, and the period after that as the latter half of language development (pp. 22-28). Furthermore, for learners who have moved on to the latter period of language development, and for which a foundation of language proficiency has already been established in the mother tongue or heritage language, such children are thought to have acquired the capacity to handle abstract thought. This enables them to transfer such understanding to develop their second language ability, while also allowing them to more easily maintain their mother tongue/heritage language. However, for children that arrive in Japan and enroll in school during early childhood, there is large variation depending on things such as individual and environmental factors. If such children are not living in an area with a concentrated community of speakers of the child's mother tongue/heritage language, it is said that they often lose the ability to communicate in this language within 2 to 3 years (Nakajima 2010). On the other hand, if provided with a favorable environment, there are also cases of children who are able to attain a high level of balanced bilingualism, by being able to nurture their mother tongue/heritage language at home, together with their Japanese language ability. With that said, however, the ability to read and write plays a crucial role in this process, and a significant amount of study is required to achieve this goal. On the other hand, if the learner is unable to develop an adequate foundation in their first language, and they begin acquisition of the second language on top of this fragile foundation, cases have been reported where the child is unable to fully develop either language, leading to a situation where both languages are under-developed (referred to as "double limited") (Ikuta 2007, Nakajima 2005, Takahashi 2009). It is thought that there are a significant number of multicultural children who are able to somehow finish elementary school, but have been unable to adequately develop the ability to process abstract thought, resulting in such children being unable to keep up with their studies in middle school, giving up on advancing to high school, or eventually dropping out even if they do advance <sup>16</sup>.

Additionally, the issue of language is greatly affected by factors in the home environment as well. Children who are able to frequently visit their home country are able to maintain proficiency in their mother tongue/heritage language, and this also affects development in Japanese language ability as well. Factors such as the presence of siblings and grandparents who speak the same language also affect the child's ability to maintain language proficiency. The view that parents take toward language learning also plays a significant role in language maintenance, such as whether the parents make a conscious effort to help the child understand the importance of the mother tongue/heritage language, and whether the home environment provides the child with exposure to mother tongue/heritage language media, books, etc. (Nakajima 2010, Matsuda 2010).

Due to the uniqueness of each language learner's individual situation, the support required varies, and it is often difficult to provide adequate motivation for language learning, making it difficult for those around the language learner to accurately identify the specific language issues the child is facing. When providing support in mother tongue/heritage language learning activities for groups of such learners, teachers must deal with wide variation of language ability even for learners of the same grade level, and are required to use learning materials and teaching methods that can meet the needs of all learners at various levels of ability and consciousness, at the same time, further compounding the difficulties of providing adequate learning support.

# 2-2. Issues that Affect Learning and Development

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First of all, as a child goes through multiple years of difficulty during an initial period of learning difficulty caused by their limited Japanese language development, some children end up in a situation where it becomes extremely difficult for them to close the learning gap after they have fallen behind. In general, it is thought that while it takes children 1 to 2 years to acquire proficiency in everyday language (required to engage in daily conversation), for academic language ability (necessary for processing abstract thought, as is required in classroom learning settings at school), which places a great

<sup>&</sup>lt;sup>16</sup> The reasons for such children not being able to keep up in their studies, falling into non-attendance of school, or dropping out of school, are not limited to language issues, but also include a variety of issues, such as bullying at school, difficulty in adapting to school, issues in the home environment, and economic factors (Miyajima, Ota, et al., 2005).

amount of cognitive burden on the child, it is said that it takes children 5-7 years to acquire proficiency, for children arriving in Japan at age 8 or older, and 7-10 years, for children arriving in Japan earlier than the age of 8 (Cummins & Swain 1986). For this reason, those people around the children and even the children themselves may assume that they have adequately acquired Japanese language proficiency, but as classroom learning begins to introduce concepts of increasing abstractness from grade 4 of elementary school and onward, such children may not have the Japanese language ability to keep up with their studies, leading to a lack of progress in educational outcomes. As a result, such children may come to regard themselves, and be regarded by those around them simply as a "child who can't keep up in their studies," leading to decreased motivation to learn (Takahashi 2009). In such situations, this underdevelopment in Japanese language ability is not identified as the underlying problem of their difficulties in their studies and their lack of motivation, and such children are mistakenly regarded as simply lacking in intellectual capacity and effort. At the same time, in situations where the parents have limited Japanese language ability, the child begins to focus on the differences between her own parents and those around her, and often leads to such children harboring negative feelings toward their cultural heritage, as well as a negative self perception. This change in consciousness further decreases the child's willingness to learn, and results in a vicious, negative cycle.

#### 2-3. Lack of Communication in the Household

Another factor that plays a major role is lack of communication between family members. In cases where the parents have limited Japanese language ability, frequent cases have been widely observed where the child loses proficiency in their mother tongue/heritage language, resulting in a break down of adequate communication between parent and child. As the child is able to understand simple conversations carried out in the mother tongue/heritage language, the parents of such children often mistakenly assume that the child still understands their home language. However, in such cases the child lacks the ability to convey their thoughts to others in their mother tongue/heritage language, and often reply to their parents in Japanese, rendering it difficult for parent and child to converse about topics of complexity, which results in the inability of the child to share thoughts about their immediate concerns and receive feedback about plans for their own future, within the family.

Additionally, such parents are not dealing with just limitations of Japanese language ability, but also must deal with difficulty in understanding the Japanese school system. Difficulties in communicating with school teachers, and an inability to read school information sent home to parents results in the parent not being able to understand the issues faced by their child at school. Such parents are also not able to help their child in their school work, and are faced with the dilemma that they are unable to provide advice to their child as they plan their academic future. Additionally, such households often lack the language environment at home to support adequate development in Japanese language ability.

### 2-4. The Perceptions of Others and Instability of Identity

Multicultural children are often constantly labeled as "different" by their peers and their teachers around them. Due to things such as having a name that is different from their Japanese peers, differences in language, differences in food and possessions they bring to school, and other minor differences, such children face pressure from those around them, and in some cases are the target of bullying, leading to such children developing a desire to be treated the same as everyone else. Education in the Japanese school system aims to raise children as "Japanese," and for multicultural children navigating this environment, such children are subject to unconscious pressures that make them feel the need to shed or conceal any parts of their identity which differ from the Japanese identity (Ota 2000). This pressure causes uncertainty and frustrations for the child regarding their own personal identity, leading to such children viewing parts of their own identity that differ to those around them as something inherently negative. Due to this pressure, such children not only lose the motivation to maintain or even further develop their mother tongue/heritage language ability, but sometimes even begin to harbor negative perceptions toward their parents and their limited Japanese language ability. If such feelings take control, they act as a further impediment to communication within the household.

There have also been cases where such children have been able to establish coexisting Japanese and mother tongue/heritage language identities, negotiating between these identities, and being able to accept both identities, and in many cases such children overcome such anxiety and instability as they become older, enabling them to strike an internal balance, so as to reach a state of self awareness (Matsuda and Nakayama 2010, Miyazaki 2014). However, this is difficult

to achieve during the period between the upper elementary school years through middle school, and it is quite common for such children to suffer setbacks in their studies and daily life, and to lose motivation during this period. In the worst case scenario, such children may never overcome this sense of frustration related to their identity, and reach adulthood without having established their own identity, and as a result, they face great difficulty in finding their place in society.

#### 2-5. Issues that Affect Future Participation in Society

As such social issues continue to accumulate, cases where such children are unable to advance to high school, due to low academic performance have become extremely numerous, with the rate of advancement to high school for such children in Hyogo prefecture being reported at 53% (according to a 2006 report) (Inui 2008, p. 32). This figure is significantly lower than the national average for Japanese children of 96.5% (as reported by MEXT)<sup>17</sup> (Inui 2015, p. 15). This indicates that there is not only a problem with language issues and academic performance, but it also points to the significant effect of level of support provided at home by parents, as well as economic factors. Even for those children able to advance to high school, there are cases of children dropping out without completing their studies, and there are numerous hurdles faced by such individuals when they later try to enter the workforce. Another factor that has been identified is the lack of role models in close proximity of these children, that have advanced in their studies, found employment, and have attained success as members of society, making it difficult for such children to make career choices and plans for future employment (Tabusa 2005).

Among the generation of children that arrived in Japan together with their parents in the 1990s, many are now married and some are already entering into parenthood. For children that became linguistically double limited, and have grown up to start their own families and raise their own children, such individuals now face difficulties in acquiring information due to their limited Japanese proficiency, and also lack the ability to foster growth in their children's mother tongue/heritage language at home, causing them to struggle with anxiety related to such educational issues<sup>18</sup>.

# 3. The Possibilities of Unlocking Future Potential Through Acquiring Multiple Languages: Nurturing Globally Competent Human Resources

Although the issues described in the previous sections continue to loom over such children, it is important to note that there are also an increasing number of individuals that grow up in a multilingual/multicultural environment, who are able to acquire proficiency in two or even three languages, acquire a sense of awareness of how their own experiences tie into the greater establishment of a multicultural society, advance to the university level in their studies, and are able to succeed in a variety of different fields. Such cases are not the exception, and such individuals are able to effectively utilize their understanding of multiple languages and cultures, due to the confluence of a number of different factors, such as the support of their family, adequate school environment, support from their surrounding teachers and volunteers, individual ability and level of effort, effective use of information, among other factors. Such individuals exhibit a strong level of interest and receptiveness toward different cultures, and are often adept at establishing networks between members of their home country, as well as connecting with other foreign speakers of the same language. Such individuals have also acquired an innate ability to engage in activities that cross international borders, and by embracing both their Japanese identities and their identities established through their connections to their parents and their home country, such individuals often develop as talent that can truly succeed in global settings<sup>19</sup>. One individual account can be seen in the personal experiences of Migita (2013), which tells of the author's experience immigrating to Japan as part of a Nikkei Brazilian family, and entering Japanese schools in the 3rd grade of elementary school. The author overcame many struggles, and after acquiring a teaching license, the author now engages in activities to support children with foreign nationalities. Such accounts tell of how the children of the 1st generation of immigrants have grown up and are now in a position to support the next generation of upcoming children. Additionally, another account tells of an individual that came to Japan from Bolivia as a

<sup>18</sup> Cited from a transcription of recorded audio from a round table discussion on mother tongue language issues, funded by the Toyota Foundation and conducted in Kobe on March 21st, 2014 (involving 4 young individuals who have experience in acquiring both their mother tongue and Japanese language). Based on the comments of "A." a Nikkei Brazilian individual.

<sup>&</sup>lt;sup>17</sup> Based on statistics, this rate is given as 78.9% for regions with a large concentration of foreign residents. Such regions also have a high concentration of educational support services, and it is thought that such services help to provide somewhat of a boost to the rate of educational advancement in such regions. Moreover, in the prefecture of Osaka, the rate given is 84.5%, which may be indicative of the effects of the prefecture's educational system, which provides a special admission quota for foreign students at 6 of its high schools (Inui, 2008, pp. 30-34).

In an interview study conducted by the author and fellow Grants-in-Aid for Scientific Research researchers (conducted in September of 2015), of 5 bilingual university students (who grew up as multicultural children and later advanced to university level studies through general entrance examinations), all individuals interviewed indicated that they wanted to pursue employment in fields connected to overseas endeavors.

Nikkei immigrant as a young child, who went on to acquire Spanish and Japanese language proficiency, and after returning to her home country, she now works as a teacher of the Japanese language, allowing her to act as a "bridge" between Japan and her home country<sup>20</sup>.

Within the context of language education policy in Australia and Canada, the language abilities of multicultural children are viewed as a valuable resource for society, and a heavy focus is placed on developing the mother tongue/heritage language abilities of such children. The recognition that this language ability benefits not only the individual children themselves, but acts as a great benefit to society as a whole, has acted as the catalyst to push such educational policies forward (Matsuda 2009, Ochiai and Matsuda 2014, Nakajima 2010).

While the language development of multicultural children is greatly affected by a variety of different factors, such as number of years residing in and age of entry to the host country, factors related to home environment, personality, motivation, among other factors, it has been verified that maintaining ability in the mother tongue/heritage language is correlated to growth in the second language (official language of the child's locale) (Cummins and Nakajima 1985, Nakajima 2010).

Furthermore, in a wide-scale study in the United States, Thomas and Collier (2002) show that children exposed to 4-7 years or more of bilingual education, are able to exhibit higher performance across all school subjects, when compared to their monolingual peers. Since it is extremely difficult to conduct longitudinal studies that track growth in language ability and academic performance, in a controlled environment, it is hard to draw any definitive conclusions from such findings, however, it is hoped that future long term and wide scale studies will shed further light on this subject. Additionally, there is also a need to conduct studies that examine how future career options and opportunities can be expanded for such multicultural children, as well as advantages such individuals may hold in the workplace. As the demand continues to grow for such human resources, it is necessary for us to place a strengthened focus on how we can foster the development of such individuals, so that they can grow to become the globally competent human resources that society is in need of.

For multicultural children that are denied the opportunity or lack the motivation to acquire their mother tongue/heritage language ability, the ability of society to recognize and view the language of such children as "something of value" is a factor that can help these children to develop a positive perception toward their own multicultural and multilinguistic identities, and it can be instrumental in helping them play a role in the development of a multicultural society and in strengthening their global awareness.

Additionally, such issues of mother tongue/heritage language learning must not be treated as something that only concerns individuals with direct cultural ties to such communities, but we must place a strong emphasis on how such issues also impact the Japanese children around them. Through long-term observations conducted in field work to support a Vietnamese mother tongue/heritage language classroom at a public elementary school, Ochiai (2015) was able to observe that school events where visual presentations of student work related to the ethnically Vietnamese children's mother tongue/heritage language learning activities exhibited an impact on the majority group of Japanese children. The author noted that "within the school space, a platform emerged, whereby the pursuit of multiple value systems was made manifest" (p. 229). The author goes on to note that "within the confines of the space of a Japanese classroom, where there are strong pressures toward assimilation, many of the children with connections to foreign countries exhibited behavior to render their language abilities and cultural affinities invisible, and to eventually disown such identities. Activities to allow such children to self-evaluate, maintain, and nurture their multiple language abilities and affinity toward multiple cultures, provide all children with an opportunity to tap into an invaluable resource, which can enable them to better navigate modern day society, as it continues to head toward multiculturalism and internationalization" (p.230).

### 4. The Significance of Collaboration Between Japan and South Korea

In South Korea, the Multicultural Families Support Act was established in 2008, helping to spur the growth of a variety of support activities to aid multicultural families. It is said that such efforts are gaining momentum not through such top-down policies implemented by the government, but rather through a strong foundation of civic activities that are helping to address these issues in a bottom-up manner (Lee 2011). Experience is still limited in regards to activities that address the issues faced by multicultural children, and efforts to strengthen these bottom-up activities, through cooperation

<sup>&</sup>lt;sup>20</sup> Based on a spoken account provided by Rosa Isela Dominguez, one of the panelists participating in an international symposium, "Living Between the Margins of Two or More Languages," held on August 30th, 2015.

on a research level and through mutual learning between Japan and South Korea (where pressures to assimilate are high), can potentially help both countries reach a breakthrough on this issue. Collaboration on a variety of different levels, such as that between grass roots practitioners that work with such children in the field, researchers posing research questions and compiling research data, and through the building of networks to help inform public policy, we believe that we can amass the power necessary to effect change on both national and local policy to better address these issues.

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### 7. 編集後記

### プロジェクト事務局 村上桂太郎 (ワールドキッズコミュニティ)

「バイリンガル環境で育つ子どもたちの言語形成に考慮した教育環境整備事業」と銘打った本プロジェクトの目的は、日本語指導の充実のみに主眼を置く現行の日本の教育政策の問題点を浮き彫りにしつつ、具体的な改善策への道筋を提示することでした。

この国際シンポジウムおよびラウンドテーブルの開催に到るまでに、日本と韓国それぞれの外国人児童生徒の学習指導と適応支援を行う教育関係者や、母語学習教育に取り組んでいる NPO/NGO の実践者、また2つ以上の言語環境で育ってきた当事者である若者たちなど、多くの人々に対して、各国での母語教育の実践事例やその効果、また学校における指導方針の問題等についてヒアリングを重ねてきました。

本プロジェクトの事務局として、母語について色々な方の様々な観点からお話を伺いつつ、ずっと考えていたことは、「からだ」と「ことば」は母の胎内に同時に宿る種=生命という当たり前の事実です。子どもの「からだ」の成長が妨げられたり、途絶えたりしないように望み計らうことは社会の役割であり責任ですが、「ことば」に関しても同じように配慮し、取り組んでこそ、本当の意味で子どもの生命を守る社会だと言えるのではないでしょうか。

外国にルーツを持ち 2 つ以上の言語環境で育つ子どもたち、その一人一人の言語習得状況を踏まえ、各自の段階に応じて日本語と母語の二つの道筋を考慮した学習指導を可能にする、そうした教育環境を目指すために始められたこの取り組みは、すべての子どもたちの生命を守る市民社会の実現に向けたアプローチであり、今後、この問題に関して国境を超えた多くの人々の感化を及ぼしていく一助となることを願ってやみません。

最後に、本企画の参加メンバーとして貴重なアドバイスや率直な感想を寄せてくださった市民活動の実践者・教育関係者・学術研究者・行政機関職員の方々、また辛いことも多い自らの過去に深くアクセスしながら体験を語ってくれた若者たち、本企画の趣旨に共感を寄せつつプロジェクトの進捗を見守り応援してくださったトヨタ財団の皆様、本事業の韓国内での展開に不可欠な現地パートナー団体を引き受けてくれたアジアンブリッジをはじめ韓国の仲間たちに、深く感謝します。

### 7. Editor's Note

Keitaro Murakami, Project Secretariat (World Kids Community)

Formally entitled the "Project for the Improvement of the Educational Environment from the Perspective of Facilitating the Language Development of Children Growing up in Bilingual Settings," this project aimed to identify issues with current Japanese educational policy, with its single-minded focus on Japanese language instruction, and to lay the groundwork for specific improvements that could be made to the current system.

In the lead up to the international symposium and round table, we conducted numerous hearings to identify practical cases of mother tongue education programs in each country, and to further learn about such things as the efficacy of such programs and unique issues related to the instructional methodologies used in such schools. Interviews were conducted with a wide variety of individuals, including educators involved in providing instructional guidance and adjustment-related support for foreign children living in both Japan and South Korea, practitioners working at NPOs/NGOs involved in the field of mother tongue education, and individuals who had grown up in language environments involving 2 or more languages.

As a member of the secretariat for this project, I was able to learn about the various perspectives on the mother tongue held by these stakeholders, and a recurring thought that came to mind is that for these children, the "physical body" and "language" both constitute "life-bringing seeds" of the child's very being, from the time that she is in her mother's womb. In the same way that we consider that it is society's responsibility to ensure that such children are not deprived in further growing and maintaining their "physical bodies," we believe that a child's "language" must also be regarded with the same importance, and that only by addressing the needs of both, can we establish a society that truly values and protects the lives of these children.

For such children with foreign backgrounds who are growing up in language environments with 2 or more languages, we must strive to identify the unique language acquisition situation of each of these individual children, and to provide them with instructional guidance that takes into account their level of Japanese and mother tongue ability. This project was started with the aim of working toward the eventual establishment of such learning environments, and we present it as one approach that can be used to help us realize a civic society wherein the lives of all children are protected. In the future, we sincerely hope that this project serves to inspire other individuals who are dealing with this social issue that truly transcends national borders.

In closing, we would like to express our deep gratitude toward the various participants of this project, such as the practitioners engaged in civic activities, educators, academic researchers, and local government administrators, for contributing their valuable advice and straightforward opinions. We would also like to thank the young individuals that shared personal experiences from their past, despite how difficult it must have been to conjure up some of their more painful memories. Finally, we would like to thank the Toyota Foundation for sharing in our vision for this project, as they continued to watch over our progress and provided us with great encouragement and support, as well as our friends in South Korea at Asian Bridge and our various partner organizations, without whom we would not have been able to successfully organize the project's activities in South Korea.

## 8. 資料集

### ■提言書

### 各教育機関宛

### 二つ以上の言語環境で暮らしている外国につながる子どもたちの教育に関する提言

### <趣旨文>

兵庫県には、二つ以上の言語環境で暮らしている外国につながる子どもたちが多く暮らしています。そのため、神戸市を含む兵庫県において、さまざまな取り組みが展開されており、その先駆的な取り組みは、日本国内において評価を得ていることも少なくありません。しかしながら残念なことに、その子どもたちのうち、すでに学力形成が不十分な多くの事例報告がされているという現状も否めません。その原因はさまざまですが、一つには学習・思考の根幹となる第一言語(強い言語)(注①)の形成のプロセスにおける問題が考えられます。これは、子どもたちの学習能力の低さや努力不足によると思われがちですが、言語力の問題が見過ごされているのです。学習言語レベルの日本語習得には少なくとも5~7年かかると言われています。その間に、子どもたちは十分な日本語力がないまま学習についていけないため、学力の差が広がり将来の選択肢を狭められています。

そういった言語間の移動をした子どもたちの日本語習得はゼロから出発するのではなく、母語のもとで形成、保持されている概念や言語力の上に、日本語の概念や言語力が置き換えられるとされています。(注②)つまり、母語での言語力や理解力が日本語にも影響すると考えられます。結果として、その子どもの第一言語は、日本語になることも外国語になることもあります。言語形成は、その子どもたちをとりまく言語環境すべてに影響されるのです。

それゆえ、日本語での教育環境において、学習・思考レベルの日本語習得のためにも、母語を各自の状況にあわせて育てることはとても大切です。移民を多く受け入れている諸国においても、子どもたちの言語形成・ 学力形成のための母語教育の重要性は数多く指摘されています。

また、子どもたちの母語力は日本語習得につれて急速に弱まり、失われていくことが多いため、両親の日本語力が十分でない家庭では、親子のコミュニケーションに支障を来たし、心を通い合わせるための共通のことばがなく、進路や将来のことなどを話し合うことも難しいというケースが多数あります。

祖国を離れて日本の学校文化に適応しようとする子どもたちは、自分と親や祖父母とのつながりを否定的に感じる場合や、自己を肯定的に受け止めにくい事例も報告されています。

母語を学ぶことは、そのような子どもの自尊感情を高め、情緒を安定させ、アイデンティティの形成を促進させ、保護者とのコミュニケーションを確保し、言語力を活かした将来の仕事の可能性を広げます。そこには、当事者の利益のための母語能力育成だけでなく、外国につながる子どもたちが多様な言語運用能力を持ち、多様な文化を理解できる存在へと成長する可能性が秘められているのです。その子どもたちこそが、社会の国際交流、国際協力、外交、ビジネスの場においても有為なグローバル人材となり、その社会の経済的・文化的資源ともなりうるのです。

そして、クラスの中に異なる文化・言語をもつ子どもたちがいることを大切に感じるような環境を作っていくことは、すべての子どもたちに国際理解教育、言語意識教育の機会を与えるなど、教育資源を教室にもたらすことができます。

以上のことから、母語学習を視野に入れた言語形成を考える体制づくりは、その子どもにとっての利益であるのと同時に、日本社会の言語資源の確保のためにも非常に重要であると言えます。日本語以外の母語を持ち

二つ以上の言語環境で暮らしている子どもたちが、学校教育を通して学習・思考レベルの言語力を形成するために、一人一人の言語習得状況を踏まえ、年齢発達段階に応じて、日本語と母語の双方を視野にいれた教育指導方針を確立する必要があることは明らかです。

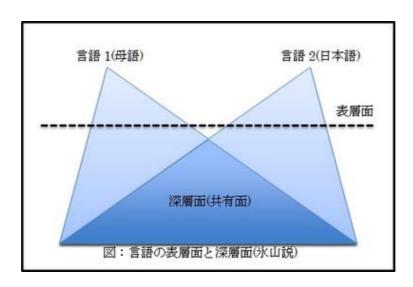
そのために、子どもたちを取り巻く学校教員、教育カリキュラムなどに関わる教育関係者、子どもたちとその保護者たち、コミュニティの大人たち、市民活動に関わるメンバーたちなど、多様な立場の関係者への提案として、これをまとめました。今後の教育環境を考える上で、これを十分に参考にしていただき、具体的な体制づくりを、ともに進めていただきますようお願いいたします。

2014年10月27日

外国人児童生徒の言語形成を保障するバイリンガル教育環境推進のための 政策提言プロジェクト委員一同 代表 吉富志津代

### <具体的な提案>

- 1. 第一言語(強い言語)を一つ以上確立させるために、日本語指導の拡充と同時に、母語指導の位置づけをしっかりと考慮してください。
  - →「子ども多文化共生サポーター」制度の拡充による母語指導者を配備
  - →学校教員への母語学習の必要性理解、教室でできる具体的な支援方法、保護者/市民団体とのネット ワーキングの方法、関連の情報提供などに関する研修実施
  - →日本語指導と同時に母語をも育成するための指導を含めたカリキュラムを開発 たとえば、母語教育支援センター校制度の復活、県立芦屋国際中等学校のカリュキュラムの応用や教師の活用な ど
  - →母語教室実践者間のネットワーク形成と定期的な研修の実施
  - →母語教室実践者と教員、教育行政関係者との協働体制の促進
- 2. 国籍に関わらず、外国につながる子どもの言語形成の個別状況を把握するしくみを作ってください。
  - →教員も保護者も、言語形成状況を正確に把握することが困難な現状を改善するため。
  - →現在、外国につながる子どもの日本語支援の必要性の有無は子どもの滞日年数によって定められているが、文科省が開発している DLA(注③)などを活用し、すべての子どもの日本語能力および母語能力を正しく評価し、それぞれの子どもに応じた言語支援メニューを提供できるしくみの確立が必要。
  - →言語の問題が、発達障害と混同されないために。
- 3. 日本語を母語としない児童生徒の保護者との連携の促進をしてください。
  - →保護者が自信を持って積極的に家庭での母語学習を学校との連携でできるように、情報提供や教材の紹介(注②)をすることが必要。
  - →すでに作成されている、学校教員、保護者、母語指導者の理解をすすめるために、パンフレット、DVD (多言語)を活用
  - 注①:抽象的思考ができ、文章作成能力を伴う学習思考言語
  - 注②:バイリンガル教育研究の第一人者のひとりである、J.カミンズは二言語相互依存仮説を唱え、母語と現地語の二つの言語には図のように深層面(または共有面)と呼ばれる学習思考のもととなる領域があり、現地語だけでなく母語をも涵養することで、言語能力を豊かにし、表層面に表れる2つの言語の確立を可能にすることを明らかにしている。



注③: DLA とは文科省が開発している「外国人児童生徒のための JSL 対話型アセスメント」であり、現在は日本語能力測定のための評価手法であるが簡単な翻訳で母語能力の測定にも応用され、実際に、スペイン語、中国語、韓国語での測定が報告されている。

http://www.mext.go.jp/a\_menu/shotou/clarinet/003/1345413.htm

注④:参考になるパンフレット、ウェブサイト

- ●ウェブサイト「~多文化な子どもの学び母語を育む活動から~」関西母語支援研究会 http://education-motherlanguage.weebly.com/
- ◆ウェブサイト「愛知 外国につながる子どもの母語支援プロジェクト」 http://www7b.biglobe.ne.jp/~akp/top.html
   ◆パンフレット『母語、ルーツにつながる言葉を育てましょう』(作成中)

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- ・吉富志津代(2001)「在日日系南米人の母語教育-草の根の活動現場から公的支援を考える」 KOBE 外国人支援ネットワーク編著『日系南米人の子どもへの母語教育--日系南米人の子どもの実態から-』(在日マイノリティスタディーズ I ) 神戸定住外国人支援センター.

### 8. Appendix

Policy Proposal

Directed toward various educational institutions and organizations:

# Recommendation regarding the education of children with foreign backgrounds that are living within the margins of two or more language environments

#### <Statement of purpose and intent>

In Hyogo prefecture, one can find a large number of children with foreign backgrounds that are living in situations where they are exposed to two or more language environments. For this reason, within areas of Hyogo prefecture, including the city of Kobe, a variety of efforts are being made, and many of these pioneering projects have received high praise throughout Japan. Unfortunately, it must also be noted that regardless of such efforts, numerous reports have been made of cases where many of such children fail to reach an adequate level of academic performance. Although there are a variety of reasons for this, one area that has been identified involves issues these children face during the developmental process of their first language (strongest language) (see Note 1), which acts as the foundation for their academic and cognitive growth. Such underlying issues of language proficiency are often overlooked, and it is common for such students to be written off, as simply lacking the necessary academic ability or effort. It is said that it takes a child at least 5 to 7 years to develop Japanese proficiency that is needed to adequately use the language at an academic level. During this period, since children do not yet possess the Japanese language proficiency necessary to keep up in their studies, this causes them to lag in their academic performance, further limiting their future options.

Such children that traverse between such linguistic environments are not beginning their Japanese language acquisition from scratch, but rather they are transposing Japanese language concepts and proficiency on top of their conceptual and linguistic knowledge that has already been established in their mother tongue (see Note 2). In other words, it can be said that the linguistic and cognitive ability they have already built up in their mother tongue also affects the development of their Japanese language ability. In such cases, the first language of such children can eventually develop to become either Japanese or a foreign language. Language development for such children is affected by all of the different language environments that the child is exposed to.

Because of this, even in educational environments where Japanese is the language of instruction, it is vital that such children are provided with support (that meets their individual needs) to foster their mother tongue ability, in order to help them attain a level of Japanese language ability necessary for adequate academic and cognitive performance. In countries accepting large numbers of immigrants, many experts have identified mother tongue education as playing an important role in the development of the language and academic abilities of such children.

Moreover, as such children advance in their Japanese language acquisition, their mother tongue ability often begins to decline rapidly, and for families where parents do not have adequate Japanese ability, communication between parent and child becomes difficult. In such cases, both parent and child lose the common language through which they are able to make an emotional connection, and numerous cases have been reported where such families are unable to talk about things such as the child's academic plans and future aspirations. Such children who are living outside of their home countries and have no choice but to adapt to Japanese school life, often come to view their own cultural roots, which have been passed down by their parents and grandparents in a negative light, and they find difficulty in establishing a positive sense of their own identities as well.

For such children, learning the mother tongue can lead to increased self-esteem, improved emotional stability, and more stable identity development, which can enable children to better communicate with their parents, thereby increasing opportunities for such children to make use of their language abilities in their future careers. The mother tongue ability of such children with foreign backgrounds not only acts to benefit the children themselves, but can serve a greater purpose by equipping them with diverse language abilities, so that they can potentially develop to become individuals with the unique capacity to understand a variety of different cultures. Such children can grow to become the global talent demanded by today's society, in fields such as international exchange, international cooperation, foreign diplomacy, and business, and

their talents can serve as a valuable economic and cultural resource for society as a whole.

Furthermore, by fostering a learning environment where students are able to place value in the different cultures and languages of those around them, all children will be given greater opportunities to engage in education that deepens inter-cultural understanding and language awareness, with such multicultural children acting as a valuable educational resource for such classrooms.

In this way, providing an educational support system that fosters language development with the possible inclusion of mother tongue learning activities, will act to not only benefit those children directly receiving such support, but will play an extremely vital role in building up the multilingual resources and talent that will benefit Japanese society as a whole. For children that speak a mother tongue language other than Japanese, as they grow up in language environments involving two or more languages, it is imperative that such children be provided with instructional guidance that supports development in both Japanese and the mother tongue, in a way that meets the level of language development for each individual learner, and is appropriate in terms of that learner's age and developmental level. It is clear that such an educational policy must be established in order to ensure that such children are able to attain the level of language ability necessary to engage in their in-school studies, both academically and cognitively.

For this reason, we have drafted this document, as a recommendation aimed toward a wide variety of stakeholders, such as school teachers working with such children, educators involved in such things as curriculum development, children and their parents or guardians, adult community members, and individuals involved in civic activities. We hope that we can work together to ensure that these recommendations are taken into full consideration, so that we can draw up a concrete framework that will help us to reform the educational environment moving forward.

October 27th, 2014

On behalf of the Policy Recommendation Project Committee for the Development of a Bilingual Educational Environment that Ensures
the Language Development of Foreign Children
Representative, Shizuyo Yoshitomi

### <Specific proposals>

- 1. In order to ensure that the children are able to develop at least one first language (language of strong proficiency), we ask that you consider increasing the scope of Japanese language instruction, while simultaneously recognizing the role of mother tongue instruction.
  - → Increase the scope of the "Children's Multicultural Coexistence Supporter" program, in order to provide more mother tongue language instructors
  - → Conduct training that includes teacher training to raise awareness on the need for mother tongue language learning, specific training to teach instructional assistance methods in the classroom, training on how to network with parents/civic organizations, and training on how to disseminate related information
  - → Curriculum development that includes instructional strategies to develop the mother tongue simultaneously with Japanese language instruction (examples: reinstating the Mother Tongue Education Assistance Center policy, applying curriculum developed by the Prefectural Ashiya International Secondary School and promoting its active usage by teachers, etc.)
  - → Conducting periodic training sessions to facilitate network development between practitioners involved in mother tongue language classrooms
  - → Fostering a cooperative relationship between mother tongue educational practitioners, teachers, and educational administrators involved with the local government
- 2. We ask that a system be established that allows for monitoring of the individual progress of children with foreign backgrounds, in terms of language development, regardless of nationality.
  - → Such a system can improve the current situation, where it is difficult for teachers and parents to accurately track the language development of such children.

- → Although decision-making on whether children need to be provided with Japanese language instructional assistance is currently based on the number of years such children have resided in Japan, we argue that children should be accurately assessed on their Japanese and mother tongue language ability, using instruments such as the DLA (see Note 3), developed by the Ministry of Education, Culture, Sports, Science and Technology, and that a system should be established that provides children with individualized instructional assistance for language learning, to meet the needs of each child.
- → Such a system can help prevent such language development issues from being mistakenly identified or grouped with other learning and developmental disabilities.

# 3. We ask that efforts be made to strengthen cooperation with parents and guardians raising children for whom Japanese is not the mother language.

- $\rightarrow$  In order to facilitate cooperation between schools and parents, and to ensure that parents can take a confident and active role in supporting mother tongue learning in their own households, it is imperative that such parents are provided with adequate information and made aware of learning materials they can make use of (see Note 2).
- → Make active use of existing multilingual materials, such as pamphlets and DVDs to raise awareness among teachers, parents, and mother tongue language instructors

Note 1: Refers to an academic and cognitive language that allows an individual to engage in abstract thought, as well as to demonstrate writing proficiency

Note 2: This is based on the language interdependence theory, as proposed by Jim Cummins, one of the world's preeminent authorities on bilingual education research, and it illustrates how two languages (the mother tongue and local language) share an underlying layer (or common layer) that acts as the foundation of academic cognition, as shown in the diagram. By fostering growth in not only the local language, but in the mother tongue as well, it becomes possible to enrich an individual's overall language ability, thereby allowing the learner to establish a strong proficiency in both languages (which can be seen at the surface level).

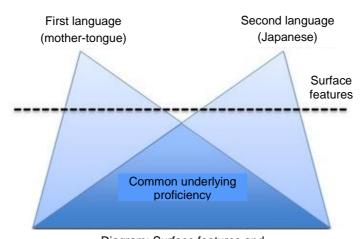


Diagram: Surface features and underlying layer of language (iceberg model)

Note 3: The DLA refers to the "JSL Dialogic Language Assessment for Foreign Children," and although this instrument is currently used as a method of assessing Japanese language ability, there have been reports of the instrument being translated and used to measure Spanish, Chinese, and Korean language ability as well.

http://www.mext.go.jp/a\_menu/shotou/clarinet/003/1345413.htm

Note 4: Pamphlets and websites providing further information:

• Website "Multicultural Children and Learning - How to Begin by Nurturing the Mother Tongue," Kansai Research Group for Mother Tongue Education

http://education-motherlanguage.weebly.com/

- Website "Aichi Mother Tongue Assistance Project for Children with Foreign Backgrounds" http://www7b.biglobe.ne.jp/~akp/top.html
- Pamphlet "Let's Nurture the Mother Tongue and Languages Connected to the Child's Roots" (currently in preparation)

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の受け入れ態勢も、学校教育も追い

しかし、学校は「日本人のための

が悪いから」と自信を失ってしまう。

を問われているか理解できていない とき、教える教師も、子どもが、何

例えば、算数の文章題が解けない

子どもたちはどんな問題に直面 しているのでしょうか。

ことに気付かない。本人たちも「頭

どう考えたらいいでしょうか。 日本社会の「足もとの国際化」を ついていないのが現状です。

うち10人は外国出身選手……。いろ 容しています。しかし、子どもたち いろな分野で、外国につながる若者 藍梨さん、ラグビー日本代表31人の エリアナさん、バレーボールの宮部 たちが活躍し、日本社会は大きく変

今なぜ、二つ以上の言語環境が

ミス・ユニバース日本代表の宮本 日本語指導が必要な外国人の児童生 ら来た子どもなど、二つ以上の言語 帰国した児童生徒、あるいは外国か 環境で育つ子どもは増えています。 徒は、国内に約3万人います。 国際結婚で生まれた子や海外から 必要なのですか。

# 富

ラボ 大阪大学グ ションセンター特任准教授



ターFACIL理事長。ワールドキッズコミュニテ ィ代表。NPO法人エフエムわいわい代表理事。2 よしとみ・しづよ 1957年、兵庫県生まれ。NPO法人多言語セン 年より、阪大特任准教授(多文化共生)

1 世界人権宣言

と日本語の構造の違いに気づくケー されていません。大人になって母語 ての日本語は、まったく別なのです。 会話レベルの日本語と学習言語とし な空白状態に陥る子がいます。日常 へがあります。 字習・思考の根幹となる第一言語 語の形成において霧がかかったよう (強い言語)習得という課題が認識

まう。すべての子にチャンスを与え 教育で位置づけることが必要です。 実現には、まだまだ課題が多い。公 子どもたちの可能性が閉ざされてし ることが大切です。 に、日本社会をこれから支えていく 母語も日本語も大切にする教育の

を提唱するために、どんな活動 をされていますか。

がどこにいても教育を受ける権利」 ■1=で保障されている「子ども 思い込みがある。世界人権宣言= 本における教育は日本語で」という 語と人格が尊重されていない。「日 いう姿勢にとどまり、一人一人の言 れば、外国人の子も受け入れる」と という視点が欠落しています。 教育の場」が前提です。「希望があ る言語の役割が重視されないため 学習能力の習得と人格形成におけ

支援する活動の経験が豊富な大阪大学グローバルコラボレ もたちが少しずつ増えている。災害時などに外国籍市民を

学校現場では、日本語以外の言語や異文化で育った子ど

二つ以上の言語環境を」と提唱している。【聞き手・中尾卓司】

ーションセンターの吉富志津代・特任准教授は「教育現場に

「二つ以上の言語環境づくり」

②外国につながる子どもの言語形成 県などに対して、①第一言語の確立 政策提言に取り組んでいます。兵庫 イリンガル教育環境をテーマとした トヨタ財団から助成を受けて、バ

簡単な日本語に置き換えたら理解で 

母語も日本語も不十分なために、言 きる可能性もあるのです。 日本語能力だけの問題ではなく、 リンガル教育基金創設者のテッド・ の言葉の狭間で生きる子どもたち」 デルフィア氏を招きました。米ミシ の父親でもあるミシガン日本語バイ を開き、日本人と国際結婚して3児 きました。 は、韓国と日本でシンポジウムを開 3年計画の2年目となる昨年8月に ③日本語を母語としない保護者との 神戸市では、バイリンガル教育を

ガン州で、英語と日本語のバイリン 作った人物です。 学校「にじいろ小学校」の前身校を ガル教育―・2―に取り組む公立

く、多様な存在として「ミックスル 自分たちをハーフでもダブルでもな の母親の間に生まれた須本さんは、 ドワードさんらと連携し、セミナー した。ベネズエラ人の父親と日本人 ーツ」と位置づけています。 スルーツ・ジャパン」代表の須本エ 「足もとの国際化と大学」を開きま 阪大でも、若者グループ「ミック

続け、子どもたちの教育と情報の多 阪神大震災の後、外国人の支援を 一ご自身を「実践者」と呼ばれて いますね。 ちにも寛容な社会であってほしい。 限らず、社会全体に通じる課題だろ 人ら、さまざまな事情を抱えた人た う。戦火を逃れて難民認定を求める

すべての人の人権と自由 を尊重するために、1948年 12月10日に国連総会で採択 12月10日に国連形式で添いされた。2条で「人種や出身地で差別されることなく、権利と自由を享有する」と規定、26条には「すべて の人は教育を受ける権利を 有する」とうたわれている。

1 2 バイリンガル教育

二つ以上の言語環境で生きる子どもたちが理解力・ 思考力・表現力を習得できるように、一人一人の学習 状況に配慮する教育。米ミシガン州の公立学校「にじいろ小学校」(2014年新じ) は日本語と英語のバイリンガル教育に取り組み、2言 語を行き来して進める学習法が子どもたちの理解を深

めると注目されている。

ためでもある」と指摘する。学校に 育むのは、行き詰まる日本の未来の 富准教授は「子どもたちの可能性を なざしが培われ、視野は広がる。 る。教室に、外国にルーツを持つ同 に育った人など多様な人々が集ま 校教育、国レベルの教育制度……。 ことは、社会の弱い部分を補うこと 級生がいれば、その子らを見守るま につながり、みんなが豊かに暮らせ イノリティーが生き生きと暮らせる 取り組むことが大切です。 それぞれの段階で今できることから る社会になります。 聞いて一言・ 保護者、支援団体、地域社会、 日本社会はさま変わりしつつあ 異なる宗教を信じる人や異文化 のうねりの グローバル化

育の支援などを続けてきました。 訳・通訳、多文化の子どもたちの教

情報の翻訳など51言語に対応する翻

語で発信するコミュニティー放送局 センター」を活動拠点として、10言 市長田区の「たかとりコミュニティ

「語化に取り組んできました。神戸

「FMわいわい」、医療通訳や生活

の個別状況を把握する仕組みづくり

-の3本柱を提言しました。

込むことでもあります。日本社会で 在だから。社会の周縁に置かれたマ することは、多くの社会課題を包み 優先順位が低く、放置されてきた存 外国につながる子どもたちに注目

### ■母語教育マニュアル「はじめよう!母語学習」(英語版)

### / "Beginner's Guide to Mother Tongue Language Learning"

活動の成果として、以下のようなマニュアル本"はじめよう!母語学習」"(韓国語、スペイン語、英語)を作成し、各関係機関へ配布をしている。

As a result of our activities, we were able to compile the manual shown below, entitled the "Beginner's Guide to Mother Tongue Language Learning" (in Korean, Spanish, and English), and we were able to distribute it to various institutions and organizations.



### ■追記 フィリピンにおける言語形成の現状と課題

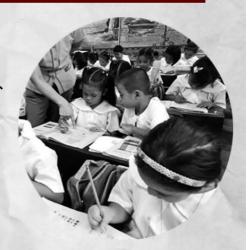
本報告書で紹介している内容について、フィリピンでも情報を共有するためにプロジェクトメンバーがミンダナオ大学とフィリピン大学にて(8月29日~9月1日)、情報交換・協議の場を持った。それについては、別途報告をする予定だが、ここに紹介するデータは、その場でミンダナオ大学の Lynnie Ann P. Deocampo\*氏の発表の中で使用されたものの一部である。このデータが示している、母語を基準とする多言語教育を推進するフィリピンにおける言語形成の現状と課題は、私たちがテーマとする「二言語以上の言語環境で育つ子どもたちの言語形成」を考えて行く上で、非常に重要な資料だと考えるため、参考に追記しておきたい。

言語を教科としてとらえるのではなく、教科学習や自己表現のためのツールとして、どのように扱うべきなのか、このデータが示唆することを多角的な視点で深く考えていく必要性を感じる。

\*Ms. Lynnie Ann P. Deocampo /Assistant Professor/ Mindanao State University-Iligan Institute of Technology

## フィリピンの教育課題と社会的経済的な現状

フィリピン人にとって英語能力は仕事を獲得するための手段としてのイメージが根深い。こういった見方が強調され広く浸透したため、高等教育において英語が媒介語として採用されるようになった。しかし全国の3・6・10年生(あるいは高校4年生)を対象とした、毎年実施されている全国学力試験(NAT)の結果に示されるように学力の低下が進んでいる。2006年の全国平均点は57点であった。3年生の学習者は英語、フィリピノ語、数学、科学の4科目で評価される。授業及び試験での数学と科学の媒介語は英語となっている。



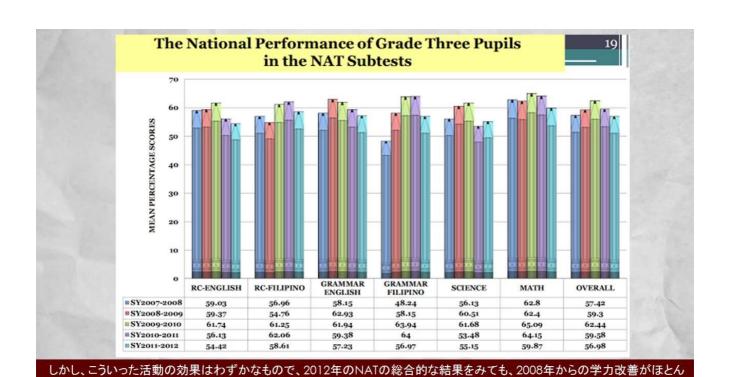
この惨憺たる結果を受け、フィリピン国の抱える教育問題は民間セクターにおいて大きな関心を集め、「57/75 MOVEMENT」と題するプロジェクトが発足された。同プロジェクトは「フィリピンにおける様々な教育問題の解決につなげる」ことを目的とする (bayanihangpampaaralan.org).



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Philippine Business for Educatio n
Philippine Business for Social Progress
Synergeia Foundation

「Bayanihang Pampaaralan」活動を協働に実施し、教室の立ち上げ、教材開発・教材の正しい使い方を教えるためのワークショップを手掛けている。



どみられていないのが現状である。3年生の全国平均点は未だに57点前後である。

# フィリピンの小学校における読解力問題

- フィリピノ語の読解力・理解力は一部のフィリピン人にとっては容易に身につくものであるが、国家公用語であるタガログ語やフィリピノ語以外の現地語を話す大半の学習者にとっては難しいことである。
- 学校でフィリピノ語を学ぶのは、まるで外国語を学ぶことと等しい。
- フィリピンは多言語の国家であり、その大半の国民はタガログ語やフィリピノ語以外の現地語を話す。
- 英語教育のための教材の配布状況及びアクセス状況は不平等であり、マニラ及びその周辺郊外や都心部に住む学習者が優遇される。
- また、フィリピン人教師の英語力不足や<mark>間違った教授・指導法の採用</mark>もこの問題の一因として指摘されている。

### イリガン市の学習困難児の事例

ミンダナオ北部のイリガン市に所在する一校では、小学3年生の児童生徒100名以上が、何らかの 読解困難を持っていると報告された。同校のNAT及びPhil-IRI試験結果は区内で最下位を争う低さで あった。3年生の児童生徒100名を対象に口頭読解診断試験及び、12の調査試験に構成されるRuth Worden Frank による音声読解試験が実施された。

(1) 短い母音の認 識が不十分、例: 「ED」での「e」「IN」 での「i」、「UP」での 「u」の発音が不安 定

> (2) 「b」と「d」の 区別が不安定、 「m」と「n」、「p」 と「q」も同様

(4) 一部の単 一文字の音声 を認識できず

(3) 頭文字と最 後の文字認識に 頼った音の推測

> (5) 複数文字の 組み合わせによ る複合音声を発 音できず

70 文字解読 において 重度な障害を 持つと判断

(6) 二重母音、 二重音字、単語 の冒頭での二重 母音を正しく発音 できず

8) 音節内及び同一 単語内の、文字の 並びを認識できず、 文字順通りの発音 ができない

(7) 読解速度が遅くまたは非常に遅く、 文字を一つ一つ解 読していくのがやっ とである (10) 第一音節を 正しく認識できたと しても、そこからは 推測に頼ってしまう

(9) 時折、文字の 順番の逆転や混

同が起きる

### Additional Notes:

### The Current State and Issues Related to Language Development in the Philippines

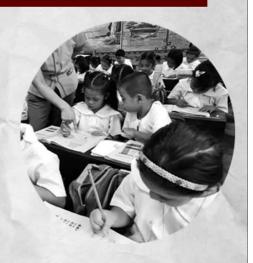
In order to share the information used to compile this report with our counterparts in the Philippines, we were also able to engage in exchanges and discussions conducted at Mindanao State University and the University of the Philippines (August 29th to September 1st). Although we plan on drafting a separate report for those activities, here, we have included some slides from a presentation given by Ms. Lynnie Ann P. Deocampo at Mindanao State University. The data shown in her slides are highly relevant to our project theme of examining the "language development of children growing up with two or more language environments," and there is much to be learned from the current state of mother tongue based multilingual education in the Philippines and the issues faced by those trying to implement such education.

Her findings show that language should not be viewed as a content area subject to be studied in itself, but that is should also be viewed as a tool for acquiring content area knowledge and for self-expression, and it is clear that we should take a multifaceted approach to further explore how such findings can be applied in the future.

\*Ms. Lynnie Ann P. Deocampo, Assistant Professor, Mindanao State University - Iligan Institute of Technology

# The Philippine Educational Challenges and the Socio-Economic Realities

English The of seemed guarantee jobs for Filipinos. This has been over-emphasized and capitalized on to justify the medium used in higher education. Reports, however, showed a decline in the National Achievement Test (NAT), which is annually administered to Grades 3, 6 and 10 School students Fourth Year High throughout the country. The national general average in 2006 was 57. Grade 3 learners were assessed in English, Filipino, Math and Science. The last two subjects are taught and tested in English.



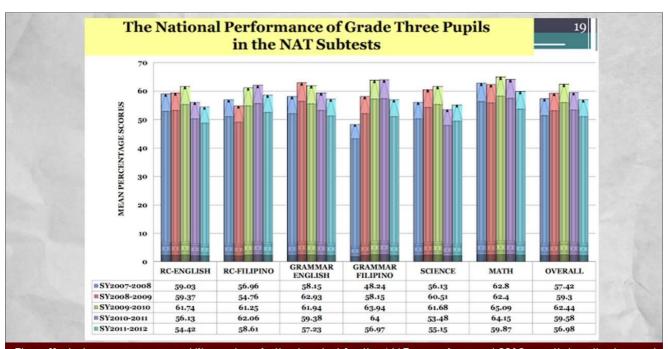
The dismal result, "an indicator of the state of Philippine education", raised concern among the private sectors and launched the **57/75 MOVEMENT** – "which is created to help address the many problems of Philippine education" (bayanihangpampagralan.org).



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Together, they initiated the **Bayanihang Pampaaralan** to build classrooms, and to conduct workshops for production of and training for use of appropriate learning and teaching materials.



# The Reading Problem in the Philippine Elementary School

- Reading and understanding in Filipino usually turn out easy for some Filipinos but not for the majority who speak other local languages other than Tagalog or Filipino, the country's national language;
- Learning Filipino in school is quite similar to learning a new or foreign language;
- The Philippines is a multilingual nation with majority of its people speaking a local language which is not Tagalog nor Filipino;
- Distribution of Materials in English and access to them has always been impartial, favoring those who live in the greater Manila area and other urban areas;
- The limited English proficiency among Filipino language teachers and their lack of appropriate pedagogical methods may have also contributed to the problem.

### The Case of Struggling Learners in Iligan City

One school in Iligan City, north of Mindanao in the Philippines, was identified to having over a hundred Grade 3 learners with reading problems. Its NAT and Phil-IRI results were among the lowest in the district ranking. One hundred Grade 3 pupils or young learners were given an Oral Reading Diagnostic Test, the Phonetic Readina Chain Inventory by Ruth Worden Frank which comprised 12 surveys.

(1) Short vowel sounds, specifically e (as in ED), i (as in IN), and u (as in UP), are not stabilized

> (2) Identification of b and d is not stabilized as well as m, n, p and q

(3) Guessing, based only on first and last letters

(4) Some single lettersounds are unknown

> (5) Some combinations of letters that make one sound are unknown

seriously or grossly decoding disabled

(6) Correct pronunciation of many of the diphthongs, digraphs and initial blends is not known

> (7) Reading rate is slow to very slow, with the student struggling to decode words letter by letter

(9) Ocassional reversal of letter order or scrambling of letters

B) Left to right sequencing of sounds within syllables and/or syllables within words is poor

(10) Correct identification of the first syllable, followed by guessing what the word might be

### バイリンガル環境で育つ子どもたちの言語形成に考慮した教育環境整備事業 ―韓国との連携で広げるネットワーク構築へ― 報告書

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# Project to Facilitate the Development of an Educational Environment that Meets the Needs of Children Growing up in Bilingual Settings

-Collaborating with South Korea to Facilitate Network Building- Report

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