A Critical Analysis of Multicultural Education through an Investigation of Fundamental Factors of School and Social Life

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ABSTRACT

The primary objective of this study is to create a new dialogue and make a practical contribution to the field of critical multicultural education. The significance of this study lies in attempting to propose four diverse and equitable support factors*: a) Living; b) Learning; c) School Activities; and d) Community Life* (hereafter, LLSC). LLSC incorporates psychological, philosophical and practical ideas drawing from a wide range of scholarly work and on the International Classification of Function's notion of body functions/structures, activities/participation, environmental factors, and personal factors/health condition /function stated by the World Health Organization.

The theoretical framework of this study is derived from perspectives of diversity and difference developed in critical areas: pragmatism, Marxism and Freudian psychoanalysis classified within structuralism, multiculturalism, postmodernism, post-colonialism and feminism. This theoretical framework allows me to ask questions differently from traditional inquiry. Instead of asking questions such as what is an "equal" and "fair" educational system, the questions I pose are: How have minority social groups been constructed? What types of micro and macro conditions are affecting the minority child's performance at school?

Two different methodologies are applied in this research. The first type of methodology is a critical textual analysis. This involves collecting a large number of texts describing critical multiculturalism in philosophical and socio-political works. The literature data was gathered from Dewey, Foucault, and other critical multicultural thinkers. Moreover, data is included from government papers, Japan's national curriculum, school textbooks and so on. The second methodology describes practical data from teachers, minority children and their parents, majority children, and school administrators. I formulated LLSC surveys and conducted interviews with study subjects from 2011-2013. Surveys were conducted in the United States, Netherlands, South Korea and Guam, as well as Japan. The established symbols are different for each object of research, for instance; minority parents, teachers, majority children, and minority children's surveys.

This study concludes by pointing out that there is a lack of practical methodologies applied in the field of multicultural education. It is essential to develop methodologies regarding how to teach and take care of minorities in the classroom, how to conduct counseling with minority parents, how to encourage better understanding of different cultures, and how to address problems between classmates of the majority group and the

minority. The LLSC approach is a practical multicultural methodology for teaching and learning about diversity and difference in school and society. Thus, educational policy makers, school administrators, teachers, minority parents, and society in general need to consider LLSC. This is vital in order to build a system for critical multicultural education in Japan. The LLSC approach is a simple, practical way to understand the needs of minority parents and school teachers. Moreover, it enables us to discover underlying questions and pervasive issues related to multicultural education.

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Chapter One: Introduction to the study

1. Research backgrounds and the purpose of this study

Since its earliest conceptualization in the 1960s, multicultural education has been developed in theories as well as in practice. Moreover, many concepts of multicultural education have been developed in various education studies. Three so-called multicultural, developed countries, Canada, Australia and the United States, were known as 'melting pots,' because of their history of assimilating various cultures and ethnic groups. In addition, in the European nations multiculturalism developed with minority laborers and their families, especially those from African and Asian nations in past centuries. Most Western, democratic and developed countries developed their own multicultural education styles early. A variety of theories have influenced multicultural education, such as *mosaic* and *salad bowl*. Recent theoretical multicultural education developments have affected the concerns of critical perspectives and critical multicultural education. However, there is a lack of progress in providing critical multicultural education in schools and society.

In my pre-research I found that the earliest studies in multiculturalism and multicultural education history were limited to religion, languages and race. This is especially evident for African Americans and learning English as a second language in developed countries. Padilla (2004) asserts that, "Multicultural education focused on the intellectual assessment and school achievement of African immigrants and other ethnic minority students from the 1970s" (p.127). This means a lot of past studies have focused on race: African children of laborers how to learn the majority language. However, it is also argued that multicultural studies tried to start to include democratic values and beliefs, and also tried to foster cultural pluralism within culturally diverse societies and an interdependent world (Bennett, 1995). Therefore, in order to make multicultural education more inclusive of diversity, difference, and equity in a variety of practical and useful ways, we need to make an actual time commitment to build multicultural education in schools and society.

The roots of multiculturalism sprang from immigrants moving in large numbers to other countries, usually for work. In addition to other issues of multiculturalism, in the job market, jobs moved from industrial jobs to service jobs and these immigrant workers, who often did not speak the language of their new country, had a difficult time competing with locals. Often unemployed foreign worker parents could not act as role models for their children, who had to grow up in a new society different from the society their parents grew up in. In most Western European countries, high school

dropout rates of 2nd and 3rd generation immigrants are significantly higher than those of natives. Unemployment for 2nd and 3rd generation immigrant workers is also usually higher than average. Several political leaders in Western Europe, such as Angela Merkel and Nicolas Sarkozy, have argued that the multicultural "experiment" in Western Europe therefore has not worked out as planned.[1] Looking back, we can learn from the mistakes that were made, and implement measures that will guarantee a new multicultural education that will be efficient. The most important point is that the future requires a larger variety of concepts and theoretical frameworks in multicultural education. Because society is getting more diverse and dissimilar, simplification cannot be applied as in past decades. Numbers of minority children in Japan have increased dramatically in the past two decades.[2] However, curriculum, teaching and learning remains ethnocentrically focused, with scant attention paid to multiculturalism. This is a contentious issue, recognized by educational scholars but largely ignored by politicians and the media. How can diverse and equitable support for minority children be implemented in education?

This study seeks to analyze minority children, their parents, and school teachers, all of whom face different challenges in multicultural education. I propose these challenges can be overcome with attention to multicultural education.[3] In the course of my investigations, additional issues surrounding multicultural education in Japan were raised, demanding further research. This study aims to critically analyze multicultural education based on its human and socio-environmental factors through cross-cultural, comparative case studies in order to find policy-relevant solutions to support minorities in education. Therefore, this study proposes four diverse and equitable support factors: *a) Living (abr., L1); b) Learning (abr., L2); c) School Activities (abr., SA); and d) Community Life (abr., CL).*[4] Educational policy makers, school administrators, textbook makers, teachers, parents and greater society need to consider LLSC. LLSC was derived from the International Classification of Functioning, Disability and Health (abr., ICF) and the International Classification of Functioning, Disability and Health for Children and Youth (abr., ICF-CY), taking into account that the ICF and ICF-CY manuals focus

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[1] In today's world there are still many issues surrounding multiculturalism, even in democratic Western society. When people speak of multiculturalism as having "failed" it creates yet another dilemma in this field. Thus, my concern for why we must view multiculturalism through critical ideas like skepticism, the need for a new dialogue, and my desire to provide a practical contribution to the field of multicultural education with LLSC.

[2] The definition of minority in this study is someone who has a different background, culture, language, ability level, family structure, etc. than the majority of the society they are living in.

[3] The scope of this research is focused primarily on minority children in school as subjects. However, other subjects that are related to minority children in education, and/or through living and learning like parents, teachers and classmates (mostly from the majority group) are also included.

[4] *Living, Learning, School Activities* and *Community Life* are italicized and capitalized to reflect that they are explicitly part of the acronym LLSC.

on mentally and physically challenged individuals, while the focus here is on multiculturalism.[5] Nevertheless, concepts of the ICF and ICF-CY model and the LLSC plan are similar in their ideas of diversity, equity and difference. Moreover, I adopt John Dewey, Michel Foucault, James Banks, and Christine Sleeter's ideas to define democracy, power, diversity, difference, and multiculturalism, examine how it is used, and criticize various approaches. This study challenges notions of culture, current methods of teaching minority children, culturally different curriculums, and instruction. LLSC factors are based on diversity and an equitable critical multicultural education founded on an understanding and acceptance of difference. With respect to the foregoing, this study seeks to critically explore multicultural education in Japan for teachers, minority families and minority children. The purpose of this study is to analyze the LLSC, which is essential to provide *Living, Learning, School Activities, and Community Life* for minority children in schools and society.

2. Theoretical framework of LLSC

The theoretical framework of this study builds on work from a wide range of scholars in multicultural education as well as comparative and international education (Abdi and Shultz, 2008; Appiah, 2006; Banks, 2001, 2006; Bennett, 1992; Burgess, 2007; Grant, 1997; Mason, 2007). Since 1990, the Japanese government has cautiously accepted immigration as an official policy, in light of the aging society and significant labor shortages. However, in general, Japanese society seems naïve and ignorant of growing signs of multiculturalism in their midst (Willis & Murphy-Shigematsu, 2008).

This study's subject began in 2007 with discussions of inclusive and multicultural issues with parents (minority and majority groups), teachers and other stakeholders, as recently there has been growing interest in Japan. In particular, parents (minority group) and teachers (elementary school teachers) in this study have shown strong enthusiasm for multicultural support methodology practically applied. Among the many human and environmental factors leading to the changes in modern society, intercultural factors are having a profound impact on curriculum, teaching and learning.[6] But Japan is "behind the times" in this regard (Ehara, 2010). In addition, the theoretical framework is derived from perspectives of diversity and difference developed in critical areas: Pragmatism, Marxism and Freudian psychoanalysis, classified within structuralism, multiculturalism, postmodernism, post-colonialism and feminism, with women, minority racial groups, working class members and their families, the disabled, and lesbian and gay people

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[5] The principles of ICF and ICF-CY are further explored in Chapter Three.
[6] I analyze this further in Chapter Three.

shaping it with their experiences with power, prejudice, wealth, and discrimination in school and society. Moreover, diversity and difference developed with normalization, inclusive education, globalization and civilization after the civil rights and other social movements. I describe that power struggles, gender and race issues, disabilities, cultural difference and so on have been dealt with successfully using critical thinking in a variety of fields such as the philosophical, educational, psychological and sociopolitical. Thus, we have come to know the meaning of diversity, difference and equity and how it developed with critical thinking within multicultural education. Here, I attempt to introduce the thoughts of John Dewey, Michel Foucault, James Banks and Christine Sleeter who are known very well for their works on difference and diversity.

3. An investigation of LLSC

For my theoretical framework, I have adopted John Dewey, Michel Foucault and other critical multicultural thinkers' thoughts (such as James Banks, Christine Sleeter, Peter McLaren et al.) into my study as this thesis is attempting to regard philosophical and educational thinking as a key feature of exploring situations using the LLSC as theoretical background, which helps us understand diversity and difference for minority children in school and society. Dewey's theory is a view of democracy and human beings with his main objects being centered on the child. His main concern is with growth in nature and the experience of practical knowledge. Foucault's skepticism and existential phenomenology in critical thinking were key to developing ways of investigating LLSC, especially in regards to asking the following questions: why is critical multicultural education not progressing? How can we formulate more useful critical multicultural thinking in school and society? Those interrogative sentences became the focus of the research. Here, for better or worse, the unified analysis of Dewey and Foucault's thinking is put into the LLSC approach, beginning with the ICF.

In researching the conceptual framework of LLSC, I utilized the World Health Organization's (WHO) International Classification of Function (ICF) dealing with body functions/structures, activities/participation, environmental factors, and personal factors/health condition/functioning (WHO, 2009).[7] The four fundamental factors of multicultural education (LLSC) were derived from the ICF, taking into account that the

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[7] In short, WHO established the ICIDH in 1980. The ICF (2001) and ICF-CY (2007) were revised to not only be used for health related subjects but also for education including curriculum, rights, living, inclusion, diversity and equity. The ICF model consists of body functions/ structures, activities/participation, environmental factors, personal factors/health condition/functioning. In this research, ICF and LLSC are one way of understanding and communicating between two comparative groups with diversity and equity. (You can check more ICF related research such as models and a checklist at www.who.int/classification/icf/en). These explanations are further discussed in Chapter Three.

ICF focuses on mentally and physically challenged individuals while the focus here is on multiculturalism for education reform. Nevertheless, the concepts of ICF and LLSC are similar in their ideas of diversity, difference and equity. Therefore, I propose the inclusion of exceptional children, including those of minority ethnic groups, has long been championed by special education and multicultural education scholars alike, such as in research and advocacy against bullying, discrimination, different educational systems, exclusion from social and educational needs, and many invisible barriers in the educational system.[8] There is a need to further discuss, consider and examine methods for multicultural education from a critical perspective. The differences and similarities between ICF and LLSC are discussed at length below.

Firstly, I analyzed LLSC factors in practical case studies in my preliminary research. Since 2007 I have been discussing my LLSC concept (including the ICF concept) with school teachers, professors and education administrators. In many related ICF studies, it has been verified as an educational practical support methodology in school systems, and is the reason the Japanese government adopted ICF-CY ideas into their national curriculum. Also in my pre-research results, I argue that both ICF and LLSC categories are helpful to consider some important factors concerning multicultural education and inclusive education, as many school teachers still say things such as, because they do not have enough information and knowledge about these issues, it is difficult to deal with minority children. For example, some teachers have said, "I could very often hear their views of teaching minority children who don't speak the majority language," "I cannot understand their languages," "What should I do for them, it is especially difficult to teach to minority students in social studies class because I am afraid to say something bad about their countries," "I cannot understand their culture" and so on. By using the revised ICF ideas in this concept of LLSC, many school teachers found it easier to share and exchange information not only with parents and minority children, but also with their fellow teachers and those whose research has been discussed in many research activities, especially in special needs education today. However, multicultural education studies have been duplicated in today's research world. In my pre-research study, I discovered that multicultural education research also has a distinct lack of practical research methodologies, and as a result, many school teachers are confused as to how to teach multicultural ideas in their classroom. Thus, LLSC ideas are validated by practical teaching methods and learning methods such as the ICF model. To discuss the effect of practical factors on multicultural education, it

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[8] I will describe this further in Chapter Three, but it is one of the reasons why I propose the variety of meanings for the definition of difference in the study. Which means this study asserts difference to mean not only different cultures, but includes many other meanings.

was necessary to subdivide the factors in sub categories.

Secondly, the concepts of ICF and LLSC are similar in their ideas about diversity, difference and equity.[9] This has been evaluated and incorporated by many thinkers in their works. For example, "Achieving equality of educational opportunity, knowledge and understanding about differences, develops competencies in multiple ways of perceiving, evaluating, believing, and doing and reduces prejudice and discrimination" (Bennett, 1995, p.14). Sleeter and Grant have argued for "Main streaming an inclusive education with exceptional children who have mental and physical differences, when teaching the exceptional and the culturally different" (2003, p.39). According to Sleeter and Grant (1987), much of the existing literature addresses only limited aspects of multicultural education. Therefore, they have developed a taxonomy by which to define the term, examine how it is used, and criticize various approaches' shortcomings and insights. They have especially addressed several categories such as: teaching the culturally different, human relations, single group studies, multicultural education (that is multicultural and social reconstructionist by goal), language/bilingual, culture, social stratification, gender, social class, handicap, history, policy/legal issues, instructional modals, curriculum, instruction, teaching guides and project descriptions. In addition, the concepts of ICF and LLSC are similar in their ideas about the theoretical. They both enable analysis of three "-isms" (based on why we need the diversity, difference and equity spectrum in theoretical perspectives in pluralism, humanism and multiculturalism); promote a social organization in which diversity of racial, religious, ethnic or cultural groups is tolerated; and propose a philosophical dualism.

Pluralism incorporates Dewey's pragmatism, post-modernism, and post-structuralism.[10] The Cambridge Dictionary of Philosophy (1999) defines it as follows: "Pluralism is a philosophical perspective on the world that emphasizes diversity rather than homogeneity, multiplicity rather than unity, difference rather than sameness."[11] Lynch (1986) asserts the pluralism with rationality, discourse, and freedom in democratic cultural thinking. According to Lynch (1986), "Pluralism, it is from this nexus of relationships that education in such a society has to draw and on which it has to build in determining its aim, forms of knowledge, structures and

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[9] These three key concepts (diversity, difference and equity) were discovered after I examined the theoretical frameworks of Dewey, Foucault, and many other critical multicultural thinkers.

[10] On dualism: "The mind-body problem is the question of how the mind is attached to the body. The materialist answer is that because the mind is the body, or perhaps, because of dead bodies, the body ticking over in ways yet to be specified in the glorious future of neuropsychology, each person's mind is necessarily embodied. In contrast, the dualist answer, as its name suggests, is that each person's mind is at least not identical with his body, so these are two different things. Plato and Descartes are probably the two acknowledged philosophical masters who were most explicitly dualists." from Guttenplan, S. et al. (1994). *A Companion to the Philosophy of Mind.* Cambridge: Blackwell. p.265.

[11] Audi, R. et al. (1999). *The Cambridge Dictionary of Philosophy Second Edition.* NY: Cambridge University Press, p.714.

procedure, also, pluralism, to replace current cultural and social tendencies to political secession, ethnic segmentation, cultural alienation and social intolerance."[12] The point of Lynch's literature was centered on arguments that multicultural education for all is essential in a pluralist democracy as a preparation for that discourse which is an indispensable support for continued diversity and difference in a society with human dignity and rights for all.

Humanist theorists, such as Dewey, Plato, Froebel, Pestalozzi and others argue the nature of truth, human dignity, and people's needs. Humanism in education can be seen especially in Dewey's views of "How we think?" and "School for what?" I examine human conditions (humanism and human education) and natural conditions (naturalism and nature education) in relation to the diversity, difference and equity spectrum. What is the human condition and natural conditions? According to the Cambridge Dictionary of Philosophy (1999), humanism is defined as follows: "A set of presuppositions that assigns to human beings a special position in the scheme of things and not just a school of thought or a collection of specific beliefs or doctrines. Humanism is rather a general perspective from which the world is viewed."[13]

In general education, humanism must be concerned with human beings, human dignity, normalization and individualism. These principles are comprehensive and deal with human relations. Also, humanist thinkers argue that everybody should learn and receive equal opportunities in school. In particular, Grant and Sleeter (2007) argue for concepts of human relations for a health curriculum for all students.[14] Ways in which humanism may be incorporated in multicultural education are: the add-and-stir approach (in which the teacher adds on famous people, heroes, holidays and celebrations to study in lessons about differences and similarities); ethnic studies; women's studies; single-group studies (concepts are taught in depth from the perspective of one marginalized group, be it an ethnic or racial group, women, people with disabilities, gays, or others); transformative multicultural (transformative academic knowledge challenges some of the key assumptions that mainstream scholars make about the nature of knowledge); social action; social reconstructionist; or antiracist. (This curriculum is also organized around diversity of viewpoints and experiences, but through a leans of social justice and action). Regarding Grant and Sleeter's research, humanism and naturalism are the search for wisdom, truth and knowledge regarding the universe or human kind. In practicality, I research more about teachers who have many

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[12] Lynch, J. (1986). *Multicultural Education Principle and Practice.* London: Routledge & Kegan Paul, p.16.

[13] Audi, R. et al. (1999). *The Cambridge Dictionary of Philosophy Second Edition.* NY: Cambridge University Press, p.396.

[14] Grant, C. and Sleeter, C. (2007). *Doing Multicultural Education for Achievement and Equity.* NY: Routledge, pp.178-180.

questions about the nature and humanism of children in their school in LLSC thinking in the study.

The discipline of multiculturalism is a wide and varied field, with many contributions from critical educational, sociopolitical and philosophical fields, artists and other thinkers having made contributions to the definitions and meanings of multiculturalism throughout its history. The term multiculturalism is used similarly with inter-culturalism and/or cross-culturalism. In fact, this is discussed and debated in great detail in the media, at conferences on education, in books related to multiculturalism and many thinkers have different views of them. Giroux (1994) asserts "Multiculturalism has become a central discourse in the struggle over issues regarding national identity, the construction of historical memory, the purpose of schooling and the meaning of democracy, and challenging the narratives of national identity, culture, and ethnicity as part of a pedagogical effort to provide dominant groups with the knowledge and histories to examine, acknowledge, and unlearn their own privilege."[15] Giroux also asserts that pedagogy, school, curriculum and students are related educational concepts in multiculturalism. Many researchers have written about the minority group or ethnic groups (immigrants, women, gays and lesbians, etc.) in terms of multiculturalism. I intend to take this further, and do an analysis of the principles, interesting perspectives, and history of multiculturalism with some thinkers.

In this study, I critically analyze human relation factors and social environment factors related to a critical perspective of multicultural educational material by using social studies textbooks, surveys from teachers and majority children, and interviews with parents, school administrators and others. Moreover, the LLSC factors are based on diversity and an equitable critical multicultural education which means that the knowledge is based on an understanding and acceptance of difference as follows. In human factors, *Living (L1)* is based on personal factors such as the nationality of family members, their specific minority culture, and family backgrounds. These tend to be different from the majority culture. Generally speaking, minorities have a different living style, which is expressed through eating different food, and how they like to live (for instance in large groups opposed to a desire to live as single families). *Learning (L2)* is based on majority language problems (including bilingual problems) and academic skills. Many minority children can easily solve language problems in their classroom such as communicating with friends and school teachers depending on how much time they have to adapt. In socio-environmental factors, *School Activities (SA)* is

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[15] Giroux, H. (1994). Insurgent Multiculturalism and the Promise of Pedagogy, *Multiculturalism: a critical reader edited by Goldberg, D*. Oxford: Blackwell, p.3.

based on relationships with classmates and teachers, it is also based on the school environment such as the school system and the role of the teacher in the classroom, including majority curriculum problems and pedagogy issues. Moreover, SA is related to the information that is exchanged between minority parents and school teachers during counseling time. *Community Life (CL)* is based on the connection between a minority child and his or her family within social communities. CL is based on the exchanges of culture and customs between the minority and majority group with the purpose to understand each other. Therefore, educational policy makers, school administrators, teachers, minority parents, as well as the entire society need to consider LLSC to build a system for critical multicultural education and it is very important to build a good understanding between minority families and the Japanese. In this study, using LLSC we notice it is easy to understand the needs of multicultural education for minority children. Moreover, it was easy to discover underlying questions and pervasive issues related to multicultural education. While this study offers a framework for more diverse and equitable support for minority children, further questions were raised.

4. Research methodologies

Two different methodologies were applied in this research. The first type of methodology was a critical textual analysis of LLSC. This involved collecting a large number of texts describing critical multiculturalism in philosophical issues and socio-practical issues. The literature data was gathered from John Dewey, Michel Foucault, and other critical multicultural thinkers and practical data (documents) that included government papers (e.g. the national curriculum), newspapers, and so on. For the government papers, I adopted them from regular national publications, research data (educational statistics results), and the national curriculum and textbooks. For newspapers, I utilized newspapers in English, Japanese and Korean published on-line and found as a result of internet searches.

The second type of research methodology was to derive first-hand data that is classified by three methods: interviews, surveys, and on-site research. The main subjects of my research were minority children (elementary school students) who had different backgrounds than their majority group peers, and the people in their immediate environment: minority parents/family, teachers, and others related to their schools. In the interviews I conducted, I asked about the four principles of LLSC and various personal information. The subjects of my research (minority children and their families) have different backgrounds and every family has a variety of features so it was difficult to make lists of personal information, and one of the reasons I conducted interviews

rather than used a questionnaire. I spoke directly with minority families and students who have resided abroad for more than 4 years. These conversations took place in informal and/or formal settings. The interviews started in Tokyo and Utsunomiya in Japan but ended up in a much wider range than one nation. Because minority families have a lot of diversity and difference in their backgrounds, we need the national system to also recognize these differences in any critical analysis of LLSC research. I also formulated and conducted LLSC surveys with teachers and majority group members as well. The research reported here is part of a larger study based on survey data gathered in 2011-2013. Surveys were given to Japanese teachers, focusing on teacher's perspectives on the four multicultural education factors; what they find interesting and their knowledge and understanding about multicultural education. Surveys were also conducted in countries such as South Korea and Japan. Furthermore, I visited elementary schools in Guam, the United States and the Netherlands in 2012.[16] The three elementary schools are all well established and actively pursue diversity, difference and equity in education. I hoped to explore how much progressive multicultural education embracing LLSC ideas there is in so-called democratic, developed countries (where there is a long multicultural educational history), compared to East Asian nations. Therefore, the study methodologies are based on knowledge of critical multicultural educational concepts such as diversity, difference and equity in theoretical multicultural truth, and I discover how teachers, researchers, and national policymakers think of minority groups and their lives, especially in LLSC fields.

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[16] These three schools are in addition to other elementary and international schools I toured formally and informally in Korea and Japan from 2011-2013. The reason I chose these three elementary schools to be included in this research was because I thought they exemplified the diversity, difference and equity spectrum in their schools. For example, their commitment to inclusive education (toridashi classrooms (special classroom) do not exist in their schools), their special programs for minority parents, and individualized educational programs for children. The detailed reasons that I chose these three schools are in Chapter Four.

Chapter Two: Theoretical aspects of LLSC[17]

1. The purpose of this chapter

The purpose of this chapter is to outline the terms and principles of multicultural education which are based on: diversity and difference child-centered education, skepticism, democracy, and transformation based on the works of John Dewey, Michel Foucault, James Banks and Christine Sleeter. Critical theories have developed from Marxism and Freudian psychoanalysis, classified within the structuralism, multiculturalism, postmodernism, post-colonialism and feminist movements, in regard to prejudice and discrimination in education and society against women, minority racial groups, cheap laborers and their families, people with disabilities, and lesbians and gays. In those movements, and critical thinking from about 1960, we can see obvious symptoms of a social phenomenon not present in the centuries before. This is possibly in part due to the new concepts of generational diversity and difference. As most democratic, developed countries developed their own educational and philosophical styles with generational diversity and difference earlier than the 1960s, they need to understand it. Therefore, multicultural education was influenced by a variety of theories such as mosaic, salad bowl and others. Recent theoretical multicultural educational developments in such fields as post-structuralism and postmodernism have affected the concerns of critical perspectives and critical multicultural education.

Yet, there has not been much progress. For instance, several political leaders in Western Europe, such as Germany's Angela Merkel, Britain's David Cameron, and France's Nicolas Sarkozy, have argued that the multicultural experiment in Western Europe has not worked out as planned.[18] Moreover, the Australian government passed the "Racial Hatred Act" making it a crime to disparage people on the basis of race or national origin, but police almost never use it.[19] Moreover, according to many observers, "A crucial factor in the original 1978 ruling may have been the amicus brief filed by Harvard University. America's oldest and most prestigious academic institution emphasized that its 'holistic' admissions process allowed for the creation of a racially

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[17] This chapter is an analysis of four critical thinkers (and other scholars to provide a better understanding of their work). It includes quotations from their arguments in different ways. One of the methods uses their quotations without a formal writing style. Moreover, the quotations are used only to describe results, my analysis follows the quotations.

[18] Daily Mail Reporter (2011). Nicolas Sarkozy joins David Cameron and Angela Merkel view. http://www.dailymail.co.uk/news/article-1355961/Nicolas-Sarkozy-joins-David-Cameron-Angela-Merkel-view-multiculturalism-failed.html#ixzz2HRxluesY. (as of 11 Feb., 2011).

[19] Another Korean attacked in Australia, Yonhap decries gov't, police response. http://www.rjkoehler.com/2012/11/27/another-korean-attacked-in-australia-yonhap-decries-govt-police-response/ (as of 27 Nov., 2012).

diversified student body while avoiding any 'quota system,' in fact, Justice Lewis Powell's majority opinion cited Harvard's approach as exemplary, suggesting it demonstrated that well-intentioned and determined university administrators could achieve ethnic diversity without using quotas."[20]

In the above examples, there still exist problems with diversity, equity, equality, and freedom issues in the sociopolitical, educational, and other arenas. Moreover, there continue to be many mentions of critical theory between philosophers and theorists. For instance Peter (1989) mentions, "Critical theory is less useful because I think that in the present conjuncture the critique of capitalism serves to obscure the understanding of new forms of domination which have emerged during this century" (p.1). However, I propose that power struggles and freedom, based along lines of gender, race, disability, cultural differences, and so on, have developed within critical theory in a variety of fields very successfully. Thus, we have to know what the meaning of the terms (diversity, difference and equity) are and analyze how we can make critical thinking more useful in critical theory. Furthermore, I propose that we need a more practical approach to critical thinking in general. In this chapter, I approach the critical thinking of John Dewey, Michel Foucault, James Banks and Christine Sleeter whose thoughts are well known regarding difference and diversity (which is the theoretical background of LLSC).

2. The two critical areas and LLSC

2.1 Critical theory

While equity, diversity and differences have been increasing throughout society, so too has the desire for change and transformation, because of many crises continuing up through today. For instance, the modern society crisis, coming after a period of accommodation, occurs under various different economic, social, racial and political conditions of power from those of structuralism. Epistemologically, I propose that diversity, difference and ideas of equality developed in philosophical terms in past decades, but that these have slowly moved into the sociological, political, educational and other areas today. Moreover, I advocate the use of the words diversity, difference and equity for all people in all places.

Critical thinking helps people understand the true meanings of diversity and difference. Critical theory has developed from the work of many theorists such as: Bubner (1988), Jenkins and Solomos (1988), Poster (1989), Young (1989), Nicholson

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[20] National review online (2013). Racial Quotas, Harvard, and the Legacy of Bakke.
http://www.nationalreview.com/articles/339778/racial-quotas-harvard-and-legacy-ibakkei-ron-unz. (as of 5 Feb., 2013).

and Seidman (1994), Noddings (1995), Popkewitz and Fendler (1999), Elder (2004), Drogan (2009), McLaren (2008), Jones (2012), and others, and also through several institutions such as critical thinking organizations. In short, the critical theory and concepts of today have developed many philosophical ideas through the work of many theorists. I present a guideline of the development of critical theory in philosophical history in Figure 1.

The Ancient and Medieval Period	Modern Period~	19th and 20th Centuries ~

☞Classical Philosophy (B.C.-)

384, B.C., Aristotle's Metaphysics

428, B.C., Plato's Knowledge

470, B.C., Socrates and the Sophists

354, Augustine's Christian Philosophy

1200-, Renaissance and humanity

Protestant Reformation

(1517) and

French Revolution (1789)

1596, Descartes and 1632, Spinoza's Rationalism

1712, Rousseau's naturalism

1724, Kant's Dogmatism and Skepticism

1746, Pestalozzi

☞ *Criticism Areas*

Pragmatism,

1859, John Dewey's Experience and Nature

1842, William James's Truth

1818, Karl Marx's Dialectical Materialism

1900, Nietzsche's Humanism and Existentialism

1813, Soren Kierkegaard and 1859, Husserl's Phenomenology

1920, Frankfurt School (Critical Theory , Horkheimer/ Fromm)

1960, Critical Pedagogy

1970/1980, Postmodernism and Poststructuralism

1990, Critical Multicultural Education

(Banks, Sleeter, Nieto, Gay and others)

World War I (1914) and II (1939)

Figure 1. Reviews of critical theory based on philosophical education

Figure 1 shows how critical theory in history developed very simply, however others may argue minor differences.[21] For instance, some thinkers believe that critical theory is lower than postmodernism and post-structuralism, and some thinkers believe that critical theory developed earlier than the Modern Period. Also, Figure 1 shows the criticism of my sources, the works of Dewey, Foucault, Banks and Sleeter. In addition, I describe that the common assumption among so called criticized areas in pragmatism, existentialism and critical theory included post-structuralism and postmodernism; such as desired change and transformations in social political power. Because those kinds of questions appear during dark social phenomenon like wartime, social unreasonableness, discrimination and so on, they are inherently changing with time and new social trends. Dewey and Tufts (1936) assert that, "A further line of development joined forces with this growth of intelligence, to emphasize the problem of moral control, and to set the individual with his standards over against the objective standards of society. This was the rapidly growing consciousness of individual goods and interests. The commercial life, with its possibilities of individual property, the rapid changes of political life, with the rise of individuals to power and privilege, the increasing opportunities which a high civilization brought men and women for personal enjoyment and gratification of rapidly increasing wants, all tended to make the individual seek his own good, and to shift the emphasis of life from the question" (p.107). Moreover, Nietzsche rejected the traditional and commonly recognized systems of power. Foucault (1978) argues that, "This transformation had considerable consequences. It would serve no purpose here to dwell on the rupture that occurred then in the pattern of scientific discourse and on the manner in which the twofold problematic of life and man disrupted and redistributed the order of the classical episteme" (p.143).

Dewey (in his pragmatism), Marx, Nietzsche and Foucault all have their own ideas, terms and so on regarding individual and social political principles. However, they share a very clear message regarding the question of what our role is in social movements and as human beings. Looking at philosophical education, we can see it developed within social movements and from phenomenon such as religion, economic structures, war, freedom, truth and so on. Therefore, we saw the knowledge phenomenology (from Husserl) rising with change and transformation, as shown in Figure 1. Although it began by developing critical thinking (in terms of history from the 1920s), critical theory has changed its emphases since its inception with the Frankfurt School in Germany, 1920-1950 (Popkewitz and Fendler, 1999). In addition, according

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[21] Created using: Audi Roberts (1995), *The Cambridge Dictionary of Philosophy*, Second Edition; Stumpf, S.E. (1994), *Philosophy History and Problem*; Schulien, J. A. and Cousins, W. E. (1991) *What Is Philosophy?* and Noddings, N. (1995), *Philosophy of Education*.

to the Cambridge Dictionary of Philosophy, the Frankfurt school was a group of philosophers, cultural critics, and social scientists associated with the Institute for Social Research. Founded in Frankfurt, members included: Horkheimer, Adorno, Marcuse, Fromm, Benjamin, and Habermas. According to Noddings (1995) some theorists (Horkheimer, Gramsci, Foucault, and Habermas) are part of a project to "extend universal freedom by criticizing the partial, limited forms of human autonomy, that is, they are concerned with political freedom and dignity, and their focus is real, historically situated human beings" (p.68). Moreover, Marshall (1999) asserts that, "some accounts depend upon specifically Marxist concepts such as the mode of production, or ideology, or they involve critiques of capitalism" (p.148). On the other hand, the term "critical" is more widely used in a variety of areas such as psychology, education, cultural issues, and it is especially present in topics such as self-direction, self-discipline, self-monitoring, self-correction (more information can be found at critical thinking organizations), and power of self-deception and self-presentation (Popkewitz, Fendler, Foucault et al.,).[22] Moreover, the following Figure shows one way of developing critical thinking after theoretical information analysis in my design, showing my understanding of critical terminology from my analysis of the literature.
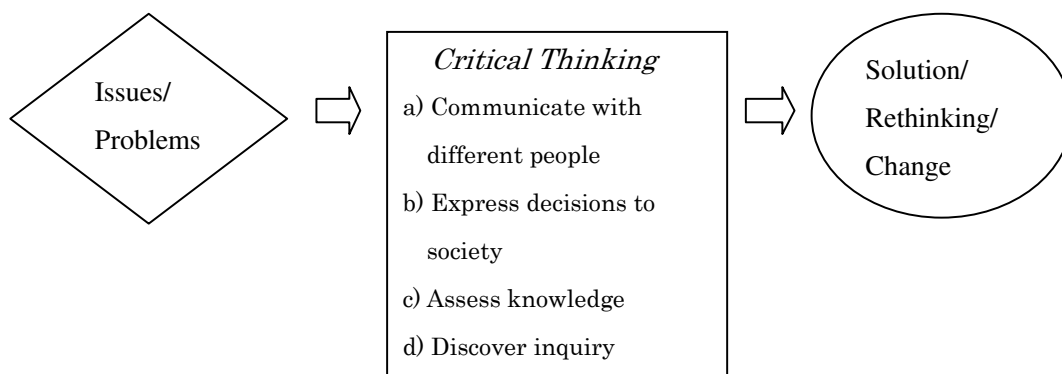
Figure 2. One way of developing critical thinking[23]

As you can see in Figure 2, I designed a process of developing critical thinking as one of a sphere of skills of communication, expression, assessment, and discovery between different objects and subjects; such as between individuals and social organizations, each from different cultures, ways of thinking, races, genders, abilities, status, power, languages and so on. In Figure 2, I present a critical thinking process and address how we find solutions to issues and problems using this process in our situations or circumstances. How should we interpret the meanings of the terms:

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[22] Read more http://www.courthousenews.com/2013/08/06/60015.htm (as of 10 Feb., 2013).
[23] Based on Drogon's figure in 2009.

communication, expression, assessment and discovery in this process? Four standpoints on the development of this way of critical thinking have been analyzed.

Firstly, I examine communicate with different people and expression of self-made decisions to society as steps. I especially believe that communication and expression are very important for understanding and development between different groups in all strata of society. I argue that if we do not share and/or exchange our critical thinking with each other, it is difficult to work to improve freedom and justice for all regardless of diversity and differences in our society and schools. Communication and expression are important ways of participating in society. Secondly, the assessment of knowledge and information, and discovery and inquiry into matters has been examined. The assessment of the meaning of developing critical thinking is similar to awareness and learning. The knowledge and information is not only acquired by studying at school, but also socially through media, books, the internet and so on. I propose that we need these kinds of aggressive social interactions to develop critical thinking (as shown in Figure 2) in order to help build a more successfully democratic society today. The meanings of communication, expression, assessment, and discovery in the processing of critical thinking are more easily defined by developing one definition of a critical thinking method. As I mentioned earlier, the critical theorists accepted the freedom, justice, and other different facets in which dominant groups exercise cultural hegemony over subordinate groups (Noddings, 1995). All surrounding issues and problems are insoluble without first defining the meanings of communication, expression, assessment and discovery in the process of critical thinking. Because of this, I argue that practical, specific, and special methods in critical thinking are necessary. In other words, simply sitting down to study without specific goals and methods is not very effective.

2.2 Critical pedagogy

In critical theory, differences and similarities in critical thinking and critical pedagogy have been clarified by Burbules and Berk (1999), Thousand et al. (1999), Miedema and Wardekker (1999), Jones (2012), and others. For instance, Burbules and Berk (1999) point out, "Critical thinking and critical pedagogy share some common concerns, they both imagine a general population in society who are to some extent deficient in the abilities or dispositions that would allow them to discern certain kinds of inaccuracies, distortions, and even falsehoods" (p.46). They also argue that, "Critical pedagogy crosses a threshold between teaching criticality and indoctrinating" (p.54). Meanwhile, "Critical pedagogy begins with the neo-Marxian literature on critical theory and the early critical theorist believed that Marxism had underemphasized the importance of

cultural and media influences for the persistence of capitalism; that maintaining conditions of ideological hegemony were important for the legitimacy and smooth working of capitalist economic relations" (Burbules and Berk, 1999, p.50). Critical pedagogy has been strongly influenced by the works of Paulo Freire, Giroux, Peter McLaren, et al. According to Gustavo (1999), McLaren is one of the most influential representatives of critical pedagogy in the world. McLaren has been interviewed by Gustavo (1999), Mcguirk and others. Moreover, it is important to pay attention to three of his works as seminal in the field.[24] McLaren (1988) hopes to change pedagogy through his writing, for instance, "clearly, an important direction in which educational rituals should proceed is in the creation of classroom conditions destined to spawn liminal dimensions of learning in the form of either spontaneous or institutionalized communities" (p.176). He also requires "action of pedagogy" with Sleeter in 1995.

For critical pedagogy to be seen as a new paradigm, it must be necessary, scientific, and be able to be tested and evaluated. Furthermore, critical pedagogy is a perspective that embraces difference and equity in education. According to Jones (2012), "critical pedagogy mediates difference, critical pedagogy broadens the scope of perspectives presented in the classroom….finally, critical pedagogy resolves power differentials between paradigms" (p.62). The above paradigm is referring to meetings and communication between teachers and students in our classrooms. According to Freire (1970), "thus, the dialogical character of education as the practice of freedom does not begin when the teachers-student meets with the students-teachers in a pedagogical situation, but rather when the former first asks himself what he will dialogue with the latter about. And preoccupation with the content of dialogue is really preoccupation with the program content of education" (p.128). In order to effectively communicate, not only educators and policy writers, but also teachers, should understand what diversity, difference and equity in critical theory mean. I propose that if this were achieved, it would make possible more powerful thinking skills, and increase the capacity for free and just living and learning in school and society.

2.3 Critical inquiry and LLSC

So far I have been discussing the birth of critical theory, defining its terms, and explaining its history through the works of several thinkers. I discovered that critical theory includes many theoretical approaches such as those involving history, power, language, freedom, liberal awareness, gender, gay and lesbian issues, and educational

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[24] See more details: *The Liminal Servant and the Roots of Critical Pedagogy, Multicultural Education* (1988), *Critical Pedagogy, and the Politics of Difference* (1995), and *This Fist Called My Heart: Public Pedagogy in the Belly of the Beast* (2008).

opportunity in regards to pragmatism, social postmodernism, and post-structuralism. In addition, I discovered that the main ideas of critical theory are based on individual change and social conditions through skepticism. Now the big question becomes how to make a practical change for individuals and social conditions in the critical multicultural educational field. As I discussed previously, in the work of Drogon (2009), we see a well-established process for identifying and thinking about issues, strongly related to the notion of critical thinking. I also explored the meanings of communication, expression, assessment and discovery in one process of critical thinking in order to establish their definitions. However, I have noticed a need for more practical methodology in critical theory. To advance the process and development of critical theory, increased and improved scientific and philosophical discussion is needed as LLSC.

According to the Cambridge Dictionary of Philosophy (1995), "This broader definition of critical theory, however, leaves a gap between theory and practice and places an extra burden on critics to justify their critical theories without appeal to such notions as inevitable historical progress. This problem of critical theories is more philosophical and concerned with questions of justification" (p.170). In those issues, Poster (1989) asserts that, "I argue one important feature of poststructuralist theory, thus far perhaps largely unexplored, rests with its ability to clarify a social order increasingly characterized by electronically mediated language constellation" (p.71). Bubner (1988) also argues that, "For a theory whose declared aim was to overcome the traditional separation between theory and practice, it was fatal to have a retreat in this way, at the very moment when it was being applied, to the position of being a mere part of the history of philosophy. Certainly, in view of the freedom from illusion and the integrity with which the essays had been written, foolish claims to know better with hindsight were ruled out: the theory should not, therefore, be compared, unfairly or even maliciously, with its subsequent fate" (p.2). As you can see from three scholars (Audi (1995), Poster (1989), and Bubner (1988)), critical theory leaves us with the question of applying theoretical or practical methods. I pursue further discussion with the critical thinker's philosophical and psychological thoughts, norms, and values on critical perspectives on their work and LLSC ideas. LLSC is grounded in the practical methodology of diversity, differences and equity in critical multicultural education. For instance, LLSC approaches minority group's living, learning, school activities, and community life whose factors are built by their practical issues, problems, hopes, and views as learned by questionnaire and interviews. McLaren and Sleeter (1995) argue that critical pedagogy and critical multicultural education are now used more in courses

taught across the curriculum in schools. However, I contend there is not enough of a well-formulated methodological basis in the school system today. As a next step, this study explores more about Dewey, Foucault, Banks, and Sleeter. It examines their critical and psychological theories as investigators and educators, and common topics among them. Their historically investigated works are central to a practical methodology such as LLSC.

3. Thoughts of John Dewey

John Dewey (1859-1952) was an American philosopher, theorist on education, and psychologist, famous throughout the world. His thought, norms, philosophy and educational concepts were used and tested by many educationalists and philosophers, such as: J. Qi (2014), E. Boulding (1988), M. Dewey (1989), M. J. Adler (1990), J. E. Tiles (1990), N. Saito (2006), T. S. Popkewitz (2008), L. A. Hickman and others (1998), J. Rawls (1993), P. W. Jackson (1990), R. W. Sleeper (1986), T. M. Alexander (1987), E. W. Eisner (1982), I. Scheffler (1986), Kliebard (1986), J. A. Boydston (1981), H. S. Broudly (1981), R.S. Peters (1977), D. Hawkins (1977), B. A. Wadsworth (1975), J. Barnard and D. Burner (1975), P. M. Zeltner (1975), D. W. Marcell (1974), R. D. Archambault (1974), W. Madden (1973), T. Dobzhansky (1973), R. B. Winn (1972), P. Smith (1968), V. N. Kobayashi (1964), W. H. Kilpatrick and W. Van Til (1947), H. L. Casewell (1946), and I. King (1906). Dewey's thought and his works not only influenced educators before and after the World Wars, but also even now. For instance in pedagogy, curriculum, teacher training, and most related educational systems, Dewey's influence is still very strong.

Most educators and teachers know the emphasis in Dewey's thought on experience and naturalism as he is known very well for his theories on experience and naturalism in education. For instance, according to Peters (1977), "He had a passion for unifying doctrines that, on the surface, seemed irreconcilable. Pragmatism, and especially its emphasis on scientific method, together with categories of thought extrapolated from biology, seemed to him the key to unification, it also seemed a natural extension of his early experiences of problem solving" (p.102). One of Dewey's main themes is that the shape and structure of human experience and human action are reflected in the very naturalism and experience they undergo (Bruner, Cauill and Ninio, 1977). Some educators and teachers are aware of the emphasis in Dewey's thought on educational change, democracy and freedom. Which means in Dewey's thought, we hear those words very often and quickly come to realize they are the norm. For example, when he talks of the change which is coming into our education is shifting the center of

gravity. Dewey (1915) says "It is a change, a revolution, not like that introduced by Copernicus when the astronomical center shifted from the earth to the sun. In this case the child becomes the sun about which the appliances of education revolve; he is the center about which they are organized" (p.34). A few educators and teachers are aware of the emphasis in Dewey's thought on criticism. I contend that many educators think of his child-centered education, experience theory, naturalism, freedom, and democracy more than his criticism. I propose that Dewey is one of the critical thinkers who is heavily influenced by skepticism in his works. For instance Quinton (1977) argues that:

> For Dewey's anti-intellectualism what is sought is rational and corrigibly fallible belief, actively achieved, even made or constructed, and with the aid of conceptual instruments of human design, by an intelligent but embodied organism that is a natural part of the world it seeks to know, engaged on this undertaking as a collaborating member of society of intelligent organisms of the same kind (p.4).

Within Dewey's theory, I explore his criticism and critical thinking in his psychological, educational, and philosophical work which helped to open up diversity and differences in the 1920s. I also analyze Dewey's most important works regarding principle/knowledge, information, and mind related diversity and differences from 1880 to 1940. Dewey's separate studies in psychology, philosophy and educational thought all shared some common ground. However, I will look at his thoughts on psychology, education, and philosophy separately in this chapter. I will use the abbreviations for texts cited in Table 1. The main analysis will be of Dewey's 13 books (D-e, f, i, l, m, n, p, q, s, t, w, z, a^2) and other reference books. As you can see in Table 1, the main methodology is divided by year and title. I use the numbers D-a^1 to D-a^2 to refer to Dewey's books in my analysis. I outline the three themes of psychology, education and philosophy in Dewey's work over 35 years. The main analysis is simply interested in discovering and understanding ideas related to the philosophical theory of LLSC ideas in Dewey's works.

Table 1. Critical perspectives on J. Dewey's Works[25]

	Year	Title	No
A. Dewey's Psychology (1880-1890)	1884	The New Psychology	D-a[1]
	1887	Psychology	D-b
	1888	Leibniz's New Essays Concerning the Human Understanding	D-c
	1894	The Ego as Cause	D-d
	1896	The Reflex Arc Concept in Psychology	D-e
B. Dewey's Education (1900-1910)	1900	School and Society	D-f
	1902	The Child and the Curriculum	D-g
	1905	The Postulate of Immediate Empiricism	D-h
	1909	Moral Principles in Education	D-i
	1910	How We Think	D-j
	1916	Democracy and Education: an introduction to the philosophy of education	D-k
	1919	Reconstruction in Philosophy	D-l
C. Dewey's Philosophy (1920-1940)	1922	Human Nature and Conduct	D-m
	1925	Experience and Nature	D-n
	1927	The Public and its Problems	D-o
	1929	The Quest for Certainty	D-p
		My Pedagogic Creed	D-q
	1930	Individualism Old and New	D-r
	1931	Philosophy and Civilization	D-s
	1932	Ethics, second edition (with James Hayden Tufts)	D-t
	1934	A Common Faith, Art as Experience	D-u
	1935	Liberalism and Social Action	D-v
	1938	Experience and Education	D-w
		Logic: The Theory of Inquiry	D-x
	1939	Freedom and Culture	D-y
	1946	Problems of Men	D-z
	1949	Knowing and the Known (with Arthur Bentley)	D-a[2]

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[25] Table 1 based on an analysis of the thirteen Dewey books (D-e, f, i, l, m, n, p, q, s, t, w, z, a[2]) I used for this study and other reference books on his works. I used three classifications in my analysis (A, B, and C) to divide his 60 years of works.

3.1 Dewey's psychology

We can see in Table l Dewey's own consciousness of psychological aspects based on his philosophical knowledge in 1880 and 1890. Dewey's The New Psychology (D-a) was his first major published book, and Dewey had many articles published in journals between 1880 and 1890 such as: The Journal of Speculative Philosophy (1882), Mind (1886), Outline of a Critical Theory of Ethics (1891), and The Principles of Psychology (1890). According to Tiles (1988), his views on the nature of inquiry and its products, knowledge and truth (or warranted assertibility) arises from a natural history of consciousness, which he began to develop in the mid-1890s (p.25). He published related psychological work at this time: The New Psychology (D-a[1]), Psychology (D-b), Leibniz's New Essays Concerning the Human Understanding (D-c), The Ego as Cause (D-d), and The Reflex Arc Concept in Psychology (D-e).

Dewey argues techniques for exploring sociological psychology, which means he was interested in psychology which used the self in relation to objects. According to D-e, "No matter how much it may prate of unity, it still leaves us with sensation or peripheral stimulus; ideas, or central process (the equivalent of attention); and motor response, or act, as three disconnected existences, having to be somehow adjusted to each other, whether through the intervention of an extra experimental soul, or by mechanical push and pull" (p.361). Also, in D-e, Dewey offered an alternative; a functionalist model of behavior that characterized the organism as not just reactive but interactive with respect to its environment. He also coined the phrase, "Reflex Arc," which is "the most famous contribution to psychological review during the first 50 years of its publication" Hickman (2004, p.157). Hollis (1977) mentioned Dewey's psychology (D-b) by saying it employed a self-described real unity of human experience. Also that it marked idealist belief of experience and nature. And lastly Tiles (1988) said of Dewey's psychology (D-b), "On its subjective side, consciousness is feeling; feeling is the aspect of consciousness which is different in different minds and thus reflects consciousness as it is realized in individuals" (p.31).

3.2 Dewey's education

At the end of 1890, Dewey moved to Chicago University as an elementary school faculty member. At this time he also started to publish many educational research papers. You can see in Table 1 Dewey's own thoughts on school, curriculum, pedagogy and education in his works as an educator in 1900 and 1910. He dealt with school in its social aspects and suggested necessary readjustments; school in relation to the growth of individual children, school as itself and as an institution in society, and pedagogical

problems and curriculum. Especially, he wrote curriculum related to elementary school and while much of it seems rather dated now, it illustrates his approach well (Peters, 1977, p.110). He published School and Society (D-f), The Child and the Curriculum (D-g), The Postulate of Immediate Empiricism (D-h), Moral Principles in Education (D-i), How We Think (D-j), Democracy and Education; and introduction to the philosophy of education (D-k), and Reconstruction in Philosophy (D-l). Of special note in D-f, "The difference that appears when occupations are made the articulating centers of school life is not easy to describe in words; it is a difference in motive, of sprit and atmosphere" (D-f, p.15). "Human nature being what it is, however, it tends to seek its motivation in the agreeable rather than in the disagreeable, in direct pleasure rather than in alternative pain. And so has come up the modern theory and practice of the "interesting" in the false sense of that term" (D-f, p.207).

In D-j, Dewey's exposition is on the nature of human thinking and he also suggested better methods of thinking. For example, "On this view the fourth factor, methods, is concerned with proving conditions so adapted to individual needs and powers as to make for the permanent improvement of observation, suggestion and investigation." (p.25). He later states:

> When discipline is conceived in intellectual terms (as the habitual power of effective mental attack), it is identified with freedom in its true sense. For freedom of mind means mental power capable of independent exercise, emancipated from the leading strings of others, not mere unhindered external operation. When spontaneity or naturalness is identified with more or less casual discharge of transitory impulses, the tendency of the educator is to supply a multitude of stimuli in order that spontaneous activity may be kept up (p.33).

Again, in D-l, "Equally significant was the assumption of the contrast theory that individuals by their personal decisions expressing their personal wishes bring the state into existence" (p.45). "In spite of the almost infinite numerical diversity of individuals, there are only a limited number of species, kind of sorts. And the world is essentially a world which falls into sport; it is pre-arranged into distinct classes" (p.59).

3.3 Dewey's philosophy

For his important work on the war, Dewey lectured in China and Japan and then published his famous paper, Experience and Nature (1925), which explained his main philosophical theory. Referring again to Table 1, we see Dewey's thoughts on

democratic education. We can also see his views on basic theories of thinking, knowledge and experimental logical education progressed between 1920 and 1940 and he published several more books: Human Nature and Conduct (D-m), Experience and Nature (D-n), The Public and its Problem (D-o), The Quest for Certainty (D-p), My Pedagogic Creed (D-q), Individualism Old and New (D-r), Philosophy and Civilization (D-s), Ethics, second edition (with James Hayden Tufts, D-t), A Common Faith, Art as Experience (D-u), Liberalism and Social Action (D-v), Experience and Education (D-w), Logic: The Theory of Inquiry (D-x), Freedom and Culture (D-y), Problems of Men (D-z), and Knowing and the Known (with Arthur Bentley, D-a[2]). Of special note is his work in D-m, n, p, q, s, a.[2] In D-m, "We cannot change habit and thinking directly: that notion is magic. But we can change it directly by modifying conditions, by an intelligent selecting and weighting of the objects which engage attention and which influence the fulfillment of desire" (p.20). "Diversity does not of itself imply conflict, but it implies the possibility of conflict, and this possibility is realized in fact" (p.52).

In D-n, "Things that move are intrinsically different from things that exhibit eternal regularity" (p.44). Also, "Change is honestly recognized as a genuine feature of some things, but the point of the recognition is avoided by imputing alteration to inherent deficiency of being over against complete being which never changes" (D-n, p.44). "Reflect inquiry moves in each particular case from differences towards unity; from indeterminate and ambiguous position to clear determination, from confusion and disorder to system" (D-n, p.58). "Individualism in modern life has been understood in diverse ways. To those retaining the classic tradition, it is a revolt of undisciplined barbarians, reverting to the spontaneous petulant egotism of childhood; in another version of this underlying idea, it is rebellion of unregenerate human nature against divine authority, established among men for their salvation" (D-n, p.178).

In D-p, "Philosophers, therefore, set to work to mediate, to find some harmony behind the apparent discord. Everybody knows that the trend of modern philosophy has been to arrive at theories regarding the nature of knowledge – a procedure which reverses the apparently more judicious method of the nature of the universe in which knowledge occurs" (p.41). "As far as philosophy is concerned, the first direct and immediate effect of this shift from knowing which makes a difference to knower but none in the world, is the complete abandonment of what we may term the intellectualist fallacy" (D-p, p.291). In D-q, "Education, therefore, must begin with a psychological insight into the child's capacities, interests, and habits. It must be controlled at every point by reference to these same considerations. These powers, interests, and habits must be continually interpreted, we must know what they mean. They must be

translated into terms of their social equivalents into terms of what they are capable of in the way of social service" (p.18).

In D-t, "A commonplace instance is the difference between natural liking for some object of food, and the recognition forced upon us by experience that it is not "good" for us, that it is not healthful…judgment of value is the name of the act which searched for and takes into consideration these connections" (p.291). "The change explains the fact that judgments of value are not mere registrations of previous attitudes of favor and disfavor, liking and aversion, but have a reconstructive and transforming effect upon them, by determining the objects that are worthy of esteem and approbation" (p.292). "There is an equation in his own life and experience between what he contributes to the group activity and experience and what he receives in return in the way of stimulus and of enrichment of experience, he is morally equal. The equality is one of value has on this account to be measured in terms of the intrinsic life and growth of each individual, not by mechanical comparisons. Each individual is incommensurable as an individual with every other, so that it is impossible to find an external measure of equality" (pp.384-385).

In D-w, "It assigns equal rights to both factors in experience-objective and internal condition" (p.38). He also states, "The trouble with traditional education was not that educators took upon themselves the responsibility for providing an environment. The trouble was that they did not consider the other factors in creating an experience; namely, the powers and purposes of those taught…this lack of mutual adaptation made the process of teaching and learning accidental" (pp.44-45). In D-s, "If knowing be a change in a reality, then the more knowing reveals this change, the more transparent, the more adequate, it is" (D-s, p.40). "What is the difference between the two views? According to the first, perception is a stimulus, ready-made and complete. According to the second, it operates to constitute a stimulus. According to the first, the object or given stimulus merely sets a problem, a question, and the process of findings its appropriate answer or response resides wholly with the organism. According to the second, the stimulus or perceived object is a part of the process of determining the response; nay; in its growing completeness, it is the determining of the response" (D-s, p.221).

In D-z and D-a^2, "Democracy and education is not an easy road to take and follow. On the contrary, it is, as far as its realization is concerned in the complex conditions of the contemporary world, a supremely difficult one" (D-z, p.33). "Criticisms are the means by which one is enabled to take, at least in imagination, a new point of view, and thus to re-see, literally to review and revise, what fell within one's earlier perspective" (D-Z, p.207). "Change the kind of motor adjustment and the quality of the experience

changes: diminish it and the quality relapses more and more into indefinite vagueness" (D-z, p.224). In D-a², Dewey and Bentley have critically analyzed several physiological inquiries in transactional forms and known named concepts e.g., "Term," "Fact," "Mind" and so on.

3.4 Dewey's child-centered education and LLSC

Since 1970, more interest has been shown in Dewey's work, as seen in the works of Madden (1973), Marcell (1974), Archambault 1974), Alexander (1986), M. Dewey (1989), and others. Also, Dewey's work has been republished in the Yearbook of the John Dewey Society (Century), The John Dewey Society Lectureship Series, Essays in Philosophy, and so on, as Dewey's works are being studied more and more. According to Hickman (2004), Dewey's ideas have enjoyed a remarkable resurgence of interest among philosophers, historians, political scientists, educators, teachers and parents. Here, my own thought leads me to believe that confusion can be avoided by using limitations regarding each of the terms, theory and thought. I am not so concerned with finding common ground in psychology, science, education, art, philosophy, and so on: "Limitation does not thus describe any peculiar" (King, 1906, p.122). I do not doubt critical perspectives on Dewey's work which show it to be a most important source and standard of insight regarding how to deal with diversity, difference, and individualism in society. An important point in Dewey's main theory is that it is "child-centered" and based on diversity and difference. Without any ideas of diversity and difference in his theory, perhaps we cannot judge that Dewey's theoretical concepts are not engaged in critical thinking to make better child-centered methods. Moreover, the critical perspectives view of diversity and difference in Dewey's work which explains and is concerned with the concepts of critical experience and nature proposed in his works in psychology, education, and philosophy so far. However, the most important thought to be taken from his work is the difference in attitude towards individuals themselves; as an "organism," seen especially frequently in his psychology articles.

Dewey would also assert that with a lack of freedom, individuals lack in the ability to reshape their preferences and lack a varied and flexible capacity of choice. How can we critique a social and educational environment with decreasing power and freedom? We hope for more cooperative discussion among critical theorists, with their thoughts regarding freedom, equal opportunity, and also a better definition of diversity and difference for children and for all of society. The idea of LLSC is based on Dewey's theories of: child-centered, with freedom, democracy and equal opportunity. Moreover, LLSC pursues cooperation within different groups in society. From reviewing Dewey's

works on psychology, education and philosophy, it is easy to notice his main emphasis is on diversity, difference, and equitable education within a child-centered theory. This can be seen by his discussion of: the diversity of the individual (D-1), personal wishes and personal expression (D-1), the individual in diverse ways (D-n), and difference in motive (D-f). I propose that his achievements have had a huge impact on the field of education after World War II. Moreover, his achievements have naturally resulted in new paradigms becoming even stronger, such as LLSC. LLSC explains the basis of Dewey's thought (child-centered theory), and all educational theory applies this new process in practical educational methodology.

4. Thoughts of Michel Foucault

Regarding knowledge and norms of history, power, language, freedom, liberal and sexual roles of social postmodernism and post-structuralism, Michel Foucault (1926-1984) is one of the most famous French philosophers and historians.[26] He wrote many monographs, collaborative works, lectures, and other books from 1954 until his death in 1984. The main body of his works begins with Mental Illness and Psychology from 1954. Main psychological concepts such as mental illness, madness, the self, death and sexuality are discussed in this book. Without a doubt, it was not written in the present time and is meaningful only for its psychological knowledge on human science. For 15 years he worked as a lecturer and he left many jewels of literary works such as: "Society Must Be Defended," "On the Government of the Living," "The Hermeneutics of the Subject," "The Government of Self," "This is Not a Pipe," and "Remarks on Marx and Wrong–doing, Truth-telling: The function of avowal in justice." Moreover, there have been quite a number of readers of Michel Foucault since 1963, beginning with Sollers' Choix Critique: Logicus Solus. His works have been reviewed by many theorists such as Sheridan (1980, 1985), Bouchard (1980), Dreyfus and others (1982), Dreyfus and Rabinow (1982, 1997), Couzens (1986), Merquior (1986), Rajchman (1988, 1991), Eribon (1989), Poster (1989), Boyne (1990), Hurley (1888, 1990), Dollimore (1991), Mahon (1992), Smart (1994), Hans (1995), Turner (1995), Barry and others (1996), Marshall (1996), Cohen (1997), Flynn (1997), Ransom (1997), Larmour and

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[26] What are the differences between social postmodernism and post-structuralism? For the purposes of this study, I am using these two concepts as defined by L. Nicholson and S. Seidman in 1995. They describe social postmodernism as "a resource for rethinking in a democratic social theory and politics." Critical areas of post-structuralism will be further discussed in the following pages. It could be explained using shorter words such as human sciences. The most common point to keep in mind is rejection of self-sufficiency, leaning towards skepticism. However, nowadays the two movements are closely related and post-structuralism, modernism, and social postmodernism are a combined social phenomenon. L. Nicholson and S. Seidman (1995). *Social Postmodernism; Beyond Identities Politics*. Cambridge University Press.

others (1998), Marchetti and Salomoni (1999), Neubauser (1999), Carrette (1999, 2000), Baker and Heyning (2004), Fendler (2010), Qi (2011) and others continuing up to the present day. I contend that the above studies are the basis of the widely developed understanding of Foucault's work today. For instance, Poster (1989) argues:

> The topics Foucault investigated exemplify a restructuring of historical priorities. Insanity, language, medicine, punishment, sexuality – these have been marginal topics for historians. By placing them at the center of the historical stage Foucault reversed the fundamental theoretical assumptions of the discipline, a reversal that derives its power not only from the strength of Foucault's texts but also from a large scale social transformation of the second half of the twentieth century (p.70).

Dreyfus and Rabinow (1983) argue that Foucault objected to the characterization of a typical structuralist in 1979. They say that, "Michel Foucault offers in our opinion, elements of a coherent and powerful alternative means of understanding. His works, we feel, represent the most important contemporary effort both to develop a method for the study of human beings and to diagnose the current situation of our society." In the following sections, I analyze nine of Foucault's books. Table 2 shows the main methodology divided by year, title and symbols (F-a ~ F-k), and also the outline of Foucault's determination from other thinkers divided into psychology and philosophy. I discuss Foucault's works and the philosophical basis it provides for LLSC and other educational issues.

Table 2. Critical perspectives on M. Foucault's Works[27]

Year	Title	No
1954	*Maladie mentale et personnalite* (Mental Illness and Personality)	**F-a**
1961	*L'Histoire de la folie à l'âge classique (*Madness and Civilization)	**F-b**
1963	*Naissance de la Clinique* (The Birth of the Clinic)	**F-c**
1966	*Les mots et les choses* (The Order of Things)	**F-d**
1969	*L'Archéologie du savoir* (Archaeology of Knowledge)	**F-e**
1971	*L'ordre du discours* (The Discourse on Language)	**F-f**
1973	*Ceci n'est pas une pipe* (This is Not a Pipe)	**F-g**
1975	*Surveiller et punir, naissance de la prison* (Discipline and Punish)	**F-h**
1976	*La volonté de savoir* (History of Sexuality, Volume 1)	**F-i**
1984	*L'usage des plaisirs* (History of Sexuality, Volume 2)	**F-j**
1984	*Le souci de soi* (History of Sexuality, Volume 3)	**F-k**

Foucault's literary works begin with F-a (refer to Table 2 for abbreviations). It was focused on psychology and how it developed within the frameworks of Marxism and existential phenomenology. From there he moved to F-b, and F-c, in which he developed an approach to intellectual history, and his "archaeology" displaced the humanism in our culture the most since Kant (for more on this, see the Cambridge Dictionary of Philosophy). In this chapter, I do not discuss Kant, but Dreyfus and Rabinow (1983) give a simple explanation, "Kant introduced the idea that man is that unique being who is totally involved in nature, society and language and who at the same time finds a firm foundation for all of these involvements in his meaning-giving, organizing activity" (p.19). In F-a, Foucault first "found himself in the precarious position of having achieved certification in an allegedly scientific discipline that he viewed as not yet having attained the status of a science" (Mahon, 1992, p.19). Again, according to Dreyfus (1987), "Foucault it seems avoids an objective social realism only to fall into a subjective realism. He replaces a Marxist critique of the psychoanalytical account of mental illness as a cover-up of socioeconomic contradiction with an account of the constitution of mental illness as the last stage of a historical denial of the experience of strangeness" (p.37).

F-b and F-c are analyses of historically situated systems of institutions and discursive practices. The discursive practices are distinguished from the speech acts of everyday life (p.26). In F-a and F-b, Foucault gave definitions of existentialist themes and the authenticity of madness was defended against rationalists claims (Poster, 1989,

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[27] I read the English translations, however Table 2 shows the year of publication of the original French version.

p.53). Moreover, Mahon (1992) explains, "Mental illness, [...] is here being constituted as an object for medical perception and science," and also that, "Madness fails to sabotage the movement of doubt, madness may linger and tempt. The truth of madness became a crucial issue for the juridical jurisprudence" (p.41). Mahon later asserts that F-b "begins with the confession that such a history is impossible" (p.55). Concerning F-c, Hoskin (1990) asserts that it is a "text on the genesis of modern medicine and the epistemological basis for the modern concerns with health, disease, life and death" (p.34). Mahon (1992) says F-c, "revealed the embeddedness of clinical discourse in the discourse of ethics, political, and economic" (p.106). In addition, Dreyfus (1987) asserts that in F-c, "Foucault opposes all hermeneutics, which he calls exegesis or commentary, as the mistaken attempt to liberate a deep truth covered up by everyday discourse" (p.33).

Foucault reflected on the historical and philosophical significance of his archaeological methods in F-e. Foucault's genealogy admitted the standard economic, social, and political causes but, in a non-standard way; it refused any unified teleological explanatory scheme. Foucault's genealogical studies emphasize the essential connection between knowledge and power. Sheridan (1980) states, "By power, Foucault does not mean 'power,' in the sense of a unified state apparatus whose task it is to ensure the subjection of the citizens of a particular society. Nor does he mean a general system of domination exerted by one group over another, the effect of which spreads to the whole society. Power should be understood as 'the multiplicity of power relations' at work in a particular area" (p.183). Moreover, in F-e and F-f, Foucault emphasized in particular his quasi-structuralist insistence during his work in the late 1960's (Dreyfus and Rabinow, 1983; Hoy, 1986). In F-f, "Foucault treats the theme of population at greater length than in several of his other books. In The Order of Things the analysis of labor and its changing discursive organization in the Classical Age and in our current Age of Man constitutes roughly one-third of the book, along with parallel analyses of life and language" (Dreyfus and Rabinow, 1983, p.7). Goldstein (1994) asserted that, "Sometimes historians can be heard asserting the utter incompatibility of the two," as in the American comment on the epistemic ruptures that Foucault postulated in F-f. Also, Dumm (1996) states, "The question of space is also already a question of power. Foucault presents two major arguments during this period that anticipate his more explicit study of power in his later work" (p.36). Marshall (1996) argues, "Foucault is rejecting explicitly that which he refers to broadly, as the phenomenological approach" (p.30). In F-g and F-e he writes of the power/knowledge dialectic or set of conditions that permit and legitimate certain particular claims to truth

(Marshall, 1996, p.93).

In F-h and F-i, Foucault showed how persons constitute criminals as objects of disciplinary knowledge. Foucault thus "rejected the holism essential to idealism, and opposes the traditional philosophical goal of constructing a total theory that can explain the entire social reality" (Hoy, 1986, p.5). Moreover, in F-h, Foucault talks about schools but indirectly. He was however, a master of the interview and it is there that you can find some of his more explicit comments on schools (Marshall, 1996). In the series of F-i, F-j, and F-k, Foucault sketched a project for seeing how through modern biological and psychological sciences of sexuality, individuals are controlled by their own knowledge as self-scrutinizing and self-forming subjects. In F-j, the final writings make explicit the ethical project that in fact informs all of Foucault's work. In F-k, according to Dreyfus and Rabinow (1983):

> Foucault challenges the hermeneutic belief in deep meaning by tracing the emergence of sexual confession and relating it to practices of social domination. He shows the significance of confessional practices such as psychotherapy or medical procedures as revealed by the enormous growth of interest in the psyche in all realms of life (p.25).

Furthermore, Dreyfus (1987) added that the result of Foucault's last series is an "analysis of the dangerous tendency of modern norms to expand to cover all aspects of behavior. Because modern norms are supposedly grounded in science, like science they take every anomaly, every attempt to evade them, as occasions for further intervention and normalization" (p.36).

From F-a to F-k, we see many different points in Foucault's work. According to Poster (1989), "In the first working was the ship of fools on which the insane are visibly and drastically excluded from society." F-f "was the episteme of correspondence, through which words and things have an intrinsic relation that today is difficult even to imagine." In F-h, "The torture system of punishment with cruel public dismemberment of Robert-Francois Damiens the regicide, it analyzed a phenomenon that appears strange, discomforting, unfamiliar, vaguely threatening to the modern sensibility" (p.91). I showed some interpretations of Foucault's work from several literary works. Also, I attempted to explore further how Foucault's work has presented his perspectives on diversity and difference using his main themes of power, freedom, and liberal norms.

4.1 Foucault's psychology: mental and sexuality struggle

Today's general psychological perspectives developed through the study of socialization, cognitiveness, language, and morality. The above fundamental factors and theories very strongly influenced Freud, Erikson, Piaget, Maslow, Skinner, Bandura as well as other educators and psychologists known for their remarkable contributions to the field. The main question regarding Foucault is, how did he think of the psychological implications of his work as one of the post-structuralists? And what kind of different critique does his theory offer as one of the latest psycho-philosophers as compared with the above psychological theorists? In this section, I attempt to analyze Foucault's thoughts on psychology with several works, and examine his different considerations of mental illness, madness, and sexuality. Looking at F-a, F-c, F-i, F-j and F-k, Foucault's first and last works were concerning psychological issues, I also argue that the last work was a more developed and advanced psychological work.

In F-a, Foucault defined mental illness and madness such that, "If mental illness is defined with the same conceptual methods as organic illness, if psychological symptoms are isolated and assembled like physiological symptoms. Between these two forms of pathology, therefore, there is no real unity, but only, and by means of these two postulates, an abstract parallelism. And the problem of human unity of psychosomatic totality remains entirely open" (p.6).[28] He goes on to explain: Mental illness is not only a loss of consciousness, the slumbering of this or that function, the obnubilation of this or that faculty.... (p.17). The illness is not an essence contra natural, it is nature itself, but in an inverted process; the natural history of the illness has merely to flow back against the current of the natural history of the healthy organism (p.19). The illness uncovers and stresses forms of behaviors that are normally integrated. Regression, therefore, must be taken as only one of the descriptive aspects of mental illness (p.26). The illness then proceeds like a vicious circle (p.41). Illness may be perceived with an objectivity that places the ill consciousness at a maximum distance (p.47). The proceeding analysis has fixed the coordinates by which psychologies can situate the pathological fact (p.60). It was about this time that madness ceased to be regarded as an overall phenomenon affecting, through the imagination and delusion, both body and soul. In the new world of the asylum, in that world of a punishing morality, madness became a fact concerning essentially the human soul, its guilty, and its freedom; it was now inscribed within the dimension of interiority; and by that fact, for the first time in the modern world, madness was to receive psychological status, structure, and

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[28] In this section, Foucault's works are included without quotation marks at times as I have adopted them into my analysis of Foucault's thought as it relates to LLSC ideas related to diversity, difference and equity.

signification (p.72). As a result, a psychology of madness cannot be but derisory, and yet it touches on the essential (p.74). The very notion of mental illness is the expression of an attempt doomed from the outset. What is called mental illness is simply alienated madness, alienated in the psychology that it has itself made possible (p.76). Mental illness is situated in evolution as a disturbance of the latter's course; through its repressive aspect, it reveals infantile behaviors or archaic forms of the personality (p.80). To sum up, it might be said that the psychological dimensions of mental illness cannot, without recourse to sophistry, be regarded as autonomous. To be sure, mental illness may be situated in relation to human genesis, in relation to individual, psychological history, in relation to the forms of existence. But, if one is to avoid resorting to such mythical explanations as the evolution of psychology, one must not regard these various aspects of mental illness as ontological forms (p.84).

F-c is a classic story about madness and civilization and illustrates Foucault's thoughts about the structure of space, language, and death. The idea of a transparent, undivided domain, exposed from top to bottom to a gaze armed nonetheless with its privileges and qualifications, dissipated its own difficulties in the powers accorded to liberty: in liberty, disease was to formulate of itself an unchanging truth, offered, undisturbed, to the doctor's gaze; and society, medically investigated, instructed, and supervised, would, by that very fact, free itself from disease (p.51). For reasons that are bound up with the history of modern man, the clinic was to remain, in the opinion of most thinkers, more closely related to the themes of light and liberty which, in fact, had evaded it than to the discursive structure in which, in fact, it originated. It is often thought that the clinic originated in that free garden where, by common consent, doctor and patient met, where observation took place, innocent of theories, by the unaided brightness of the gaze, where, from master to disciple, experience was transmitted beneath the level of words. And to the advantage of a historical view that relates the fecundity of the clinic to a scientific, political, and economic liberalism, one forgets that for years it was the ideological theme that prevented the organization of clinical medicine (p.52). For this (identified with the whole of medical experience), it had to be armed with new powers, detached from the language on the basis of which it had been offered as a lesson, and freed for the movement of discovery (p.62). Medicine as an uncertain kind of knowledge is an old theme to which the eighteenth century was especially sensitive. It was to be found, reinforced by recent history, in the traditional opposition between the art of medicine and the knowledge of inert things. An uncertainty that was a sign of complexity concerning the object and of imperfection concerning science: no objective foundation was given to the conjectural character of

medicine outside the relation between that extreme scantiness and that excessive richness (p.97). The formation of clinical medicine is merely one of the more visible witnesses to these changes in the fundamental structures of experience; it is obvious that these changes go well beyond what might be made out from a cursory reading of positivism. But when one carries out a vertical investigation of this positivism, one sees the emergence of a whole series of figures hidden by it, but also indispensable to its birth that will be released later, and, paradoxically, used against it. In particular, that with which phenomenology was to oppose it so tenaciously was already present in its underlying structure: the original powers of the perceived and its correlation with language in the original forms of experience, the organization of objectivity on the basis of sign values, the secretly linguistic structure of the datum, the constitutive character of corporal spatiality, the importance of finitude in the relation of man with the truth, and in the foundation of this relation, all this was involved in the genesis of positivism (p.199).

F-i is the first volume in the History of Sexuality, which was Foucault's last work. In it, Foucault discusses sexuality in Western history in regards to power. It is said that no society has been more prudish; never have the agencies of power taken such care to feign ignorance of the thing they prohibited, as if they were determined to have nothing to do with it. But it is the opposite that has become apparent, at least after a general review of the fact: never have there existed more centers of power; never more attention manifested and verbalized; never more circular contacts and linkages; never more sites where the intensity of pleasures and the persistency of the power catch hold, only to spread elsewhere (p.49). I sometimes spoke, as though I were dealing with equivalent notions, of repression, and sometimes of law, of prohibition or censorship. Through stubbornness of neglect, I failed to consider everything that can distinguish their theoretical implications. And I grant that one might justifiably say to me: by constantly referring to positive technologies of power, you are playing a double game where you hope to win on all counts; you confuse your adversaries by appearing to take the weaker position, and discussing repression alone, you would have us believe, wrongly that you have rid yourself of the problem of law; and yet you keep the essential practical consequence of the principle of power-as-law, namely the fact that there is no escaping from power, that it is always already present, constituting that very thing which one attempts to counter it with. As to the ideas of a power-repression, you have retained its most fragile theoretical element, and this in order to criticize it; you have retained the most sterilizing political consequence of the idea of power-as-law, but only in order to preserve it for your own use (p.82). Power is everywhere; not because it embraces

everything, but because it from everywhere (p.93).

I consider that F-j and F-k, his last works where he discusses the history of sexuality, were among the more difficult and complicated works on the topic in the last couple of decades. Poster (1989) says because it is in the field of human sciences, F-j and F-k "might appear to those who have enjoyed Foucault's previous work to be an exercise in paraphraxis, a string of banal summaries of well-known texts, a succession of unimaginative readings of the classics by someone who is not very well versed in the field" (p.89). According to Foucault, "I wanted first to dwell on that quite recent and banal notion of sexuality, to stand detached from it, bracketing its familiarity, in order to analyze the theoretical and practical context with which it has been associated" and "I had to break with a conception that was rather common. Sexuality was conceived of as a constant. It is three axes that constitute it; the formation of sciences that refer to it; the systems of power that regulate its practice; the forms within which individuals are able, are obliged, to recognize themselves as subjects of this sexuality" (pp.3-4).

The main topics of F-j were: the field of practices that were singled out for special attention in the regimen; household management; the courting of young men; and other moral problems of pleasure. In F-j Foucault used the terms "difference" and "moral" very often, resulting in a different way of thinking. "Did mine actually result in a different way of thinking? Perhaps at most they made it possible to go back through what I was already thinking, to think it differently, and to see what I had done from a new vantage point and in a clearer light. Sure of having traveled far, one finds that one is looking down on oneself from above. The journey rejuvenates things, and ages the relationship with oneself. I seem to have gained a better perspective on the way I worked gropingly, and by means of different or successive fragments on this project, whose goal is a history of truth" (p.11). In short, for an action to be moral, it must not be reducible to an act or a series of acts conforming to a rule, a law, or a value. Of course all moral action involves a relationship with the self. The latter is not simply "self-awareness" but "self-information" as an "ethical subject," a process in which the individual delimits that part of himself that will form the object of his moral practice, defines his position relative to the precept he will follow, and decides on a certain mode of being that will serve as his moral goal.

In F-k, Foucault argues several points such as, "One is still far from an experience of sexual pleasure where the latter will be associated with evil, where behavior will have to submit to the universal form of law, and where the deciphering of desire will be a necessary condition for acceding to a purified existence. Yet one can already see how the question of evil begins to work upon the ancient theme of force, how the questions

of law begin to modify the theme of art and Techne, and how the question of the truth and the principle of the self-knowledge evolve within the ascetic practice. But we need first to try to discover in what context and for what reasons the cultivation of the self-developed in this way, precisely in the form that we have just considered" (p.68). Also, "Now, in these modifications of preexisting themes one can see the development of an art of existence dominated by self-preoccupation. This art of the self no longer focuses so much on the excesses that one can indulge in and that need to be mastered in order to exercise one's domination over others. It gives increasing emphasis to the frailty of the individual faces with manifold ills that sexual activity can give rise to. It also underscores the need to subject that activity to a universal form which one is bound, a form grounded in both nature and reason and valid for all human beings" (p.238).

4.2 Foucault's philosophy: power and knowledge struggle

Foucault's thoughts, which are critically concerned with the power and knowledge struggle, has implications, significance, and fundamentally factors into most fields and in the lives of all human beings. What kind of power is he concerned with? Dealing with: economic, political, technical, professional/expert, cognitive, gender, physical, racial, majority, language, culture, religion, etc. What is the meaning of power in Foucault's work? In this section I discuss that very question (Foucault's thoughts on power and knowledge in his work). I also attempt to analyze Foucault's philosophical thought using several works, and examine his different considerations of the stages of power and knowledge in F-d, F-e, F-g, and F-h. Foucault's discussion on power is based on the philosophical questions of truth, power, and subjectivity. According to Dreyfus and Rabinow (1982), "Foucault's account of power is not intended as a theory. That is, it is not meant as a context-free, ahistorical, objective description. Nor does it apply as a generalization to all of history. Rather, Foucault is proposing what he calls an analytics of power, which he opposes to theory" (p.184). Foucault's most important work (according to the New York Times Review of Books), F-d, should be judged as an important contribution to the history and philosophy of science. In it, Foucault explained his thinking on difference and knowledge. After being analyzed according to a given unit and the relations of equality or inequality, the like is analyzed according to its evident identity and differences: Differences that can be thought in the order of inferences (p.54). Changes in the conditions of life of living beings seem here, as in certain forms of evolutionism, to be the necessary cause of the appearance of new species… Consequently, a principle of modification must be defined within the living, being, enabling it to take on a new character when a natural revolution occurs (p.153).

In fact, among all the mutations that have affected the knowledge of things and their order, the knowledge of identities, differences, characters, equivalences, words – in short, in the midst of all the episodes of that profound history of the same only one, that which began a century and a half ago and is now perhaps drawing to a close, has made it possible for the figure of man to appear (p.386).

In F-e, Foucault gives us the message: You have applied to it a principle of simultaneity. Perhaps, is essentially historical, that it was made up not of available elements, but of real, successive events, that it cannot be analyzed outside the time in which it occurred (p.200). If in this analysis archaeology suspends the theme of expression and reflexion, if it refuses to see in discourse the surface of the symbolic projection of events or processes that are situated elsewhere, it is not in order to rediscover a casual sequence that might be described point by point, and which would make it possible to relate a discovery and an event, or a concept and a social structure (p.164). The appearance and disappearance of positivities, the play of substitutions to which they give rise, do not constitute a homogeneous process that takes place everywhere in the same way. We must not imagine that rupture is a sort of great drift that carries with it all discursive formations at once: rupture is not an undifferentiated interval even a momentary one between two manifest phases; it is not a kind of lapses without duration that separates two periods, and which deploys two heterogeneous stages on either side of a split; it is always a discontinuity specified by a number of distinct transformations, between two particular positivities. The analysis of archaeological breaks sets out, therefore, to establish, between so many different changes, analogies and differences, hierarchies, complementarities, coincidences, and shifts: in short, to describe the dispersion of the discontinuities themselves (p.175).

In F-e and F-g he mentions that, "Once constituted, a science does not take up, with all the interconnections that are proper to it, everything that formed the discursive practice in which it appeared: nor does it dissipate – in order to condemn it to the prehistory of error, prejudice, or imagination – the knowledge that surrounds it. Morbid anatomy did not reduce to the norms of scientificity the positivity of clinical medicine. Knowledge is not an epistemological site that disappears in the science that supersedes it. Science is localized in a field of knowledge and plays a role in it" (p.184). F-g is a short and clear message to the individual in a society. Foucault wrote in his symbolic representation of a pipe: You see me so clearly that it that would be ridiculous for me to arrange myself so as to write: This is a pipe. To be sure, words would draw me less adequately than I represent myself (p.25). This is a pipe, from painting to image, from image to text, from text to voice, a sort of imaginary pointer indicates, shows, fixes,

locates, imposes a system of references, tries to stabilize a unique space (p.30). Two by two the voices mingle to say a third element is not a pipe. Bound together by the frame of the painting enclosing them, the text and the lower pipe enter into complicity: The designating power of words and the illustrative power of drawing denounce the higher pipe, and refuse the abstract apparition the right to call itself a pipe, because its unanchored existence renders it mute and invisible. Bound together by their reciprocal similitude, the two pipes contest the written statement's right to call itself a pipe, for it is composed of signs with no resemblance to the thing they designate. Bound together by the fact that they each come from elsewhere, that one is a discourse capable of conveying truth while the other is like the ghost of a thing the pipe in the painting is not a pipe (pp.48-49).

In F-h Foucault showed the development of discipline, prison, and political systems using cases from Western history and also showed the power, truth, and differences in their history. The body is also directly involved in a political field; power relations have an immediate hole upon it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs. This political investment of the body is bound up, in accordance with complex reciprocal relations, with its economic use, it is largely as a force of production that the body is invested with relations of power and domination; but, on the other hand, its constitution as labor power is possible only if it is caught up in a system of subjection; the body becomes a useful force only if it is both a productive body and a subjected body (p.26). The difference is to be found in the procedure of access to the individual, the way in which the punishing power gets control over him, the instruments that it uses in order to achieve this transformation; it is in the technology of the penalty, not in its theoretical foundation; in the relation that it establishes with the body and with the soul, and not in the way that it is inserted within the legal system (p.127).

4.3 Foucault's skepticism and LLSC

I have been discussing Foucault's work and also analyzing his general ideas in the fields of psychology using philosophical reviews from other literary works. Many theorists have determined the following several points about his work. Stein (1994) says, "His alternations between an icily cold, critical eye and shows of passion, between disdain for our old, self-deceptive liberal humanism and attachment to it – that fits the unsettled world in which we write history today" (p.15). Most people could understand his general terms of social philosophical thought through power, freedom, and history in his work. Dumm (1996) presents Foucault's work in terms of his discussions of space,

"Foucault begins by arguing quite simply that the conditions of space as we live it have not yet been adequately investigated in the contemporary area. Those spaces that failed to exhibit a certain openness, a certain ability to allow for contradictory juxtapositioning, will fail as well to provide a renewal of immigration without which no sense of freedom can thrive. In other words, the conditions of freedom themselves are spatial" (p.38). Dreyfus and Rabinow (1982) point out Foucault's focus on power, "That is to say, power relations are rooted deep in the social nexus, not reconstituted "above" society as a supple monetary structure whose radical effacement one could perhaps dream of" (p.222). Moreover, they give an analysis of power with six points: the system of differentiations, the type of objectives, the means of bringing power relations into being, the forms of institutionalization, the degrees of rationalization, and the relations of power and the relations of strategy (for more see pp.223-224). Sheridan (1980) also analyzes Foucault's power and presents Foucault's four principles concerning sex and power: rule of immanence, rule of continuous variations, rule of double conditioning, and rule of the tactical polyvalence of discourse (pp.185-186).

Could the whole of Foucault's work be summarized in one word? An eternal, universal, general, fixed, un-controvertible, un-questionable, and so called 'normal' thinking and common sense are not normally thought of in regards to his work. But structured thinking is settled in our individual minds and in society. The biggest question we are faced with is how do we not force structured thinking onto children, keeping in mind differences along racial, gender, socio-economic, religious, consciousness, etc. lines. How do we develop difference and diversity in the field of education? I mentioned earlier the term of critical theory, we have also been discussing Foucault's work as a critical thinker. Taken together, this means we could take it upon ourselves to remember the "soul" of crucial terms such as change, power in education, and diversity and difference in school. Popkewitz and Brennan (1998) argue that it is important to use critical space within the education arena. Foucault well-presented forms of criticism in his work. For instance, "I can't help but dream about the kind of criticism that would not try to judge, but to bring an oeuvre, a book, a sentence, an idea to life; it would light fires, watch the grass grow, listen to the wind, and catch the sea-foam in the breeze and scatter it ...criticism that hands down sentences puts me to sleep: I'd like a criticism of scintillating leaps of imagination, it would not be sovereign dressed in red. It would bear the lightning of possible storms" (from a late interview, see more in "The Masked Philosopher" in Kritman). Many theorists have incorporated some of Foucault's concepts into their own works; restructuring of social and political theory in education (Popkewitz and Brennan and others), truth (Simola, Heikkinen and

Silvonen), power (Gore and Blacker), female and sexual education (Orner and Wagener), as well as Baker, Heyning, Lang, Marsha, Ball, and Qi, to name a few.

The last point of this section is: how can we use and/or progress further with Foucault's philosophy (skepticism) in the educational field? I propose most theorists have been attempting to adopt Foucault's thoughts on challenges, power, and truth in the educational field over the last few decades. However, curriculum makers, school institutions, teachers, school management and others are not sufficiently concerned with textbooks, curriculum, teachers training courses, school systems, and so on (my research and data on these materials follow in the next chapter). The most important problem for the school paradigm today is the lack of educational philosophy that includes awareness of difference and diversity in the educational system. Even today, the educational philosophy exists for the government, not children. Around the time of World Wars I and II, the school system was formed too much by political ideology, rigid systems, and developed according to government preferences. For instance, training was based on government ideas and this was reflected in textbooks, school timetables, curriculum, and even in the way teachers should speak. In fact, the government still researches and chooses all textbooks, curriculum, and classes, and change very often only comes from new government ideas (so-called educational reform) and new political power. As Foucault's said (from F-f), "Every education system is a political means of maintaining or modifying the appropriateness of discourse with the knowledge and power they bring with them" (p.46). I mentioned the lack of an educational philosophy as a problem, but one of the reasons there is no educational philosophy is because we need a national philosophy. According to Popkewitz and Brennan (1998), "The historical significance of the philosophy of consciousness, it is important to note here, recast and constituted a particular doctrine of the Enlightenment. It was a radical nineteenth-century philosophical strategy that placed people directly into the knowledge about social change, challenging the reigning notions of theology and the chances of birth as the arbiters of progress. Further, it gave continuing attention to the groups (actors) included and excluded through social practices, an important element of contemporary politics in which certain groups have been categorically excluded" (p.7).

Critical educational theory today is increasing at the same time as is so-called critical thinking, multicultural education (including international education), especially after periods of economic development in Western democratic countries. It is an attempt at reforming their mono-cultural, ideological, powerful educational systems and also a move towards ideas of difference, diversity, equity, and individuality in their educational system. Additionally, teacher training includes courses on critical thinking

at college. However, those systems are still progressing and need more political support for normalization. Going back to Foucault's work, Foucault's work contains our question and also our answer. We should know and understand educational phenomenon with Foucault's philosophy in mind. Here, Simola and others (1998) discuss educational approaches starting from Foucault's educational point: "Foucault's ideas to education research using some of these aspects, for example, by examining educational systems as promoters of knowledge subordinated to games of power or scrutinizing how schooling produces the modern individuals or analyzing school as a disciplining and punishing institution, a crypto-prison. Without denying possibilities of these kinds of approaches, however, we would like to emphasize another kind of usage of Foucault's works namely, the interaction is the central and most fruitful angle of his work" (p.70). The critical perspectives with which we can view the diversity and difference in Foucault's work (skepticism), are explained by the concepts of critical power, language and knowledge, which were proposed in psychological, philosophical and educational approaches. I believe that without his skepticism it would have been impossible to build the LLSC ideas of a critical-thinking, multicultural education. The discussion points were based in theoretical subjects, and the definitions and knowledge of practical support methodology were explained using meta-methodological devices in LLSC.

5. Thoughts of James Banks

James Banks (1941-) is an educator who has been called the "Father of multicultural education." He seeks to implement multicultural ideas, terms, and critical practical methods in curriculum, teacher training, school reform, and policies in order to develop multicultural education, not only in the United States, but also the world. According to the University of Washington's webpage, Banks was the first African American professor in the College of Education at the University of Washington, Seattle and is also the founding director of UW's Center for Multicultural Education. Furthermore, in 2004, Banks was awarded the American Educational Research Association's first Social Justice in Education Award for his career of research advancing social justice through education research.[29] Noel (2012) mentions that, "While he writes on virtually all areas related to multicultural education, much of Banks' work focuses on teaching strategies and curriculum development for multicultural education and for social studies" (p.183). Many multicultural education researchers have been strongly influenced by Banks' work since 1990. For example works by: Sleeter (1992), Bennett (1995), Willis (1997), Wardle (1998), Gallavan (1998), Hoffman (1998), Davidman and Davidman (1998),

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[29] See the homepage of http://faculty.washington.edu/jbanks/ (as of 20 April, 2011).

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Oshkosh (1999), Milligan (1999), Parks (1999), Nieto (2000), Campbell (2000), Gorski (1999 and 2010), Bhargava and others (2004), Olmedo (2004), Baptiste and others (2004), Baptiste and Sanchez (2004), Saito (2006), Pang (2006), Seo (2010, 2012 and 2013), Cho (2012), and others rely on Banks' research. Many readers have recognized Banks' vast knowledge and work on the discipline in areas such as: model school staff, teacher, student, and curriculum-related multicultural educational materials over the past few decades in books and articles. For instance, according to Campbell (2000), "Multicultural education strategies were developed to assist teachers trying to solve the diverse problems imposed on their classrooms by rapidly changing and, at times, crisis-filled society. Banks, one of the leaders in the field of multicultural education, offers the definition of the term, he helped document multicultural education as a discipline" (p.33). Bennett (1995) notes, "An ethnic group is a group of people within a larger society that is socially distinguished or set apart, by others and/or by itself, primarily on the basis of racial and/or cultural characteristics, such as religion, language, and tradition and Banks is a noted authority on ethnic studies" (p.41). Nieto (2000) mentions that, "We need to understand the history of American Indian education in the United States to understand the legacy of resentment and suspicion with which Native people often view U.S. schooling" (p.129). And Gallavan (1998), Banks, Sleeter, and others have asserted that most teachers lack a clear definition or understanding of what multicultural education is.[30]

Banks describes three components he seeks to change in multicultural education: racism, curriculum and citizenship, especially in the United States. In regards to curriculum, Banks (1993) approaches multicultural curriculum reform in four levels:

a) Level 1: The Contributions Approach − focuses on heroes, holidays, and discrete cultural elements.
b) Level 2: The Additive Approach − content, concepts, themes, and perspectives are added to the curriculum without changing its structure.
c) Level 3: The Transformation Approach − the structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups.
d) Level 4: The Social Action Approach − students make decisions on important social issues and take actions to help solve them (p.25).

Concerning citizenship, Banks advocates teaching social studies for decision-making

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[30] I mention this in more detail with data from Korean and Japanese teachers in Chapter Four.

and citizen action, curriculum transformation, equitable pedagogy, democratic racial attitudes, and cultural democracy in order to develop citizenship education. According to Banks (1997), "Citizens in a democratic, pluralistic society must interact and engage in public discourse with people from diverse racial, ethnic, gender, and social-class groups. Civic, moral, and just communities in which people from many different groups can engage in public talk must be created within pluralistic free societies. To create effective democratic communities within a pluralistic nation-state, it is also essential for a superordinate group identity to be developed to which all groups can identify and have loyalty" (p.88). Furthermore, Banks suggests "The Stages of Ethnicity: A typology" for citizenship education. The detailed contents are as follows:

a) Stage 1: Ethnic Psychological Capacity – The individual internalizes the negative societal beliefs about his or her ethnic group.

b) Stage 2: Ethnic Encapsulation – The individual is ethnocentric and practices ethnic separatism.

c) Stage 3: Ethnic Identity Clarification – The individual accepts self and has clarified attitudes towards his or her own ethnic group.

d) Stage 4: Bi-ethnicity – The individual has the attitudes, skills, and commitment needed to participate both within his or her own ethnic group and within another ethnic culture.

e) Stage 5: Multi-ethnicity and Reflective Nationalism – The individual has reflective ethnic and national identifications and the skills, attitudes, and commitment needed to function within a range of ethnic and cultural groups within his or her nation.

f) Stage 6: Globalism and Global Competency – The individual has reflective and positive ethnic, national and global identifications and the knowledge, skills and commitment needed to function within cultures throughout his or her nation and the world (p.109).

We have been discussing Banks' main research issues and his multicultural education ideas on race, curriculum and citizenship. As you can see in Table 3, I have summarized Banks' many books and articles from only 1984 to 2007. I examine the diversity, difference and critical perspectives on Banks' works (Table 3 shows five books and three articles).

Table 3. Critical perspectives on J. Banks' works[31]

Year	Title	No
1984	Black Youths in Predominantly White Suburbs: An Exploratory Study of Their Attitudes and Self-Concept	B-A-1
1986	Multicultural Education and Its Critics: Britain and the United States	B-B-1
1989	Multicultural Education: Issues and Perspectives	B-B-2
1994	An Introduction to Multicultural Education	B-B-3
2003	Educating Global Citizens in a Diverse World	B-A-2
2004	Teaching for Social Justice, Diversity, and Citizenship in a Global World	B-A-3
2004	Handbook of Research on Multicultural Education	B-B-4
2007	Educating Citizens in a Multicultural Society	B-B-5

5.1 Banks' diversity and democracy

To begin with, I analyze Banks' works in his articles B-A-1 to B-A-3 which provide his basic research. Banks' work is based on four concepts of diversity (racial, ethnic, cultural, and language) in citizenship education. In these three articles, Banks argues that a diverse and democratic society has an active, educated citizenry. He also suggests three cultural identifications and practical research data. Firstly, in B-A-1, Banks analyzed Black children's attitudes and self-concepts. It helps us to better understand the social and psychological characteristics in the individual and the socio-political system which racial understanding, knowledge, information, and so on are all a part of. Banks suggests relationships within the socio-cultural environment with practical data interpreted through the racial problem in United States. For instance, Banks found that, "As attitudinal assimilation increased, these children became increasingly more positive toward their schools and neighborhoods and more positive toward Whites but less positive toward Blacks and ethnocentrism and physical self-concept are positively related when pro-blackness is measured with Ethno Ban. And, experiences of Black females in predominantly White suburban communities may be slightly more difficult than those of Black males" (p.16).

In B-A-2 and B-A-3, Banks argues the importance of diversity in citizenship education. For instance he states, "A delicate balance of diversity and unity should be an essential goal of democratic nation-states and of teaching and learning in a democratic society" and also, "Citizens in a diverse democratic society should be able to maintain

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[31] First B: Banks, second B: Book, and A: Article or paper.

attachments to their cultural communies as well as participate effectively in the shared national culture. The attainment of the balance that is needed between diversity and unity is an ongoing process and ideal that is never fully attained."[32] In B-A-3, Banks also argues for social justice, diversity and citizenship in a global society, and he asserts the importance of cultural identification for a diverse society. Banks argued that for the development of citizenship education, he suggested teachers become aware of the different cultures and different identities (racial, religious, and ethnic) of all their students. He also argued that we must nurture, support, and affirm the identities of students from marginalized cultural, ethnic, and language groups if we expect them to endorse national values, became cosmopolitan, and work to make their local communities, the nation, and the world more just and humane.

B-B-1 is an older Banks' book in which he addresses the definition, history, problems, and critics of multicultural education in the United State and the United Kingdom. This book quite clearly explains why we need multicultural education and how to develop multicultural education in school. In B-B-1, Banks firstly defines critical multicultural education as: "Multicultural education is an inclusive concept used to describe a wide variety of school practices" and "Multicultural education can help students to become more aware of the inconsistencies between democratic ideals and societal practices in Western societies, to develop a commitment to reflective and humane social change, and to acquire the skills needed to become efficacious in promoting social reform" (pp.225-227). He suggests that, "Multicultural theorists need to think seriously about the radical argument which states that multicultural education is a palliative to contain ethnic rage and that it does not deal seriously with the structural inequalities in society and with important concepts such as racism, class, structural inequality and capitalism" (p.226).

With B-B-2 and B-B-3, Banks released his first edited book with McGee, Grant and Sleeter. Some of the ideas are similar in part with the ideas in B-B-1, such as his goals, definition, issues and concepts of multicultural education. However, he furthers his argument for more reform in socio-political approaches in B-B-2. As I mentioned earlier in my discussion of B-B-1, Banks asserts an inclusive concept used to describe a wide variety of school practices as one of the definitions of multicultural education. However, he changes several concepts such as transformation, help, difference, development, and implicit norms and values. What is the meaning of the reform movement in B-B-2? Banks suggests that social class, educational equality, and religious diversity are especially important, while Grant and Sleeter argue that reform

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should include considerations of race, class, gender, and exceptionality. According to Gorski (2010), B-B-2 is one of the most recommended books in the field of multicultural education in the United States.

From B-B-3, "When curriculum transformation occurs, students and teachers make paradigm shifts and view the American and world experience from the perspectives of different racial, ethnic, cultural and gender groups" (p.25). In addition, "Major goals of a transformative curriculum that fosters multicultural literacy should be to help students to know, to care, and to act in ways that will develop and foster a democratic and just society in which all groups experience cultural democracy and cultural empowerment" (p.27). Moreover, in B-B-3, what is the meaning of school reform? Banks suggests that "To help our future citizens become effective and productive citizens in the next century, our schools must be restructured. By restructuring, I mean a fundamental examination of the goals, values, and purpose of schools and a reconstruction of them. When restructuring occurs, the total system is recognized as the problem and is the target of reform. Incremental and piecemeal changes are viewed as insufficient as a reform strategy" (p.37). Moreover, Banks describes the benchmarks of multicultural education, summarizing and highlighting the major concepts involved.

In B-B-4, Banks divided his discussion into three points: citizenship education in regards diversity and epistemological issues; citizenship education and multicultural education and teachers; and democracy and citizenship education. As I mentioned earlier, Banks has analyzed citizenship in the last couple of decades and he hopes to reconstruct citizenship education. He also compares developing citizenship education with multicultural society in B-B-5. In B-B-6 Banks suggested the concept of Unum which means authenticity and legitimacy within a democratic, pluralistic society only when the diverse racial, ethnic, cultural, social-class, and gender groups within nation-state are participating fully in its construction and reconstruction and are helping to determine its aims, goals, and values (p.5).

5.2 Banks' transformation and LLSC

In spite of using very few of his works, Banks' inventions such as curriculum transformation, and approaches to multicultural education, teaching approaches and conceptual works have contributed greatly to my idea of LLSC. Recently, many thinkers have participated in further developing Banks' works. For instance, Powers (2002) and Saito (2011) analyzed Banks' work on postmodernism and multicultural education. According to Powers (2002), "If Banks has not in fact fully embraced Post-modernism

one could easily be led to think that he has. Banks clearly immersed himself in the writings of theorists who identify themselves as postmodernist, especially postmodernist feminists, and he began to mention them prominently in his own work in the early 1990s" (p.211). However, Powers later argues that, "Banks cited the work of sociologists of knowledge, not postmodernists, as having been most important in ideas about the social construction of categories" (p.214). Moreover, "Further evidence that multicultural education is decisively shaped by a political and moral logic, and not primarily by an epistemological or other theoretical preoccupation, is to be found in the relation between multiculturalism and the paradigm of modern social science" (p.218). This means that multiculturalism stresses its moral and political contents, focuses only its intellectual history, and misses what is most important. Saito also does research on the definitions, ideas, and terms used in multicultural education by different thinkers. In this chapter I have examined three of Banks' perspectives on critical multicultural education works. Banks argued that the terms of multicultural education and school reforms (such as with curriculum and teachers) need to change. In addition, Gorski (2010) argues that in order to make sense of the variations in definitions and, more importantly, the ways in which these variations are operationalized, scholars such as Banks, Grant, Sleeter, and McLaren have constructed typologies of approaches to multicultural education.

In B-B-3, Banks argues that we must learn how to transform the problems related to ethnic diversity into opportunities and strengths, and also that an important goal of multicultural education is to help students with useful methodologies. As Banks would say, LLSC is one useful and transformative way of thinking in critical multicultural education. The infusion of ideas in LLSC and the application of its transformative teaching and learning are found in the Appendixes in this study. By design, LLSC reflects Banks' freedom, democracy, power and transformation.

6. Thoughts of Christine Sleeter

Christine Sleeter's research focuses on anti-racist multicultural education and teacher education, and currently she is developing a critical family history. She has published over 100 articles in journals and edited books; her work has also been translated into Spanish, Korean, French, and Portuguese.[33] Many teachers and educators have been influenced by Sleeter's work, such as: Kincheloe and Benette (1995), Steinberg (1997), Willis (1997), Gallavan (1998), Milligan (1999), Nieto (2000), Campbell (2000), Appelbaum (2002), Gorski (2001, 2009, 2010 and so on), Duarte and Reed (2004),

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[33] See more at her homepage: christinesleeter.org.

Goodwin (1994), Bhargava and others (2004), Olmedo (2004), Pang (2006), Seo (2012 and 2013), and others. Moreover, many researchers reference Sleeter's writings in their books and/or articles; for instance, Nieto (2000) finds that, "They found that women and people of color had much more limited roles than did White males" (p.100). Nieto also collaborated on critical pedagogy with Sleeter. Duarte and Reed (2004) adopted ideas about teaching in the urban classroom from Sleeter's and Gay's works. They argue that, "Teachers cannot be expected to be culturally responsive in the classroom, however, if they are not adequately prepared with the necessary knowledge, skills and dispositions" (p.26). Goodwin (2004) argues that educators of color play an important role in the works of Sleeter and Cochran-Smith. Many researchers have adopted Sleeter's thinking regarding white teachers and teachers of other racial backgrounds, and teaching in the light of difference and equity as a social movement. For instance, Appelbaum references Sleeter's work in cultural/organizational approaches. According to Appelbaum (2002), "Sleeter describes the human relations approach as aiming toward sensitivity training and teaching that 'we are all the same because we are all different.'" And, "Advocates talk about the power of love, unity, and harmony, and of the need for individuals to try to change the attitudes and behaviors of other individuals who thwart harmonious interaction" (p.11).

We have been discussing Sleeter's main research issues and her ideas on multicultural education in the pedagogy, focused with different people of color and so on. In the following section, I examine Sleeter's researches and contributions to the literatures. I will give an analysis of diversity, difference, and critical perspectives on Sleeter's works. Table 4 summarizes six books and seven articles of Sleeter's (out of many) from 1987 to 2012.

Table 4. Critical perspectives on C. Sleeter's works[34]

Year	Title	No
1987	An Analysis of Multicultural Education in the United States (with Grant)	**S-A-1**
1995	Multicultural Education and Critical Pedagogy (with McLaren)	**S-B-1**
1996	Multicultural Education as Social Activism	**S-B-2**
	Multicultural Education as a Social Movement	**S-A-2**
2001	Education and the Standard Movement: A Reform from the Field	**S-A-3**
2003	Reform and Control: An Analysis of SB 2042	**S-A-4**
2004	Scaffolding Conscientization through Inquiry in Teacher Education	**S-A-5**
2007	Doing Multicultural Education for Achievement and Equity	**S-B-3**
	Diversifying the Teaching Force	**S-A-6**
2009	Making Choices for Multicultural Education: Five Approaches to Race, Class and Gender	**S-B-4**
2011	Professional Development for Culturally Responsive and Relationship-Based Pedagogy	**S-B-5**
	The Academic and Social Value of Ethnic Studies	**S-A-7**
2012	Creating Solidarity Across Diverse Communities (with Soriano)	**S-B-6**

6.1 Sleeter's diversity, difference and equity in education

In S-A-1, Sleeter and Grant analyze American multicultural education by goal, language/bilingual, culture, social stratification, gender, social class, handicap, history, policy/legal issues, instructional models, curriculum, instruction, teaching guides, projects and descriptions across 89 articles and 38 books. They also research teaching on cultural difference, human relations, single group studies, and multicultural education. According to them, "Multicultural education is becoming an accepted and articulated concept among teacher educators and teachers, in part because of the increased attendance of students of color in our school" and also, "whether it will be necessary for critics or scholars to undertake a comparable review and analysis of multicultural education ten or fifteen years into the future will depend largely upon the extent to which the field enjoys both excellent scholarship and financial support" (p.439).[35]

In S-A-2, one of the main points is that multicultural education has become disassociated in many schools from its roots social movement. She argues that

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[34] S = Sleeter, B = Book, and A = Article or paper.
[35] I will discuss more about this article in the next chapter.

"Multicultural education is viewed as a set of teaching techniques when it is regarded as a set of curricular and instructional strategies to add to one's classroom repertoire, particularly to use with culturally diverse students" (p.240). Social movements need the process of change, power differences, use professional literature as a tool, and conference for mobilization. The social movement comparison contains metaphors which can be useful suggestions for teachers, such as teacher's recognition, teacher's learning, communities, and cooperative groups. Sleeter argues that, one need not come from a farm working or union background, however, to connect multicultural education with social activism. One need mainly connect oneself with local struggles for power and voice, and learn to form ally relationships with others.

In S-A-3, Bohn and Sleeter argue how standards affect multicultural education, and how we developed multicultural classrooms and textbooks. They examine studies documenting a marked decline in teacher and administrator concern regarding multicultural education. Particularly, they found some problems in standards imposed at schools and within textbooks. For instance, "The schools have at their disposal for standardizing the curriculum that only seems to bring with them new problems. … Education needs to be about developing powers of thinking. ... Textbooks can offer students only limited pieces of predigested knowledge, to be learned as if they were immutable facts" (p.157). The important part of this study is they showed that, "teachers must be given time to examine their own multicultural knowledge base and to become aware of the way they read behavior through their own cultural filtering" (p.158). They also asserted that, "For multicultural education and its vision of real equity for all Americans to survive within the current standards movement, those who care are going to need to adopt that strategy now" (p.159).

In S-A-4, Sleeter argues that, "Despite a surface appearance of being multicultural, the History-Social Science Framework and Standards for California Public Schools is organized in a way that strongly prioritized experiences and perspectives of traditional white, mostly male Americans, and that obscures historic and contemporary processes of United States and European colonialism, and institutionalized racism," (p.21). Sleeter attempts to detach young people from their racial and ethnic cultural moorings. In S-A-4, Sleeter promotes anti-intellectualism, and teacher's programs for diversity, justice, and human learning. She also argues that, "School reform supports an ideology of individual responsibility that ignores other structural and contextual issues. It is the responsibility of individual teachers and individual schools to raise students achievement within funding systems, teacher recruitment and preparation systems, tracking systems and systems of home school

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relations that already exist" (p.28).

In S-A-5 and S-A-6, Sleeter addresses the experiences and philosophical thinking of Freire, Torres and Laughlin. Also this article argues that, "As teacher educators, these authors have wrestled with using multicultural critical pedagogy to prepare such students both to teach culturally and linguistically diverse students well, and to use multicultural critical pedagogy" (S-A-5, p.81). Their findings include: "If we do not do so, it is unlikely that many students will come up with any critical framework at all" (S-A-6, p.92). This means that teachers and educators recognize cultural diversity, cultural power, and cultural difference. In S-A-6, Sleeter and Thao assert that the demographic gap is not a permanent natural condition, but rather a social creation that has historical roots, and that it can be changed. The main research points are:

a) Race does not determine teacher equality. However, race, ethnicity, and language shape the nature of experiences teachers bring to the classroom, as well as insights they bring to the teaching profession at large.

b) Teachers and teacher candidates of color struggle due to lack of adequate support.

c) It is understandable that teacher education programs in predominantly white institutions need to have different types of services available to support teacher candidates of color without marginalizing them (pp.3-7).

S-A-7 is from the National Education Association Research Department for ethnic studies and includes Sleeter's writing based on ethnic studies curricular. It analyzed published studies and provided a review of research based on ethnic studies curricular in academia as well as society. She finds that:

The large body of research in higher education that examines the impact of various diversity experiences particularly course-taking and interracial interaction on democracy outcomes reports quite consistently that such courses have a positive impact, particularly when they include cross-group interaction and particularly on White students (p.19).

Sleeter argues that, "By being treated as intellectually capable, which many of these projects emphasized, students began to acquire an academic identity that links to, rather than conflicts with, their ethnic identity. By seeing the depth and richness of their own American ethnic history and culture, some students who had questioned their identity

began to affirm and claim an American identity" (p.15).

S-B-1, which Sleeter edited with McLaren, discusses multiculturalism, critical pedagogy, and critical multicultural education in political issues, school, and pedagogy. They analyze norms of multicultural education, critical pedagogy, and critical multiculturalism. Also, they clearly mention the relationship between multicultural education and critical pedagogy. For instance, "This is perhaps why the terms critical pedagogy and multicultural education are now more frequently used in courses taught across the curriculum. However, we wish to be clear that we do not consider either critical pedagogy or multicultural education. Rather both refer to a particular ethico-political attitude or ideological stance that one constructs in order to confront and engage the world critically and challenge power relations" (p.7). Also, "Critical pedagogy and multicultural education are complementary approaches that enable a sustained criticism of the effects of global capitalism and its implication in the production of race and gender injustices in schools and other institutional settings" (p.8). Sleeter asserts that, "Multicultural teaching is not simply a list of strategies" (p.432). I assert that multicultural teaching needs a basis in critical knowledge, difference, and diversity in teachers' backgrounds and it should be included in the required programs at teacher training colleges.

S-B-2, the result of Sleeter's solo effort, is divided into sections addressing gender, race, curriculum, and social power and movements. Concerning gender, Sleeter talks of her own personal process of grappling with white racism. She says, "Building bridges requires learning to construct positive self-identities that break with, rather than embody, social relations of oppression. As a white woman, this means leaning a positive self-identity as an intelligent sexual being" (p.32). On race, Sleeter asserts that, "As student populations become increasingly racially and culturally diverse and the teaching force becomes increasingly Euro-American, interest in training teachers in multicultural education is growing" (p.65). On curriculum, "I have suggested six themes that differentiate dominant from minority discourses and that connect various minority discourses with each other. These should give direction to curriculum construction" (p.114). On social power and movements, "Social movements are based on an analysis of vested interests in unequal relations of power. Movement activists assume that, while to a limited degree people will do the right thing on moral grounds, people are more likely to act in accordance with their vested interests" (p.241).

In S-B-3 and S-B-4, Sleeter and Grant discuss separately teachers, students and the classroom for equity achievement. On teachers they state, "Teachers alone cannot make up for unequally distributed educational resources such as inadequate school

buildings and teaching resources, or life concerns such as hunger and disease due to poverty, or insecure lives due to parental joblessness and unaffordable housing" (p.3).

In S-B-4, Sleeter and Grant establish their five approaches to race, class and gender for making an educational community. It is divided into sections such as cultural difference, human relations, multicultural education, and social reconstruction. In regard to cultural difference, "Multicultural education means teaching exceptional or culturally different students so that they can achieve in school and better meet the traditional demands of American life" (p.39). On human relations, "It is trying to reduce prejudice and stereotypes among the races, helping men and women to eliminate their gender hang-ups, and helping all people to feel positive about themselves" (p.79). When discussing multicultural education they distinguish between theory and ideology, "Disaffected multicultural education advocates who have moved on to the approach we will be presenting next have leveled another criticism: The multicultural education approach directs too much attention to cultural issues and not enough to social structural inequalities and the skills that students will need to challenge these" (p.189). On social reconstruction, "Our choice results from our own study of society, our own interactions with people, and our own convictions about which actions will go the farthest toward improving society" (p.221).

S-B-5 is edited by Sleeter and includes chapters from researchers in which they've analyzed social justice in the education of minority students, especially the Maori group in New Zealand. This book also takes up the question of how teachers can be supported in learning to work with culturally responsive pedagogy, given the cultural, experiential, and social gaps between the majority teachers and minority students. According to Sleeter, "The extent to which a well-conceptualized and culturally grounded, theory-based program in culturally responsive pedagogy, supported by a well-conceptualized professional development program, can shift teacher practices and understanding" (pp.20-21). Sleeter conceptualizes well the minority students who face problems in school and society.

S-B-6 is a book that grew out of the symposium at the 2009 annual meeting of the American Educational Research Association, edited by Sleeter and Soriano. Sleeter discusses diverse and equitable education in complex societies with the purpose to explore what solidarity means in various national and cultural contexts. According to Sleeter, "Solidarity in diverse and complex societies is commonly understood as a process of collective identity formation around work on behalf of social justice" (p.202). In S-B-6, the concept of solidarity was expressed as a tool for considering equity and justice in various complex social and cultural contexts.

6.2 Sleeter's challenge and LLSC

Because the scope of this paper is limited, I have only been analyzing Sleeter's work from S-A-1 to S-B-6, out of her many works. Sleeter's multicultural educational thinking follows four main points: racial difference, cultural diversity, educational reform, and social-political movements. Talking about her practical approaches suggested with Grant in S-B-3, Saito (2010) adopts that, "Grant and Sleeter develop five approaches as follows: teaching the exceptional and culturally different, human relations, single group studies, multicultural education, and education that is multicultural and social reconstruction" (p.21). Moreover, in Gorski's (2010) research on Sleeter, Grant and McLaren he finds that, "They have constructed typologies of approaches to multicultural education, although their typologies differ in terminology, they each offer an operational continuum ranging from a contributions approach that celebrates diversity with slight curricular shifts while maintaining the hegemonic status quo to a reconstructionist approach that demands the elimination of social and educational inequities" (p.3).

I propose that Sleeter's works are very useful for developing multicultural education. For instance, she analyzes very practical things such as curriculum, textbooks, the teacher's role in the classroom, and social practical supporting methodologies. That research helps many multicultural educators. Also, Sleeter's understanding of practical research has an impact in the actual world. She has been active in work throughout New Zealand and abroad, and has cooperated with many researchers around the world in countries such as India, Australia, South Korea and so on. In Sleeter's work, her main philosophical thinking is unchanging, but her works vary in their focus over several themes. In order to enact the changes needed in society and education today, we have to think about more practical and useful methodologies in schools, like Sleeter describes in her works. LLSC is one such idea of useful and practical educational methodology for critical multicultural education. LLSC consists of four factors, including very practical points such as living and social life. As Sleeter and McLaren say, critical multicultural education needs action. Thus, my point is that LLSC is not just an expensive accessory in a show window, it must be the actual ring in our hands.

7. Summary of the chapter

Specifically, this study's main theoretical philosophy showed the contributions of Foucault, Dewey, Banks, and Sleeter's works in critical multicultural education theory and therefore, is a new way of thinking about critical knowledge and multicultural

education based on diversity, equity, difference, freedom, justice, human rights, democracy, nature, child-centered theory, skepticism, transformation education, and challenges. According to Campbell (2000), "We need multicultural educational (also, critical multicultural education) reform to improve the quality of school life for all of our children" (p.32). I contend we also need reform of critical multicultural schooling, curriculum, and teachers to acquire pluralistic democratic education for all children.

Critical multicultural education is one of the paradigms in the field of education. Moreover, LLSC is also one of the new paradigms in useful and practical methodology in critical multicultural education. Chapter Two showed how Dewey, Foucault, Banks, and Sleeter's thought helped document critical multicultural education as a concept, idea, and a practical methodology. Moreover, in this chapter, I discussed critical multicultural education in terms of several critical multicultural thinkers and how LLSC relates with many of their works. My concern was that the major theoretical orientation of critical multicultural education is based on critical areas, and the theoretical framework of critical areas is developed from the works of Dewey, Foucault, Banks, and Sleeter.

Firstly, my study of Dewey's work was divided into the three main subjects of psychology, education, and philosophy. As is mostly known, Dewey's main theory was a child-centered theory based on diversity and difference. The interested thing about Dewey's work is that he changed his thinking by World War II. As an example, I argue we cannot judge that the details and theoretical concepts Dewey describes are not engaged in critical thinking to making better child-centered methods. Moreover, the critical perspectives view of diversity and difference in Dewey's work was explained and concerned with the concept of critical experience and nature proposed in psychology, education and philosophy. However, the most important thought from his work is the different attitude to be taken by individuals themselves. Dewey was deeply influenced by that different viewpoint of children in the war.

Secondly, my study of Foucault's works was divided into the two main concepts of psychology and philosophy, and also included a short explanation of the education field in the results. Many theorists have examined his work on social justice, restructuring of social and political theory in education, truth, power, females and sexual education, and post-structuralism. However, my study was concerned with the psychological and educational examination as much as the philosophical areas. For example, group power and individual power in the classroom/educational system, bullying, discrimination, and other school and educational issues.

Thirdly, I examined two critical multicultural thinkers, Banks and Sleeter that

draw inspiration from power, freedom, democracy, change, and transformation from diversity, difference and equity in society. In Banks' thought, he argues for several perspectives on critical multicultural education such as the need for school reform/curriculum transformation and teachers change. Within the many of his norms of multicultural education, I selected two concepts; diversity and democracy. In his books, Banks divided his argument into three points: citizenship education in diversity and epistemological issues; citizenship education and multicultural education and teachers; and democracy and citizenship education. As I mentioned, he has analyzed citizenship the last couple of decades and Banks hopes to reconstruct citizenship education by comparing and developing it within our multicultural society. As for Sleeter's thought, I analyzed her diversity, difference and equity education in this chapter. Sleeter's thinking on multicultural educational has four points: racial difference, cultural diversity, education reform, and social-political movements. She suggested five practical approaches with Grant: teaching the exceptional and culturally different, human relations, single group studies, multicultural education, and education that is multicultural and social reconstructionist. I proposed that Sleeter's works are very useful for developing multicultural education because she analyzes very practical things such as curriculum, textbooks, the teacher's role in the classroom, and social practical supporting methodologies. That research has helped many multicultural educators.

Finally, in my examination of Dewey, Foucault, Banks, and Sleeter's thoughts, I acknowledge the need for practical educational methodology that is child-centered, and is grounded in skepticism, diversity, difference, equity and power norms but which requires further study. Many more questions have arisen and discussion both inside and outside our educational system needs to take place. Those four thinkers provided the basis for and supported how I built the LLSC system. What I found most interesting was that despite the different time periods, social status, and backgrounds, I discovered many similar conceptual points existed, such as their critical thinking of the socio-political world, their understanding of the individual, and concepts like freedom, knowledge, reform, diversity, and difference. I strongly believe that those concepts produce human dignity and critical multicultural education. I continue further exploring theoretical conceptual development as it concerns LLSC in the following chapter.

Chapter Three: The perspectives on LLSC

1. The purpose of this chapter

As I explained in chapter two, LLSC contains theoretical aspects of critical ideas based in skepticism, child-centered theory, transformation of education and democracy, power, and change. We have discovered similar ideas in many scholars' works such as the three concepts of diversity, difference and equity. Those norms are analyzed in LLSC's design and an inquiry into the conceptual framework of LLSC is our next step. Chapter Three examines the fundamental frameworks of LLSC based on the ICF and ICF-CY, both of which are based on human rights, justice, normalization, and inclusive education. I analyze the norms LLSC thinking is based on and their role in human and socio-environmental factors. In order to promote LLSC ideas, people have founded international organizations such as WHO and UNESCO. LLSC's typical thinking incorporates psychological, philosophical, and practical ideas. Moreover, it investigates thinking that promotes a better balance between psychology, philosophy, and educational methodology for both children in a school setting and in greater society. The purpose of this chapter is to provide the theoretical orientation of LLSC in a conceptual framework, develop its definitions and principles, and show proven practical case studies.

2. Theoretical orientation of LLSC design

LLSC design developed through principles and critically examined theories of the fundamental norms of human rights, justice, children's rights, the normalization movement, the Salamanca declaration, and the Warnock report.[36] In spite of the research appearing to not only be theoretical, but also practical, guidance is not given as to how the theory may be internalized or how to use it to make decisions in social and educational contexts. Most people tend to hold on to their prejudices and preconceived notions of right and wrong, good and bad, black and white, man and woman and so on, in non-changing, logical ways. Some examples have been shown in the previous chapter. Furthermore, public education systems and society in general continue to lack equality, support for diversity, and acknowledgement of differences.

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[36] LLSC design is referenced by the ICF and ICF-CY models. Both models are applied in the special education and welfare fields and I include the terms of their related knowledge in this chapter.

Smith et al. (2008) point out, rather than serving the needs of certain groups of students, such as those who are wealthy, those with certain academic potential, or those of a certain gender, all children are owed equal treatment.[37] As I mentioned in Chapter Two, while recent research does inquire about equity, diversity, and difference in education and society, there lacks an established, impartial, independent practical methodology protecting these values. Consequently, in this chapter the concepts of understanding and knowledge of ICF and ICF-CY related notions such as human rights, justice, the normalization movement, and inclusive education are examined.[38]

The universal declaration of human rights is a milestone document in the history of human rights, drafted by representatives with different legal and cultural backgrounds from all regions of the world. The World Health Organization constitution references a chronological list of international instruments concerned with human rights. Since the civil rights movement in the United States in the 1950s, (before which racial minority children were called separate but equal), schools changed to an equality-based school system. This means that minority children, especially those of African heritage, but also disabled children moved into the same classroom as other kids; previously, most communities had separate schools for African American children and European American children.[39] Theoretical principles alone do not suggest how to create social change championing equity and diversity in education for the future. We need to find and agree on new educational laws and policies promoting a social system in which minority and disabled children receive educational service equally with other students. In order to explain LLSC's theoretical setting, I describe established concepts of international organizations such as the World Health Organization and United Nations. I also introduce its theoretical orientation and other educational theoretical concepts. The main principles of ICF-CY and LLSC (human rights, justice, children's rights, the normalization movement, and inclusive education) are discussed in depth in this chapter.[40]

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[37] Smith, T., Polloway, E., Patton, J. and Downy, G. (2008). *Teaching Students with Special Needs in Inclusive Settings: Fifth Edition.* MA: Pearson Education, Inc.

[38] These ICF norms such as human rights, justice, the normalization movement, and inclusive education are from an analysis of ICF ideas in my study.

[39] Smith, T. Polloway, E. Patton, J. and Downy, G. (2008). *Teaching Students with Special Needs in Inclusive Settings: Fifth Edition.* MA: Pearson Education, Inc.

[40] The International Classification of Functioning, Disability and Health, known more commonly as ICF, is a classification of health and health-related domains. As the functioning and disability of an individual occurs in a context, ICF also includes a list of environmental factors. ICF is the WHO framework for measuring health and disability at both individual and population levels. ICF was officially endorsed by all 191 WHO Member States in the Fifty-fourth World Health Assembly on 22 May 2001(resolution WHA 54.21) as the international standard to describe and measure health and disability. See more source at http://www.who.int/classifications/icf/en/ (as of 4 Sep., 2012).

2.1 Human rights and justice

As I mentioned earlier, LLSC is based on two main factors (human and socio-environmental). Firstly, human factors include human rights, social justice, freedom and democracy, which are all important fundamental human rights. This chapter begins with cases related to human factors in Japan and other societies. Human rights and justice are as important to our mental and spiritual welfare as air, food and water are to our physical survival. Moreover, in the 21st century any government's primary political responsibility should be to promote human rights and justice in school, law, and society. According to the Encyclopedia of Human Rights: Second Edition:

> The term 'human rights' comes somewhat late in the vocabulary of mankind; but, throughout history, philosophy, law, and religion have been concerned with establishing guidelines for the protection of the individual and the peaceful coexistence of the species. One can only speculate as to when it was human begins first envisaged certain rights and freedoms as belonging to all men and women, equally and irrevocably, simply because they are members of the human family (p.710).[41]

Moreover, the United Nations (hereafter, UN) reported that, "The Universal Declaration of Human Rights is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the declaration was proclaimed by the United Nations General Assembly in Paris in 1948" (for more, see the UN homepage).[42] The establishment of the World Health Organization (hereafter, WHO), was another milestone in the history of human rights. The first human rights movement began in Britain in the 18st century by the Anti-Slavery Society, which joined the Red Cross movement as a catalyst for a diplomatic conference in Geneva in 1864. The International Labour Organization's (hereafter, ILO) Right of Association Convention in 1921 was another initial international instrument concerned with human rights. Also, between World War I and World War II, "Minorities treaties" which were concerned with minority rights and territories, led to the

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[41]   Lawson, E. (1996). *Encyclopedia of Human Rights: Second Edition*. Washington: Taylor & Francis.

[42]   United Nations, General Assembly: *Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms* http://www.ohchr.org/EN/Pages/WelcomePage.aspx (as of 3 Oct., 2012), UN. (2004). Concluding observations of the Committee on the Right of the Child: Japan. 2004/ 02/ 26. CRC /C/ 15/ ADD.231. (Concluding Observation/ Comments), Convention on the Right of the Child, United Nations (as of 13 Aug. 2011), UN. (2007). Wiessner. S. United Nations Declaration on the Rights of Indigenous Peoples from http://untreaty.un.org (as of 24 June 2011), and UN. (2013). General Assembly: Declaration on the right and responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedom from http:www.unhche.ch (as of 5 Sep., 2011).

establishment of the Nazi Holocaust. Along with these developments in human rights and justice, the beginning of what is now known as the UN was conceived at a conference in San Francisco in 1945. The primary goal of this organization was promoting and encouraging respect for human rights, international peace, justice and freedom.[43] Meanwhile, the United States was one of many nations participating in mutual cooperation to promote human rights and justice in the world. Mansur (2011) asserts as follows:

> In 1968, these movements came to a head when anti-war protests forced President Lyndon Johnson to abandon seeking a second-term in the White House and when civil rights protests turned violent following the murder of Martin Luther King, Jr. In Europe, discontent with the existing political order erupted with a student rebellion in the streets of Paris in May 1968.[44]

As a backdrop to all this, the "American Declaration of the Rights and Duties of Man" was adopted in 1948. Text of the "Declaration of the Rights and Duties of Man" (OAS Doc. OEA/Ser. L/V/II.65, Doc. 5, pp.19-25) contains 28 articles, establishing: rights to life, liberty and personal security; equality before the law; religious freedom and worship; freedom of investigation; and protection of honor. In the preamble, "All men are born free and equal, in dignity and in rights, and being endowed by nature with reason and conscience, they should conduct themselves as brothers one to another".[45]

The civil rights movement, which sought to eliminate discrimination based on racial differences, emerged as a significant social force in the 1950s. It culminated in 1960, with the dismantling of the system of school segregation on the basis of race.[46] The Civil Rights Act of 1964, which ended segregation in public places and banned employment discrimination on the basis of race, color, religion, sex or national origin, is considered one of the crowning legislative achievements of the civil rights movement. Firstly proposed by President John F. Kennedy, it survived strong opposition from southern members of Congress and was then signed into law by Kennedy's successor, Lyndon B. Johnson. In subsequent years, Congress expanded the act and also passed additional legislation aimed at bringing equality to African Americans, such as the Voting Rights Act of 1965.[47] Civil rights were further developed by Martin Luther King's "I Have a Dream" speech in 1963. At this rally in Washington, 250,000 people

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[43]   This part adopted from Lawson, E. (1996). *Encyclopedia of Human Rights: Second Edition.* Washington: Taylor & Francis.
[44]   Mansur, S. (2011). *Delectable Lie: A liberal repudiation of multiculturalism.* Brantford Ontario: Mantua Books, p.15.
[45]   Lawson, E. (1996). *Encyclopedia of Human Rights: Second Edition*. Washington: Traylor & Francis, p.71.
[46]   Smith, T. Polloway, E. Patton, J. and Downy, G. (2008). *Teaching Students with Special Needs in Inclusive Settings: Fifth Edition.* MA: Pearson Education, Inc., p.10.
[47]   See more at http://www.history.com/topics/civil-rights-act (as of 5 Feb., 2013).

demonstrated in support of the pending civil rights legislation. Then in 1964, the Civil Rights Bill was passed by the United States Congress.[48]

So far, I have been discussing concepts such as human rights and justice; now I will further examine how knowledge and information about human rights have developed at the global level and why those concepts are needed for an understanding of LLSC's design. These fundamental concepts need to be understood to develop practical methodologies to use in schools and society, which I maintain as very important points in this study. This is one of the reasons that so many scholars have written about these fundamental concepts, not only in education, but also in society. For example, see: Folsom, F. (1983); Kent, A. (1993); Reardon, B. (1995); Lawson, E. (1996); Hodgson, D. (1998); Alfredsson, G. (2001); Pogge, W. (2002); Addo, M. (2006); Youngers, C. and Rosin, E. (2005); Bell, D. and Coicaud, J. (2007); Pederson, M. (2008); Henkin, L. (2009); Weissbrodt, D. (2009); Sabine, C. et al. (2010); Eboe-Osuji, C. (2010); Joseph, S. and McBeth, A. (2010); Gatto, A. (2011); Helfer, L. and Austin, G. (2011); Madison, W. (2011); and others.

International organizations such as the UN, WHO and UNESCO conduct research and teach the public about human rights and justice.[49] International issues bring a global perspective to human rights and create even more diversity, difference, and equity today. I argue that those standard and basic concepts are needed as acquired knowledge for living and learning, and that if this is accomplished, they will increase human rights at the same time. In addition, the mandate to provide the same opportunity for all children has become a fundamental international law. This means the standard ideas of human rights must be based on equitable rights. Because curriculum varies in historical, political, cultural, and national contexts in the world however, the most important thing is equity and knowledge of human rights. Most people have not learned much about human rights and justice in school and society at all. Of course some thinkers argue that morality is not to be taught in school. However, I propose that learning about morals and ethics helps promote the development of critical knowledge and context, and thereby is important for all youth. Some people may be concerned about why we have to learn about human rights and justice; some people may simply feel we don't have to learn about them in a classroom. I argue that people have a variety

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[48] This paragraph summarizes Lawson, E. (1996). *Encyclopedia of Human Rights: Second Edition*. Washington: Taylor & Francis, pp. 256-268 and pp.940-949.
[49] See more at UNESCO. (1994), Executive Board-.Question of the preparation of a declaration on the Rights of future generations La Laguna: UNESCO, UNESCO. (1994). Executive Board-Hundred and Forty-Fifth Session and UN. (1997). General Assembly: fifty-second session agenda item 112(b), human rights question: human rights questions, including alternative approaches for improving the effective enjoyment of human rights and fundamental freedoms. United Nations (as of May, 2011-2013).

of opinions on this issue depending on their nationality. Some nations in Asia, for example, still provide morality classes in their schools, while several other Asian nations (who base their curriculum on that of Western developed countries) are not providing them. Additionally, some nations hope to stop morality classes soon, and still other nations hope to start morality classes in their schools, such as France. According to Le Figaro magazine:

> Minister of Education Luc Chatel reiterated Wednesday that he wants to establish morality lessons in primary school. However, civic and moral education is already a subject in its own right since 2008, as stated in primary school programs. But this aspect of the reform is not addressed by teachers. So the four page long text stresses the issue again.[50]

However, is the best way of establishing and increasing morality and human rights in schools to teach it to students? Because in East-Asian, mono-cultural countries such as Japan, South Korea and China in particular, they still have unchanged, traditional morals classes in their public schools, in keeping with the original establishment of such classes after World War II. I wonder whether so-called morality classes provide learning of multiculturalism which is based on human rights, justice, humanism, diversity and equity for children, or not. In this chapter, I do not argue whether or not morality classes should cover multiculturalism, or whether morality class should continue, or be established at all in any given country or not. Rather, the most significant focus of this chapter is not about providing chances to learn human rights and justice in our society and schools, but about what kind of theoretical framework ought to be employed, and what kind of learning objectives are needed in an education system, in the curriculum of a nation. Shor (1993) points out:

> Politics is not one aspect of teaching or learning. All forms of education are political, whether or not teachers and students acknowledge the politics in their work. Politics is in the teacher-student relationship, whether authoritarian or democratic….It is also in the method of choosing course content, whether it is a negotiated curriculum in the classroom or one imposed unilaterally.[51]

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[50] Le Figaro (2011). "French Education Minister wants to bring back morality lessons" from http://plus.lefigaro.fr/note/french-education-minister-wants-to-reintroduce- -lessons-in-primary-school-20110901-538957 (as of 1 Sep., 2011).

[51] Shor, I. (1993). *Paulo Freire: A Critical Encounter.* NY: Routledge, p.27.

Discussions related to human rights and justice started by teachers in the classroom (Clark; 1987, and Kelly; 2004). In this chapter, I propose that so-called human rights and justice education avoid mono-cultural textbooks and approaches in the classroom. We need a better critique of classical humanism. Let's consider and note some of the issues surrounding learning about human rights and justice with what kind of national curriculum can be described with what kind of theoretical backgrounds or arguments. For examples, let's examine the main contents of classes with only mono-cultural approaches, and styles of learning about traditional knowledge how our countries developed in history. In addition, let's examine some interesting traditional theorists. Let's acknowledge that morality classes are not always providing human rights and justice education and so on.

Regarding human rights and justice, several scholars have discussed moral education and whether we should learn about topics like them in classes or not. For instance, Koto (2013) points out: "Moral education is not a desk theory: children should learn from teachers and parents who abstain from huson (haughtiness, arrogance and insolence) themselves in their daily lives. Moral education comes from the inside, not the outside, first from the home."[52] Agreeing with Koto's analysis, I argue that learning should be more practical and less theoretical. Global nations need more critical humanism in morality class, in the curriculum, and in teaching methods and textbooks. Clark argues: "Classical humanism, with its socially divisive pattern of an intellectual schooling for the elite and a practical one for the masses, is no longer acceptable in an age determined to promote greater social mobility and greater equality of opportunity within its education system."[53] Moreover, Kelly (2003) says: "It is important from the outset to be clear about the kind of study we are involved in when we begin to explore issues related to curriculum planning and development."[54] Education involves inquiry and inquiry requires care, caution, and humility in the face of the enormity of the task.[55] And yet schools and society neglect to provide the chance to critically study equity, human rights and justice. We can debate about moral education in learning and experiences, but thinkers and educators have to consider what kind of morals and ethics we need, hope, and desire for students in school and society. In addition, we need more practical models of how to present moral theoretical perspectives on human rights and justice, to better protect human rights and justice in society and at school. Shestack (1998) asserts two points of modern international human rights: "First, one's own

[52] Koto, M. (2013). *Sotokarazukumitiganaidoutokukyouiku*, Naigaikyouiku. Tokyo: Sisatuusinsa, pp.1-3. Translated by JiYoung Seo in 2013.
[53] Clark, J. (1987). *Curriculum Renewal in School Foreign Language Learning.* Oxford: Oxford University Press, p.10.
[54] Kelly, A. (2003). *The Curriculum: Theory and Practice, Fifth Edition.* London: SAGE, p.17.
[55] Purple, D. (1989). *The Moral Spiritual Crisis in Education: A Curriculum for Justice and Compassion in Education.* NY: Bergin and Garvey Publisher.

attitudes toward the subject of international human rights law are likely to remain obscure unless one understands the philosophies that shape them, and second, if one understands the law addressed, one is more amenable to the authority of the international law of human rights."[56] Moreover, he also describes six modern human rights theories based on nature rights: a) core rights; b) modern human rights based on justice; c) reaction to injustice; d) dignity; e) equality of respect and concern; and f) cultural relativism (versus universalism). I assert we must regard this gap of theory and practice as it occurs with individuals and in society. The main concern here is the paradox of what to do when protecting human rights and providing justice for individuals comes into conflict protecting the human rights and maintaining justice for all (in the socio-political arena). I examine this paradox of normalization and inclusive education in the following pages.

2.2 Normalization movement

The normalization movement is pivotal to an understanding of LLSC. The idea of normalization is that "in order to make equality in society, all children deserve an equal school environment and lifestyle." I posit that the norm of normalization is not only useful for the disabled, as it is applied in health and rehabilitation; but is also useful for considering the concepts of gender, power, freedom, justice, and human rights in education. Wagner (1998) asserts that, "This scientific rationalization of human sexual behavior was embodied by notions of normal male and female sexual impulses and desires."[57] According to Niirje (1969), "The normalization principle underlies demands for standards, facilities, and programs for the retarded as expressed by the Scandinavian parent movement. The papers by Scandinavian contributors Bank-Mikkelsen and Grunewald in this monograph provide specific descriptions of functioning programs which incorporate normalization principles."[58] Moreover, "To discuss human endeavors to create wholesome programs, facilities, and life conditions for all human beings in terms of one unifying principle might seem preposterous, especially when the mentally retarded are involved, a group which is characterized by wide variations in age, degree of handicap, complicating physical and emotional disorders, social backgrounds, and educational and personality profiles."[59] In an earlier work of Foucault's (1979), normalizing judgment is presented as follows:

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[56]   Shestack, J. (1998). The Philosophic Foundations of Human Rights, *Human Rights Quarterly.* 20 (2), pp.201-234.
[57]   Wagner, J. (1998). The Construction of the Body through Sex Education Discourse Practice from *Foucault's Challenge: Discourse, Knowledge, and Power in Education.* NY: Teachers college, Columbia University, p.158.
[58]   Nirje, B. (1969). The Normalization principle and its human management implications. In Kugel, R. and Wolfensberger, W. (Eds.), *Changing Patterns in Residential Services for the Mentally Retarded.* Washington, D.C. : President's Committee on Mental Retardation, p.19.
[59]   *Ibid.*

The juridico-anthropological functioning revealed in the whole history of modern penalty did not originate in the superimposition of the human sciences on criminal justice and in the requirements proper to this new rationality or to the humanism that it appeared to bring with it; it originated in the disciplinary technique that operated these new mechanisms of normalizing judgement… The normal is established as a principle of coercion in teaching with the introduction of a standardized education and the establishment of the ecoles normales (teacher's training colleges); it is established in the effort to organize a national medical profession and a hospital system capable of operating general norms of health; it is established in the standardization of industrial processes and products (pp.183-184).

As Foucault says, "The normal is established as a principle of coercion in teaching with the introduction of a standardized education." My belief is that normalization should be defined on critical inquiry. The important point when trying to understand the concept of normalization is that it is necessary to control diversity, difference and equity in education.

2.3 Inclusive education and the Warnock report[60]

Inclusive education and integration education are very similarly applied. First of all, comparing the two concepts, integration began in the 1970s when students with disabilities were mainstreamed, or integrated, into general education programs when deemed appropriate. Inclusive education, on the other hand, began in the mid-1980s, and places emphasis on students with disabilities being included in all school programs and activities (Smith et al., 2008). The thinking changed from mainstreaming to inclusive education. The Warnock report (1978), written by British philosopher Warnock (1924), was the first to suggest a norm for special needs education. According to the Warnock report (1.7), "Though the general concept of education may remain constant, its interpretation will thus be widely different in the case of different children. To understand the ways in which help can be given is to begin to meet their educational needs. If we fail to do this, we are actually increasing and compounding their disadvantages (p.6)."

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[60] UNESCO (1994). Executive Board-Hundred and Forty-Fifth Session. UNESCO. (1994). *The Salamanca Statement and Framework for Action on special needs education.* Ministry of Education and Science, Spain. Harmon, S. (2005). The Significance of UNESCO's Universal Declaration on the Human Rights Genome and Human Rights. SCRIPT-ED. Wiessner. S. United Nations Declaration on the Rights of Indigenous Peoples from http://untreaty.un.org (as of April, 2011-2013). The Warnock Report (1978). *Report of the Committee of Enquiry into the Education of Handicapped Children and Young People.* London: Her Majesty's Stationery office 1978.

Warnock organized her report into three types of integration: a) locational integration (empowerment of interchange), b) social integration (empowerment of interrelationship), and c) functional integration (planning of individual educational programs and change of pedagogy by personal function). In 1985, describing her three concepts of integration, Warnock argues: "Humans would then be in the same boat, with regard to experiments, as other animals. Usually, those who consider that humans and other animals ought to share the same boat conclude from that other animals should not be used, not that humans may be" (p.188). Furthermore, Frith (2001) says, "On a broader level, the United Kingdom has traditionally refused to adopt a uniform response to policies on assisted conception, except Warnock who set out a broad framework for what is morally acceptable within society" (p.823). The Warnock report strongly influenced and helped develop educational law in the United Kingdom in 1981 and it is held up as a fundamental concept for special needs education in the world.

3. Aspects of ICF /ICF-CY on LLSC

At the end of the 20st century, new paradigms progressed in the conceptualization of disabilities and rehabilitation, based on normalization. The Warnock report integrated human rights and justice, which meant a new paradigm for disability as the basis of its research agenda. It also focused attention on the necessity for environmental modifications to improve the lives of people with disabilities (The National Institute on Disability and Rehabilitation Research, Whiteneck; 2004, Simeonsson; 2009). According to Verbrugge and Jette (1994) and Simeonsson (2009), the fundamental elements of the "new paradigm for disability" were: "a) a holistic view of the person, b) a focus on function over impairment, and c) conceptualization of disability as a disablement process defined by a person's interaction with the environment over time".[61] Thinking of this as regards LLSC and ICF-CY, LLSC combines critical thinking and practical methodology to tackle typical problems faced by an individual with intellectual and developmental disabilities by helping teachers recognize the personal and environment factors in a child's development. WHO's establishment and role is described here:

> By its constitution of 1946, WHO was established as an autonomous permanent intergovernmental organization dedicated to the premise that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every

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[61] Verbrugge, L. and Jette, M. (1994). The Disablement Process. *Social Science & Medicine*. 38, pp.1-14.
Simeonsson, R. (2009). ICF-CY: A Universal Tool for Documentation of Disability. *Journal of Policy in Intellectual Disabilities*. 6 (2), p.70.

human being without distinction as to race, religion, political belief, or economic or social condition.[62]

To understand the concept of LLSC, I draw from WHO's ICF-CY manual, published in 2001 and 2007.[63] The ICF provides a taxonomy to document the nature and severity of an individual's functional limitation. The ICF-CY is pivotal to this study as I go on to provide a conceptual framework, application and develop the LLSC from it. I examine WHO's development in the area of understanding and treating disability from the 1980s to 2012. In disability and health areas, WHO established the ICIDH prior to ICF (2001).[64] Simeonsson et al. (2003) assert that, ICIDH represented a significant achievement at that time for several reasons:

a) It advanced a new approach, conceptualizing disability as the consequences of underlying health conditions attributable to disease or injury.
b) It differentiated these consequences at three distinct planes of human experience at the levels of body, person and society.
c) By differentiating these terms conceptually and semantically, the ICIDH emphasized that disability was not un-dimensional but was manifested at different levels of human functioning in the form of impairments, performance limitations and the experience of disadvantage.
d) It provided a taxonomy in which numeric codes could be used to document the elements unique to each of the three levels with applicability for clinical and administrative purposes.[65]

However, researchers Simeonsson et al, Verbrugge and Jette re-examined the ICIDH and pointed out its limitations in the 1990s (it was because of these limitations that WHO established the ICF). For instance Simeonsson et al. (2000) argue, "The ICIDH was not widely disseminated or adopted; criticism was directed toward the underlying

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[62] Lawson, E. (1996). *Encyclopedia of Human Rights: Second Edition.* Washington: Traylor & Francis, p.1619.
[63] You can check more ICF related research, at: www.who.int/classification/icf/en (as of 18 April, 2011), WHO. (2009). The Who Family of International Classifications. Retrieved 7 Nov., 2012, from http://www.who.int/classifications/en/ (as of 12 Dec., 2012) and WHO. (2001). *International classification of functioning, disability and health.* Geneva: WHO library cataloguing-in-publication data (as of 3 May, 2012). WHO. (2009). ICF application Ares. from http://www.who.int/classification (as of 1 June, 2012).
[64] The 1980 ICIDH was published by the WHO as a manual of classification relating to the consequences of disease. It is constantly undergoing a process of review: an international effort coordinated by the WHO. A publicly available draft Beta ICIDH-2 has recently been released (internet site http://www.who.ch/icidh), with the final revised version scheduled for release in 1999, and see more information at http: // www. Aitw.gov.au/WorkArea/Down loadAsset.aspx?id=644245547 (as of 8 Dec., 2014).
[65] Simeonsson, R and others (2003). Applying the International Classification of Functioning, Disability and Health (ICF) to measure childhood disability. *Disability and rehabilitation.* 25 (11-12), p. 602.

linear model, which posited a sequence from impairment to disability to handicap" (p.41). Later, Simeonsson et al. (2003) also argued, "The ICIDH framework was seen as too deterministic, failing to reflect the dynamic nature of functioning and disablement. A further conceptual issue pertained to framing classification elements within the perspective of pathology."[66] Therefore, an important point was that the handicap was too negative a term and concept in the ICIDH framework (it did not take into account environmental factors, with most people thinking that the handicap was simply a personal problem). Furthermore, "It lacks consistency with the changing paradigm of disability. In the paradigm, disability was seen as a dynamic process in which the environment played a significant role," (Verbrugge and Jette, 1994) and "Concerns about conceptual and taxonomic limitations of the ICIDH resulted in a decision by WHO to revise it in keeping with changing conceptions of the complex phenomenon of disability." (Florian et al., 2006). A manual of the ICIDH was revised and published as the ICF by WHO. Cieza et al. (2002) point out that, "The ICF is intended for use in multiple sectors, including health, education, insurance, labour, health and disability policy and statistics. The ICF will probably be used both in research and clinical studies; it would be useful if specific domains of health-status measures could be systematically linked to corresponding categories of the ICF."[67] As I mentioned previously, the ICF thus provides a taxonomy to document the nature and severity of an individual's functional limitation. WHO describes in detail the aims of the ICF as follows:

a) To establish a common language to improve communication across disciplines (The ICF is not a profession-specific documentation system; it is rather the starting point for a common language for all health disciplines) and sectors (In addition to the health sector, the ICF can be used in many health related and disability sectors including insurance, social security, employment, education and other areas of social policy).

b) To provide a systematic coding scheme for health care information systems (The ICF provides an alphanumeric coding scheme for function. They code in order to simplify information in a systematic way and to process it faster. Coded information makes it compatible to computer processing).

c) To provide a scientific basis for understanding health and health-related states, outcomes and determinations.

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[66] Simeonsson, R. et al., (2003). Applying the International Classification of Functioning, Disability and Health (ICF) to measure childhood disability. *Disability and Rehabilitation,* 25 (11-12), pp. 602-610.

[67] Cieza, A. et al., (2002). Linking Health-Status Measurements to the International Classification of Functioning, Disability and Health. *Journal of Rehabilitation Medicine*, (34), pp.205-210.

d) To enable data comparison across different countries, health care systems, services and among health conditions (The ICF provides a universal definition of disability. Disability is an umbrella term for impairment, activity limitations and participation restrictions. It denotes the negative aspects of the interaction between an individual and that individual's contextual factors, environmental and personal factors. Using the ICF as an international standard, comparison of data across countries, health care systems and services will be enabled. The ICF permits also the comparison among different health conditions).[68]

Why do we need the ICF in health, rehabilitation, welfare, education, psychology, counseling, and disabilities fields? The most important points of the ICF are to learn and understand why the description of functioning and disability is important for identifying the needs of persons and populations, and to realize that functioning may differ between people with the same health condition and may be similar in people with different health conditions. The description is important for identifying the health problems and needs of individuals and populations with disabilities for the following reasons:

a) We need ICF to establish a common language to improve communication across disciplines and sectors.
b) We need ICF-based information to evaluate interventions.
c) We need ICF as an international standard to record data on disability and improve data comparability.[69]

According to Simeonsson et al. (2003), "The development of measures specific to the ICF to assess disability in children should be guided by several considerations. A primary consideration is an approach consistent within a framework of children's rights. Of equal importance is the translation of the bio-psychosocial model of disability in the practices for children. The goal of the development of measures should be to capture profiles of individual differences in children."[70] Moreover, Simeonsson et al. (2009) assert, "The publication of the ICF reflected the paradigm change from a medical model to a bio-psychosocial model. The ICF formalized the new paradigm of disablement, in which disability is viewed as the product of person-environment interaction and provided a multidimensional framework and taxonomy of four components of body

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[68] WHO publication data and homepage from http://icf.ideaday.de/en/page39042.html (as of 25 May 2011).
[69] WHO homepage from http://icf.ideaday.de/en/page39042.html (as of 4 June 2011).
[70] Simeonsson, R. et al., (2003). Applying the International Classification of Functioning, Disability and Health (ICF) to measure childhood disability. *Disability and Rehabilitation,* 25 (11-12), p.606.

functions, structures, activities/participation and environmental factors".[71]

Since WHO published ICF in 2001, many nations (including Germany, the United States, the Netherlands, the United Kingdom, Iceland, Canada, Sweden, and Japan), initiated government activities using the ICF. For example, the Japanese government published the results of ICF research works in the standard national curriculum for special needs education, within the commentary regarding special school support and self-support activities in 2009.[72] Furthermore, Mita et al. (2012) point out that "MEXT amended the course of study for schools for special needs education in order to respond to recent changes in social structure, progressions in the severity, multiplication and diversity disabilities and to provide appropriate teaching and support for the education needs of individual students with disabilities."[73]

I reflect on the precursor to incorporating ICF ideas in the standard curriculum. This was a big change for Japanese educational researchers and teachers. Incorporating ICF ideas into the standard curriculum established a fundamental new paradigm for people with disabilities. At last, the Japanese government participated in improving the quality of life for disabled individuals. Moreover, according to *GakusyuSidouryou* (2009), "it is important to understand and recognize how to deal with issues related to learning, living, teaching improvement, and establishing cooperation between educational institutions for children with disabilities." According to *TokubetsuSien GakkouKaisatsu*, "ICF served as a reference to document conflicts within individual educational programs, between official people such as teachers, and showed the educational commitment to work towards understanding." In Japan, the ICF applied to individual educational programs, helped create documents that provided understanding and examination in the field of childhood education, and among teachers. Also, the ICF model could widely be applied as a support methodology.

In 2007, WHO published a new version of the ICF-CY and Simeonsson et al., (2009) note that the "ICF-CY offers a range of clinical, policy, and statistical applications related to services and supports for persons with intellectual and developmental disabilities."[74] However, Florian (2006) asserts, "Although the ICF was developed to provide universal coverage, it lacked content related to functional characteristics of the developing child, particularly for the first decade of life. WHO has been developing a version of the ICF for Children and Youth (ICF-CY), with an

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[71] Simeonsson, R. (2009). ICF-CY: A Universal Tool for Documentation of Disability. *Journal of Policy and Practice in Intellectual Disabilities,* 6 (2). p.71.

[72] MEXT. (2009). *Tokubetsusiengakkou Gakusidouyouryo, Ziritsukatudouhen.* Tokyo: Kaibunto Publishing, pp.19-22.

[73] Mita, T. et al., (2012). Comparatibility between Independent Activities in the Course of Study for Schools for Needs Education and ICF Categories. *Kawasaki Journal of Medical Welfare,* 17 (2), p.88.

[74] Simeonssion et al., (2009). ICF-CY: A Universal Tool for Documentation of Disability. *Journal of Policy and Practice in Intellectual Disabilities,* 6 (2), p.71.

expected publication date of 2006."[75] Even more inquiry has helped to work towards human equality based on individual factors and environmental factors. Florian et al. (2006) point out:

> Although classification systems are used to allocate available resources, develop and deploy professional expertise, assign pupils to groups, and determine school placement, they can also be used to a) shift the responsibility from one group of professionals to a different group and b) relocate certain children from one setting to another. The use of classification in the name of equity and fairness therefore requires careful consideration.[76]

The following researchers, amongst others, developed not only areas of disability, rehabilitation and medicine through ICF and ICF-CY, but also found application for ICF and ICF-CY in areas of education: Cieza et al. (2002), Sato (2003, 2005 and 2006), Granlund (2004), Whiteneck et al. (2004), Bruyere et al. (2005), Shirosaki (2005), Watanabe et al. (2005), Florian et al. (2006), Tanaka (2006), Imano (2006), Tsutsumi et al. (2008), Huzii (2008), Tulinius (2008), Okamoto (2008), Tokunaga (2006, 2007, 2008), Watanabe (2008), Simeonsson (2009), Jelsma (2009), Ishikawa (2009), Ishimura et al. (2009), Noguchi (2009), Kanagawa et al. (2009), Masahito (2010), Shumizu (2010), Ootsuka and Ikemoto (2010), Okagawa (2010), Hollenweger (2003 and 2011), Hisata (2011), Nakamura (2011), Takehiko, Fumiaki, and Mihoko (2012), Watanabe et al. (2012), and Ogoe et al. (2010 and 2012).[77]

The researchers listed above focused their research studies on welfare, individualized educational programs, classrooms, and analysis of ICF models in special needs education. However, some research involving ICF moved to education as a whole, and psychological areas not only in special education. Bruyere et al. (2005), Florian et al. (2006), and Tulinius (2008), further developed a new ICF paradigm in designing new educational programs related to policy, co-operation programs, pedagogy and teacher development in elementary schools. For instance, Bruyere et al. (2005) review literature on psychology, health, human services, and rehabilitation generally, from the three years since the endorsement of the ICF. According to Bruyere et al. (2005), "Applications in a wide variety of clinical and research settings are occurring, exploring how the ICF can

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[75]   Florian et al., (2006). Cross-Cultural Perspectives on the Classification of Children with Disabilities: Part 1. Issues in the Classification of Children with Disabilities. *The Journal of Special Education,* 40 (1), p.41.
[76]   Florian et al., (2006). Cross-Cultural Perspectives on the Classification of Children with Disabilities: Part 1. Issues in the Classification of Children with Disabilities. *The Journal of Special Education,* 40 (1), p.39.
[77]   Several Japanese researchers have developed ICF and ICF-CY studies, which were incorporated by MEXT in their teaching guide (http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/032/siryo/06091306/002.htm (as of 2 May, 2011).

be used to classify and measure the wide variety of behaviors and indices that fully reflect the whole individual and his or her environment."[78] Florian et al. (2006) researched that intention, as well as purposes and future directions for disability classification in education. They argue:

> These advances offer researchers and policy-makers the opportunity to examine the relational nature of disability classification in any recalibration of statutory categorical classification systems traditionally used in education that, a) do not recognize the complexity of human difference, b) unnecessary stigmatize children and do not always benefit the individuals who are classified (p.36).

The ICIDH, ICF, and ICF-CY all include in their theoretical backgrounds the normalization movement, the Warnock report (including the Salamanca declaration), and inclusive education. The most important thing to come from the growth and application of the ICF and ICF-CY is that it has led to improvements in the nature of children's environment (school, teachers, parents, family, local policy and etc.). Even ordinary ideas have started to be analyzed through the lens of ICF and ICF-CY, so we have started to examine children's behaviors and thinking more critically. For instance, if a boy/girl has a problem in the classroom, we do not consider it only their problem; we consider their teachers, classmates, siblings and parents' words and behaviors as they affect the child's living and learning in school and at home. We also consider local policies affecting the child, as well as the whole education system. Previously, the approach was to attempt to change results, but with the ideas of the ICF and ICF-CY, we look into discovering the fundamental reasons and impairments causing the problem. We should recognize that every child has a different background, even though we expect the same results from them. Furthermore, the ICF and ICF-CY can be used to order complex information, to the benefit of all children. The ICF and ICF-CY were revised to not only be used for health related subjects, but also in education – including curriculum development, insuring educational rights, living, inclusion, and acceptance of diversity and equity. The application of the ICF and ICF-CY is expanding rapidly with reference to improving individual and environmental factors in the whole educational field.

4. Application of the human and socio-environmental factors on LLSC

Human and socio-environmental factors examined in the WHO Library Cataloguing in

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[78] Bruyere, S. et al., (2005). The International Classification of Functioning, Disability, and Health: Contemporary Literature Overview. *Rehabilitation Psychology*. 50 (2), p.15.

Publication Data (hereafter, LCPD) in 2001, were defined as follows:

> Environmental factors make up the physical, social and attitudinal environment in which people live and conduct their lives; also, environmental factors include the physical world and its features, the human-made physical world, other people in different relationships and roles: attitudes and values, social systems and services, and policies, rules and laws.[79]

According to the LCPD, "The effects that environmental factors have on the lives of people with health conditions are varied and complex, and it is hoped that further research will lead to better understanding of this interaction and possibly, show the usefulness of a second qualifier for these factors" (p.171). The definition of personal factors in the LCPD is explained as follows: "Personal factors are contextual factors that relate to the individual such as age, gender, social status, life experiences and so on, which are not currently classified in ICF but which users may incorporate in their applications of the classification" (p.214). Many thinkers are concerned with the definitions of personal factors and environmental factors in their research. For instance, Whiteneck et al. (2004) assert:

> The context factors (personal and environmental factors) in which a person with the condition finds her/himself such as cultural factors can play a critical moderating role with respect to influencing the exact pattern of … interactions. Cultural traditions, language differences and physical barriers can thus shape both society's concept of disability within the context and the perception of personal outcomes such as life satisfaction.[80]

Moreover, Stineman (2001) and Simeonsson et al. (2003) argue that: "[in] perspective of the person's interaction with the environment, the emphasis of this model is to document the individual's potential for meaningful physical and mental activity."[81] Human and socio-environmental factors are discussed and examined widely in literature about growth and development, in fields such as psychology, education, and socio-

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[79] WHO called them, personal and environmental factors. However, I called the human factors and socio-environmental factors in this study, p.64.

[80] Whiteneck, G. et al., (2004). Environmental factors and their role in participation and life satisfaction after Spinal Cord Injury. *Arch Phys Med Rehabil.* 85, p.1794.

[81] Stineman, M. (2001). Defining the population, treatment and outcome of interest: Reconciling the rules of biology with meaningfulness. *American Journal of Physical Medicine & Rehabilitation.* 80, pp.147-159. And Simeonsson, R. et al., (2003). Applying the International Classification of Functioning, Disability and Health (ICF) to measure childhood disability. *Disability and Rehabilitation.* 25 (11-12), p.605.

politics by the following researchers (not inclusive): Andre et al. (1988), Brownson et al. (2000, 2001), King et al. (2000), Smith et al. (2002), Duncan and Mummery (2004), Timperio (2006), and Haerens et al. (2007).[82]

In health and medical areas, King et al. (2000) analyze personal and environmental factors associated with inactivity, American Indian ethnicity, aging, lack of education, lack of energy, and lack of hills in one's neighborhood.[83] West and Shanafelt (2007) examine a model of personal and environmental factors that contribute to physician professionalism. Personal factors include distress/well-being, individual characteristics, and interpersonal qualities. Environmental factors include institutional, formal and informal curricular, and practice characteristics. Promotion of professionalism requires effort directed at each of these elements.[84] Furthermore, Brownson et al. (2001) examine descriptive patterns in perceived environmental and policy determinants of physical activity and associations between these factors and behavior, arguing that, "An array of environmental and policy determinants, particularly those related to the physical environment, are associated with physical activity and should be taken into account in the design of interventions."[85]

In the educational field, Timperio et al. (2006) researched personal, family, social and environmental correlates of active commuting to school because active commuting to school may be an important opportunity for children to accumulate adequate physical activity for improved cardiovascular risk factors, enhanced bone health, and psycho-social well-being. This particular study suggests, "For children, creating child-friendly communities and providing skills to safely negotiate the environment may be important. Environmental correlates of active transport in children and adults may differ and warrant further investigation."[86] Psychology too discusses personal and environmental factors. Smith et al. (2002) state, "Personality can be defined as the distinctive and characteristic patterns of thought, emotion, and behavior that make up an individual's personal style of interacting with the physical and social environment" (p.454). Freud defined, researched and compared the human mind to an iceberg as an analyzing methodology of personality in areas of psychoanalysis.

In the preceding section we have been examining personal and socio-

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[82] ICF and ICF-CY are widely adopted in many fields, and for this thesis were divided into two groups: health/medical and education with the latter more important for this study.

[83] King, A. (2000). Personal and Environmental Factors Associated with Physical Inactivity Among Different Racial-Ethnic Groups of U.S. Middle-Aged and Older-Aged Women. *Health Psychology*. 19 (4), p.354.

[84] West, C. and Shannafelt, T. (2007). The Influence of Personal and Environmental factors on Professionalism in Medical Education. *BMC Medical Education*. 7 (29).

[85] Brownson, R. (2001). Environmental and Policy Determinants of Physical Activity in the United States. *American Journal of Public Health*. 91 (12), p.1995.

[86] Timperio, A. (2006). Personal, Family, Social and Environmental Correlates of Active Commuting to School. *American Journal of Preventive Medicine,* 30 (1), p.45.

environmental factors. Despite increasing interest in these concepts in a variety of fields (not only in the ICF and ICF-CY from WHO, but also in psychology, health, rehabilitation, medicine and education), they are not widely considered in educational programs aimed at promoting critical communication between children and society. Furthermore, behavior, communication and expression are considered human factors while socio-environmental factors are things such as the local government, social media (including TV and the internet), textbooks, parents, sisters and brothers, neighbors, teachers, classmates, and so on. The significant point here is that in order to make a successful society in the future, we ought to understand these notions of human and socio-environmental factors and the significance of their influence. For instance, in spite of efforts to improve established policy, social, and educational systems, without recognition of the individual child's thoughts, values, beliefs, economics, social status, nationality, family, health, educational level, hobbies, interests, and personal history, their progress in society will be limited. In other words, despite taking into account the human factors in society, and providing economic, cultural and educational support for minority groups, without socio-political change (such as reducing discrimination and privilege, reducing media showing prejudice and power on TV or in the newspaper), citizens' consciousness will remain unchanged. To improve human and socio-environmental factors, we should focus on how to harmonize these two factors in society.

In this study, the primary factors are based on the ICF model. Personal factors and environmental factors however, are based on the healthcare field, especially in regards to people who need rehabilitation as well as disabled children/people.[87] There is a need to further discuss, consider and examine these two factors from a critical perspective in the context of L1, L2, SA, and CL.[88] Furthermore, I propose that there is much to be gained from examining personal decisions in living and learning, such as an individual's preferences in respect to such things as lifestyle, housing, food, clothing, hobbies and so on. What kind of living and learning is achieved depends on an individual's hopes, wishes and desires. Of course some items are limited by socio-environmental factors however, it is much more difficult to make personal choices regarding SA and CL: society, law, culture, school systems (including teachers, textbooks and classmates),

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[87] The ICF model (common language for functioning, disability and health) has several factors and forms, such as environmental, personal, health condition, activities, body function and participation. I have rethought these in order to adopt the LLSC for minority children's education. I adopted two factors (personal and environmental) from the ICF's practical manual and from that, proposed L1, L2, SA, and CL in this study. L1 and L2 are human factors and SA and CL are socio-environment factors in LLSC ideas (because we cannot personally choose SA and CL). In other words, we cannot organize the school system or our communities by ourselves.

[88] ICF was originally developed for special needs education, so the differently organized LLSC was developed specifically for multicultural education for minority children.

manners, rules, and other people's consciousness. Thus, the most important concepts of this study are how individual decisions and social decisions work in the LLSC. Understanding this helps with establishing an understanding of children's LLSC, which means how much children understand and influence their human and socio-environmental elements. In the following pages, I show an essential set of clear norms for LLSC and define their roles.

5. Five principles of LLSC

LLSC is based on a philo-psycho concept, meaning it incorporates norms of psychology and philosophy with practical ideas for application. In other words, LLSC balances psychological and philosophical theory and combines it with educational methodology for children/students in school and society. In the following section, I provide a conceptual framework, an application for using LLSC, and development of LLSC definitions and principles. The five basic principles of LLSC are as follows:

a) LLSC is based on critical thinking.
b) LLSC is for children and it is based on child-centered education.
c) LLSC consists of human and socio-environmental factors.
d) LLSC will contribute to promoting future multicultural education in school.
e) LLSC aims to promote mutual reflection, understanding, and enable multicultural stimulating dialogue among different strata of society.[89]

5.1 LLSC's theoretical perspectives: critical thinking

LLSC takes its philosophical framework from a study of post-structuralism via Michel Foucault, critical thinking from Paulo Freire and Peter McLaren, and critical multiculturalism from other education thinkers. As I examined in Chapter Two, LLSC is based on post-structuralism and critical thinking. In order to better understand the relation between post-structuralism and critical thinking to LLSC, I provide several reasons why LLSC is based on post-structuralism and critical thinking in this paragraph again (especially when considering that many approach multicultural education today through skepticism). Post-structuralism, especially as presented by Foucault, suggests fundamental human mutation in our living, culture and society. In addition, Foucault examines form, arrangements, characteristics, and proportions in individuals and society.

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[89] The above five principles (A to E) were organized by theoretical and conceptual backgrounds of LLSC. A and B were based on theories from Dewey, Foucault, Banks and Sleeter from ICF ideas and figures from WHO. D and E were focused on practicality and specifically developed for this study. Those five principles are very important points of this study.

Skepticism in post-structuralism, that doubting of attitudes, brings up many questions about knowledge in the educational field, especially regarding difference, equity, and diversity in the field of education. Of course, there are some thinkers who have criticized post-structuralism. For instance, "Postmodernist and post-structuralist theorizing tend to ignore the perils of global capitalism and the misery it is creating for so many people throughout the world."[90] However, post-structuralism allows analysis of educational and social problems today through multiple themes and multiple research methods. The skeptic's research pursuit is to disclose underlying differences, and issues of equity and diversity in school and society. In 1999, Fishman interviewed McLaren, in a document titled "Challenges and Hopes: Multiculturalism as Revolutionary Praxis" in which McLaren argues about freedom and critical pedagogy as follows:

> I certainly recognize that freedom is not altogether 'free.' All concepts of freedom whether constructed by myself, or others (Marxists, feminists, environmentalists, and many other committed intellectuals and social movements) are constrained by the knotted pathways of the psyche, where the machineries of desire (whether they are structured like a language or not I will leave to the Lacanians to answer) wrestle with socially imposed standards and established criteria…Critical pedagogy and revolutionary multiculturalism recognize the violence that shadows the modern subject and it does not try to create a calculable, uniform or transparent subject of revolutionary idealism, purged of its inner contradictions.[91]

Since the ideas of LLSC originated from skepticism, post-structuralism and critical thinking, it brings us to the ultimate question: why do we see a lot of thunderclouds ahead in the area of human rights and justice for minority children in school and society? I began to realize we need a new practical program for understanding between and among minority individuals and the majority group (or society) in the classroom. What kind of useful methodology can we focus on in our classrooms? How can we understand the differences that make up minorities: their different ways of thinking, identities, language, beliefs, religions, behaviors, political views or other opinions, race, color, national or social origin, property ownership or lack of, nationality, birth or other status, and culture including food, lifestyle, housing, fashions, manners, rules and also differences regarding gender and sexual orientation? In point of fact, many more differences exist in our classrooms and society than just those listed above.

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[90] Fischman, G. (1999). Challenges & hopes: multiculturalism as revolutionary praxis. *Multicultural Education,* 6 (4), pp.32-33.

[91] *Fischman, G. (1999). Challenges & hopes: multiculturalism as revolutionary praxis. Multicultural Education, 6 (4), pp.33-34.*

Dealing with these differences requires different pedagogy, curriculum and textbooks. Consequently, I believe most differences in thinking should be defined by post-structuralism and critical thinking in school and society. In other words, we ought to seek to define difference while at the same time considering human rights, justice, freedom, and democracy. LLSC determines the significance of human rights, justice, freedom, and democracy; they are the fundamental and ultimate ideals championed by the concept of LLSC in this study.

5.2 LLSC's approach: child-centered education

Children's lives, learning, activities, and communities develop based on whether their lives, learning, activities, and communities are centered on them, or centered on their parents, teachers, school organizers, or others. Why does LLSC center on children in this study? Child-centered education develops extracurricular lessons, values, beliefs, the child's own interests and the child's capacities to question and find solutions; it thereby aids in providing a well-rounded education and increasing children's experiences, typically. It was developed by the American philosophical educationalist J. Dewey in the 19th Century. (Although some thinkers have pointed out that previously, similar concepts were developed by Rousseau (1712-1778) in his work Emile published in 1762. Influenced by Kant (1724-1804), it was based on the story of his daughter while thinking about democracy, social revolution, and nature theory in the educational field.) Dewey proposes an education based on learning by experience, with learners developing their capacities by themselves in democratic society. Boon (2009) asserts, "For Dewey, humans are parts of nature and society." Dewey uses a living organism as a metaphor to describe society and stresses each individual's participation and function in this living organism. Because the self is socially built, he believes that "democracy is the best way to live and that school should be based on democracy so that individuals can become more effective members of democratic society" (pp.11-12).[92]

Teachers are access learners in their efforts and how they develop their own capacities. According to Clark's (1987) research, progressivism emphasizes methodology and the need for principles to govern the teaching and learning process. Clark asserts, "Learners are seen as active participants shaping their own learning, with the teacher cast in the role of guide or facilitator. Progressivism lays out great stress on the need for learning by doing, rather than by being taught."[93] That, in essence, is the theory of child-centered education. Dewey turns away from lessons centered on the

[92] Boon, I. (2009). Towards a Useful Synthesis of Deweyan Pragmatism and Music Education. *Vision of Research in Music Education,* 14.

[93] Clark, J. (1987). *Curriculum Renewal in School Foreign Language Learning.* Oxford: Oxford University Press, p.53.

subject, teacher-centered, focused on cultural inheritance and hegemony, mono-cultural in its thinking, non-democratic or that supports traditional power structures. LLSC pursues this kind of child-centered education, critical pedagogy, critical multiculturalism, and multi-ethnic and democratic educational system in this study. LLSC makes the spontaneous environment a factor for children who display their own behaviors and self-expression in school and society. Once again, why is LLSC's inquiry child-centered? Due to many schools not appealing to collaborative curriculum, teaching, textbooks, and school systems, along with local (and larger) government bodies in control of the curriculum, textbooks, and school systems. The educational philosophy at each school reflects a national (nation-centered, if you will) way of thinking. More than half of all educators still hope to impart their own traditional national hegemony ideals in the classroom. There are no reasons to expect any changes in Japanese schools.[94] On these issues, Dewey (1910) made the cynical remarks that, the other school estimates highly the value of the logical, but conceives the natural tendency of individuals to be averse, or at least indifferent, to logical achievement. Arnowitz (1993) examines Dewey and Freire within Freire's radical democratic humanism and points out:

> Since American education has been thoroughly integrated into the middle-class cultural ideal that holds out the promise of individual mobility to those who acquiesce to the curriculum, engaged intellectuals like Dewey and Freire remain 'relevant' to the extent that they can be portrayed within the dominant paradigms of the social sciences upon which educational theory rests (p.10).[95]

As Dewey says, students make their own thoughts better through experience and nature. LLSC explores the interplay between individuals, human factors, society, and socio-environmental factors. LLSC is centered on children in education; the teachers, school materials, curriculum and so on are devices, cooperation tools, in schools. LLSC will contribute to building future-oriented, child-centered, multicultural schools and a society in which organic cooperation occurs among children, minority families, schools, local government, and local citizens as a new paradigm.

5.3 LLSC's framework: human and socio-environmental factors
The roots of LLSC trace back to the fields of philosophy and psychology and it was

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[94] Based on the results of my 2012 research, discussed in the next chapter.
[95] Arnowitz, S. (1993). *Paulo Freire's Radical Democratic Humanism, Paulo Freire.* NY: Routledge, p.10.

also adopted from a model of the ICF and ICF-CY developed by WHO in 2001. We must critically ask why LLSC pursues human factors and socio-environmental factors in this study? In particular, the beginning of scientific psychology states that "difference" such as different people, different introspections about simple sensory experience, as well as structuralism, functionalism, and behaviorism all play important roles in the early development of the 20ᵗʰ century, especially in World War I and World War II. However, psychological approaches have proliferated in many other areas such as clinical psychology, health, rehabilitation, and diverse educational settings. Further, personality psychology and social psychology have two different perspectives:

> Personality psychologists study the thought, emotions, and behavior that define an individual's personal style of interacting with the world. They are interested in differences between individuals, and they also attempt to synthesize all the psychological processes into an integrated account of the total person. Social psychologists are interested in how people perceive and interpret their social world and how their beliefs, emotions, and behaviors are influenced by the real or imagined presence of others. They are also concerned with the behavior of groups and with social relationships between and among people.[96]

Furthermore, cultural psychology is concerned with how culture, its traditions, religion, and language affect individual lives in society. The difference between human factors and socio-environmental factors is very important to this study. I will give a brief description of some of the subfields of LLSC. Human factors divide into two sub-categories: the initial L's of LLSC, *Living and Learning*. Socio-environmental factors also divide into two sub-categories: the SC of LLSC, *School Activities and Community Life*. As I mentioned previously in this study, two primary factors, the human and the socio-environmental, are based on the ICF. However, the ICF focuses on health, people who need rehabilitation and disabled children/people while the LLSC has been developed to apply in an educational context. I will further discuss and examine L1, L2, SA, and CL from a critical perspective on the following pages. I provide some examples of LLSC lists, detailing their roles and aims. What follows are brief examples of LLSC items listed from case studies (from Korean children, the case study used in this chapter):

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[96]   Arnowitz, S. (1993). *Paulo Freire's Radical Democratic Humanism, Paulo Freire.* NY: Routledge, p.10.

Human factors:

Living (L1):

a) Food, buildings and towns

b) Lifestyle

c) Culture and society

d) Languages and identities

Learning (L2):

a) Teaching and learning the majority language,

b) Knowledge exchange/sharing

c) Educational instruments

d) Bilingualism

e) Korean or other languages

f) Human relationships (friends and teachers)

Socio-environmental factors:

School Activities (SA)

a) Educational instruments

b) Bullying, violence and discrimination

c) Classrooms

d) Supporting methods for learning

e) Relationships

f) Teacher's roles

g) Language

h) Different but together

Community Life (CL)

a) Laws and social system for foreigners

b) Social support for foreigners

c) Other support for foreigners

5.4 LLSC's future multicultural education in the school

This study is intended for anybody who works with children on-site, in either private or public classrooms, centers for education, welfare, health or rehabilitation clinics, and to generate understanding about diversity, difference and equity in schools and society. One of reasons that I selected the LLSC as the best tool to implement and make

assessments, is that it provides a multicultural education which supports a liberal mindset, human rights, justice, and differences amongst individuals, and therefore it is the best way to promote and develop practical knowledge, values, and principles in society. In this study, it is not applicable to only debate practicality and theoretical research studies; it is important to suggest what might actually work well in the real-world setting, such as LLSC. Why isn't practical methodology required? Much literature already discusses the development and importance of practical methodologies such as: Dewey (1925 and on), Geary (1963), Boon (2009), Jorgensen (2004), Baker (2003), Krugly-Smolska (1999), Fenwick (2001), NACCE (National Advisory Committee on Creative and Cultural Education, 1999), Sleeter (1996, 2003 and 2007). Also, many educators have already suggested practical methodologies and programs specifically for critical multicultural education. Recently, more and more researchers have been trying to balance theory and practice. For instance, NACCE's (1999) report, "All our future: creativity, culture and education" consists of four parts: a) facing the future, b) a new balance, c) beyond the school, and d) national strategy. In my analysis, this report was intended for a wide audience, including parents, teachers, school governors, other organizations and business and union leaders who recognize the need for new approaches to prepare young people for the changing nature of work.

Dewey's pragmatism, as well as the work of critical thinkers, suggests practical ideas for LLSC. Various thinkers advocate for development based on democratic experiences, discussion about what is theoretical and practical, and how to nurture both individual and socio-environmental factors in order to foster critical democratic schools and society. It is difficult to apply every theory to society because it greatly depends on the social and national situation of that society. Without any understanding of the practical background behind a society, culture, policy or educational system, sometimes a theory becomes a useless thing. As Bank and Sleeter proposed, critical multicultural education should be applied in a useful, meaningful way in actual society. Additionally, I suggest again that the process of academic armchair thinking is no longer needed in critical multicultural education.

5.5 LLSC's application: stimulating dialogue in the society

Without assessment (communication), people are faced with the problem of how to build relationships with other persons and groups in society. Likewise, in the thinking behind LLSC, a very important point is that it allows assessment of different understandings, such as between children, teachers, parents, societies, and communities (which all have different views and understandings). As Sasse (1978) explains:

Through communication people begin and end relationships. They learn to like each other, to reach some understanding of others and to influence one another. Communication helps you learn about yourself and how others see you. It is the way you learn to understand others as persons and help others understand you as a person.[97]

LLSC needs communication, as multicultural education needs communication between minority and majority groups. In general, communication can be divided by two types of language: received and accepted language, and expressive language. Received and accepted language refers to how much we understand and accept other people's thinking and emotions, and expressive language refers to how much we explain, argue, and express our own thinking and emotions to people. Communication is undoubtedly an important part of our lives, it forms a bridge between people in a group and in society. It encompasses expression through speech, language, gestures, behaviors, facial expressions, tone, and reflects an individual's thoughts, emotions, and other conditions. In particular, a shared language is an important factor for communication. As Smith et al. (2003) explain, language is our primary means of communicating though. Moreover, it is universal; every human society has a language, and every human being of normal intelligence acquires his or her native language and uses it effortlessly. [98] Philosophically speaking, Foucault (1994) mentions language in The Order of Things, asserting "Language becomes object," in the following respect:

> The ontological transition provided by the verb to be between speaking and thinking is removed; whereupon language acquires a being proper to itself. And it is this being that contains the laws that govern it. The classical order of language has now drawn to a close. It has lost its transparency and its major function in the domain of knowledge…language was a form of knowing and knowing.[99]

I see Foucault's view of language as through the development and use of communication devices amongst individuals and society; the development of such devices happens simultaneously with knowledge itself. LLSC helps when one is faced with problems, undue influence, or other issues amongst persons, groups and society as a communication methodology. In regards to diversity and different communication

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[97] Sasse, C. R. (1978). *Person to Person*. Poria: Bennett Company, p.137.
[98] Smith et al., (2003), *Introduction to Psychology*. NY: Thomson Learning Academic Resource Center.
[99] Foucault, M. (1994). *The Order of Things*. NY: Vintage Books Edition, p.295.

methods (be it person to person, person to group or person to society), an emphasis is placed on emotions, expression and diversity of thinking in communication. A variety of subcultures that are distinguished by such aspects as gender, social class, ethnicity, disability/ability, all bring different communication skills to understand and to know as well. As an example, reaction and response to emotions or manners are expressed differently within each group. In order to understand difference and diversity, and communication (person to person, person to group and person to society), I introduce two case studies. These two case studies provide valuable insights into the different experiences and backgrounds of a minority group in Japan, in particular a student studying abroad, and a minority child. These case studies reveal how useful LLSC communication can be within diverse groups, for meetings in a classroom setting, and for all members of society. Many people have misunderstandings because of different human rights and privilege (or lack thereof) of minority groups, based on things such as disability, gender and culture, which means they are confused about the privilege and human rights of a group and/or a nation. My concern is that this kind of situation results because of a lack of mutual reflection and communication/dialogue among different groups/societies. In order to make a critical mutual multicultural education it needs communication and understanding of that communication.

Children do not intrinsically have any rapport with other children from different groups. In order to make a multicultural curriculum, the teachers and staff should have training that integrates LLSC ideas. For instance, what generally happens in a situation is that the students' and teachers' reactions are based in fear, ignorance of the individual, stereotypes, prejudice, racism, and stubbornness, and this is ignored in the curriculum and by the school system. This is especially true in so-called multicultural education in East Asia, where there is still a lot of influence on emphasizing similarities rather than differences. Likewise, there is little to no attempt to create harmony between races, nationalities, religions, income levels, genders, or families that fall outside of the "norm" (such as single parent children). LLSC grapples with multicultural problems in an active methodology; such as communication between a minority group and the majority. In the following pages, I argue that educational policy writers, textbook authors, school administrators, teachers, minority parents and in fact, all members of society, need to work together to create a multicultural educational system. The detailed definitions of LLSC are as follows.

6. Categorization of LLSC

I have been discussing several new concepts in this chapter; specifically, how LLSC

intersects with environmental and human factors, which are based on theoretical orientations of the ICF. The ICF "mainstreams" the experience of disability and recognizes it as a universal human experience. By including contextual factors, in which environmental factors are listed, the ICF allows for recording the impact of the environment on a person's functioning (WHO, 2009). Four of these contextual factors from the ICF will be denominated as L1, L2, SA and CL in this chapter. Because the primary factors from the ICF are based on patients who need rehabilitation and disabled children and people, there is a need to further discuss, consider, and examine them from a critical perspective for multicultural education. The four fundamental factors of LLSC are *Living, Learning, School Activities and Community Life*. The following is a detailed explanation of using LLSC for minority children in school and society. In this study, there are four kinds of differences defined for minority children.[100]

a) Different backgrounds:

Based on nationality, race, color, culture, religion, and/or language

b) Different families:

Father or mother is gay or lesbian, a family member is disabled or has a mental illness, single-parent household, living with grandfather or grandmother, adopted family, alcoholic or drug-addicted parents and family violence

c) Different schools:

International school, home school, special education school (for disability, autism, and/or speech, mental, and physical disorders)

d) Different status:

Based on income level and socio-economic status

To discuss the effect of these factors on critical multicultural education, it was necessary to subdivide the four fundamental factors. I propose these sub-categories of LLSC are clearly helpful to consider some important factors on multicultural education in several case studies. What follows is a detailed explanation of LLSC.

6.1 Living: identity and difference

Living (L1) is based on personal factors such as the nationality of family members, their specific minority culture, and family backgrounds. These tend to be different from the majority culture. Generally speaking, minorities have a different living style, which is

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[100] As you can see from the definitions of difference in the list below, there are several different meanings of "difference" in this study, not only that of a different culture. This variety of meanings of difference is influenced by Sleeter and Grant's work from 2009 (S-B-5).

expressed through eating different food, and how they like to live (for instance in large groups opposed to a desire to live with single families). L1 includes the parts of identity such as, self-expression, self-determination, and problems of living in a foreign nation for minority families.[101] Regarding this factor, I asked participants the following: basic socio-demographic information, any problems they had encountered, and any support they had received. Following a concept is the related fundamental idea of L1.[102] The concept of ethnic identity and difference is a related, fundamental idea of L1 and is based on research of ethnic identity in this study. Ethnic identity is meaningful only in situations in which two or more ethnic groups are in contact. Thus, in L1 I will analyze psychological concepts concerning behavior and communication of children with different backgrounds. For this research, interviews and questionnaires with minority children, parents, majority children and school teachers will be used.

6.2 Learning: language issues and learning

We learn about the world mainly from the people in our lives: parents, teachers, and others, and from various external sources: books, the media, culture (Gillis, 1978).[103] *Learning (L2)* is based on majority language problems (including bilingual problems) and academic skills. In other words, L2 relates to learning. For instance, learning the new cultures' manners, rules and so on. Thus I believe that learning from diversity and difference is a distinctly minority group mechanism. From my research, I have learned that minority children can easily solve language problems in their classroom, such as communicating with friends and school teachers, depending on how much time they have to adapt. However, other minority children have problems not only with speaking but also with writing, in particular with writing Japanese or English characters. The following two related concepts are fundamental to thinking about L2.

One of this study's concerns is language and bilingualism, for example as in learning a new language. Clark (1987) argues, "The learning of any foreign or community language plays an important role in enabling children to grow beyond the ethnocentric limitations of their own linguistic and cultural group, towards a better appreciation of the multilingual, multicultural nature of the society and of the world in which they live."[104] Also, Tchudi and Mitchell point out, "Language learning is a process of wondering and exploring, of discovering the conventions of language in

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[101] L1 includes psychological aspects such as identity, self-expression, self-esteem, etc., The psychological elements are very important standard knowledge for L1. Its analysis (via Foucault's work) can be found in Chapter Two.

[102] Detailed information is listed at the end of this chapter and questionnaires can be found in the appendices.

[103] Gillis, C. (1978). *The Community as Classroom, Integrating School and Community Through Language Arts.* NH: Heinemann Educational Books.

[104] Clark, J. (1987). *Curriculum Renewal in School Foreign Language Learning.* Oxford: Oxford University Press, p.115.

society so that people can use language fully for their own purpose."[105] In L2, I research learning languages, learning the majority group's culture, rules, manners, laws and so on. In particular, I analyze issues of majority language learning with minority children, parents, majority children and school teachers and organizers.

6.3 School Activities: curriculum, textbooks and teachers

School Activities (SA) is based on relationships with classmates and teachers. It is also based on the school environment such as the school system, the role of the teacher in the classroom, majority curriculum problems, and pedagogy issues. Moreover, SA is related to the information that is exchanged between minority parents and school teachers during counseling time. The following three concepts are related to SA's main ideas: curriculum, textbooks and teachers.

According to Kelly (2003) curriculum for education in a democratic society, its problematic nature, along with that of its moral base, begins to evaporate or at least to become less complex.[106] "In the movements of post-structuralism, post-modernism and critical pedagogy (which are major features of the current curriculum of diversity and difference today), and which it was suggested earlier can be seen as a culmination of the several strands of thinking we are attempting to identify, it is worth noting their significance for the knowledge debate of those major intellectual advances which the last century has seen."[107] In order to make a curriculum that recognizes diversity and difference in our schools, firstly, curriculum should promote an equality of power itself. In regards to textbooks and teachers, Terra and Bromley argue that, "Textbooks remain one of the most widely used and influential classroom resources around the world."[108] In order to develop social studies they should focus on multiple voices and multiple perspectives. In SA, I analyze school curriculum, textbooks, teacher's positions on multicultural education and their guide books, communication between minority children and their parents, the educational philosophy of the school leader, relationships between minority children, and relationships between majority children and minority children. These were determined by formal/informal studies, interviews and questionnaires in 2011-2013.

6.4 Community Life: role of majority and minority

Community Life (CL) is based on the connection between a minority child and his or her

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[105] Tchudi, S and Mitchell, D. (1988), *Exploring in the Teaching of Secondary English.* NY: Dodd, Mead, p.47.
[106] Kelly, A. (2003). *The Curriculum: Theory and Practice, Fifth Edition.* London: SAGE.
[107] Kelly, A. (2003). *The Curriculum: Theory and Practice, Fifth Edition.* London: SAGE, p.29.
[108] Terra, L. and Bromley, P. (2012). The globalization of Multicultural Education in Social Science Textbooks: cross-national Analysis, 1950-2010, *Multicultural Perspectives,*14 (3), p.141.

family within social communities. Ideally, CL embraces differences (such as culture, language, customs, etc.) amongst the minority and majority group with the purpose to understand each other in order to make a more pluralistic society. CL is a resource filled with strategies for minority children to provide better harmony between the individual and society in diversity, equity and difference. CL must conduct, investigate, and provide equitable opportunities, diverse consciousness and different myths. According to Gillis (1992), "Community can begin with an exploration of the student's existing expectations, stereotypes, prejudices, fears about or biases toward that subject."[109] The primary question of CL is: How can ethnic minority children easily communicate within majority society? Furthermore, how does it create or encourage attitudes of diversity and equity, and from where? As I mentioned previously, most of our attitudes about everything in our community are learned. This means we are not born with prejudice, discrimination, ignorance, fear or hate. Many researchers have also figured out that children do not inherently have any of the above-mentioned thinking. I am not advocating for, or judging about, any ethical views that humans are born good or not in this study. However, we should recognize that the need for understanding among different people in society have brought us the factor of CL; it is a means of creating understanding between minority groups and the majority group. In the next section I describe three issues that make a stronger argument for understanding CL in this study. Also, the following example shows how important CL is in our society and in critical multicultural education.

On March 11, 2011, a strong earthquake hit the Tohoku area. When this occurred, minority families and the majority group had to cooperate and exchange information. Could minority people get sufficient access to information from the Japanese government? Without an information exchange between minority families and the majority group, there will never be a critical perspective for multicultural education in Japan. CL could also make a stronger, more diverse, multicultural society by sharing different cultures, identities, languages and ideas with Japanese people. Thus, in CL, I research communication between minority and majority groups using interviews, newspapers, and questionnaires with children, parents and school teachers.

7. A critical analysis of LLSC in N town, South Korea

This research investigates an important question in the field of critical multicultural education: how do children think about difference, diversity and equity in their school and society? This question is analyzed using my own LLSC methodology, which is

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[109] Gillis, C. (1992). *The Community as Classroom.* NH: Heinman Educational Books, p.11.

based on four multicultural education factors, and established to support diversity and equity. The purpose of this section is to analyze short essays written by children using the LLSC methodology, i.e., living, learning, school activities and community life related to their local socio-political system, in order to determine the state of multicultural education in a school in N town, South Korean. The children were handed a series of questions designed to elicit their thoughts on multicultural education issues (one for each of the four factors of LLSC), and asked to write a short essay. Using the LLSC method, their answers were analyzed. The participants were elementary school children. They were 12 years old and didn't have much cross-cultural experience. The 151 short essays were gathered in May, 2012. The reason that the children did not have much cross-cultural experience is due to the unique geography and economics of N town (which is also what made it a good candidate for research).[110] N town is one of the islands in the south of South Korea. The population of N town is 50,242 people and its main income comes from agriculture, fisheries and its tourist industry (from N town local homepage, 2011).[111] Mainly due to its aging population, N town has a chronic lack of labor. Other reasons for a lack of labor are a lower birth rate and an increase in international marriages (recently, women seeking a spouse avoid blue collar men who work in agriculture and the fishing industry). Many young workers leave N town for higher paid jobs on the mainland. Because of an increasing number of foreigners in N town, the local government established a center for multicultural families in 2009. The main activities in this center are teaching Korean, translation support, and support for children (N town newspaper, 2009).[112] According to the N town newspaper (February 21, 2012), N town has 633 foreigners who need multicultural support and there are more than 100 minority children. Additionally, May 18 has been announced as Multicultural Day in N town. The short essays were distributed to children in six classes by their teachers. Prior to distributing the surveys, I had asked the teachers to introduce the concept of multicultural education to the children. The children were approximately 12 years old, and they all attended the same school. The short essays were completed during the social studies class time of the school. The title of the short essay was *Hamkesengakheyo* (which translates as "Let's think about it, together" in Korean). The

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[110] N town is a small island in South Korea that demands the need for critical multicultural education curriculum and policy for international marriage immigration. However, many immigrants are assimilated into South Korean culture. N town's local government has established many critical multicultural political systems, such as Germany town (they believe those policies are critical for multiculturalism). Secondly, in my previous research (interviews with teachers and children who live in N town), N town's children were interested in and knew their town's policy well. However, they believe that they do not have many chances to interact with children of different minority groups. My hope was that when I gave them some suggestions of the issue of *Hamke sengakheyo* in their classroom, it would help their critical thinking about multicultural education (For more see Appendix 5).

[111] N local Government website from http://www.n.go.kr (as of 2 Mar., 2012).

[112] See more at N newspaper from http://www.n.tv.news/articleview.html?idxno=13807 and N news from http://n.in/news/article (as of 5 Mar., 2012).

four terms of LLSC were expressed in short essay questions about minority immigrant Barry, who is a foreigner living in N town, and will be staying long term.

Table 5. Essay questions and LLSC sub-categories[113]

Living (L1)	Learning (L2)	School Activities (SA)	Community Life (CL)
Question: What should Barry and Koreans do so that they can live well together?	Question: What should we do to improve Barry's Korean language and academic skills?	Question: How would you resolve these problems between you and Barry in class: relationship troubles, counseling time, and school curriculum?	Question: How can minorities communicate better within society, including communication with the local government?

Living (L1)	Learning (L2):	School Activities (SA)	Community Life (CL)
a: Food b: Buildings c: Lifestyle d: Culture e: Language f: Identities g: Others	a: Teaching and learning the language b: Knowledge exchange c: Support materials d: Educational instruments e: Bilingual f: Korean or other languages g: Human relationships h: Others	a: Educational instruments b: Bullying and discrimination c: Related classrooms d: Supporting methods for learning e: Relationships f: Teachers roles g: Language h: Different but together i: Others	a: To make laws and social system for foreigners b: Social support for foreigners c: What Koreans should do to support foreigners d: What foreigners should do for themselves e: Others

7.1 Findings of LLSC analysis in N town

Living (L1) was sub-classified into nine sub-categories: ① Food (L1-a), ② Buildings (L1-b), ③ Lifestyle (L1-c), ④ Culture and Society (Korea/minority groups) (L1-d), ⑤ Language (L1-e), ⑥ Identities (L1-f) and ⑦ Others (L1-g). The highest number of responses to Question 1 were L1-g (others), followed by L1-e (language), and L1-b (buildings). In L1-g, I found that the short essays given by the children can be summarized in the following quotes: "we should know the difference between Koreans

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[113] See source more at appendix 5.

and Barry … we have to know and find out what matches well between Koreans and Barry … we have to ask the Korean government for help for minority living … use a translation machine for better communication … should hire somebody to help foreigners feel at home in Korea … provide foreigner specific goods (e.g. English language keyboards)" and so on. Answers for L1-e contain: "using both languages … use multi-languages in society … let's practice Korean … use multi-language signs in society … let's make a diverse society which uses many signs" and so on. Answers for L1-b included: "build a town for foreigners … in the market, we should use both languages … what about a supermarket for foreigners … make restaurants, supermarkets, and other places for foreigners … make a support town for foreigners" and so on. Quotes that reflect answers from other sub-categories: "we should know about our differences … play and help him … try to get hot food … if you have problems, you can move to N town, we have many foreigners in our town" and so on.

In the results for *Living (L1)*, many N children indicated the categories Buildings (L1-b) and Language (L1-e) as a way to support minority groups living in South Korea. Buildings seem to be regarded as 'a shared place' and/or 'a special living town' for minority groups. For example in answers such as, "build foreigner towns, supermarkets, and restaurants," and "make places for sharing and exchange." In Language (L1-e), children indicated the need for multi-language use (62%) over using only Korean (23%). The other answer in this category was use English or Dutch (15%). Many N town children wrote about minority living-related issues with language (especially Korean). The children indicated that it would be better not to only use Korean, but to use Korean and the language of the minority child.

Learning (L2) consists of the following eight sub-classifications: ①Teaching and learning the Korean language (L2-a), ②Knowledge Exchange/Sharing (L2-b), ③Support Materials/Center (L2-c), ④Educational Instruments (L2-d), ⑤Bilingualism (L2-e), ⑥Korean and other minority languages (English etc.), (L2-f), ⑦Human Relationships/Friends and Teachers (L2-g), ⑧Others (L2-h). The highest numbers of responses for L2 were in L2-f and L2-c. Sub-classification of L2-f included responses such as: "let's learn Korean … we can teach Korean to Barry … it is not easy to learn Korean and you learn by repeating very often … do not use Korean and use English only … teach Korean to him." L2-c included: "make textbooks for Barry … how about reading many Korean books? … make a guidebook for Barry's learning … you can use the internet … we need books which include multicultural subjects in the school … they need translated electronic books for him." Other sub-categories included these comments: "let's teach each other our language … I will teach you Korean … school teachers should learn minority languages … the government should establish free

Korean schools for them … Koreans will be willing to teach Korean and will be very friendly towards them" and so on. Most of the results in L2 focused on "how to support minority children in learning of Korean" such as using electronic books, a personal teacher, a center for language, and other technology. The N town children wrote that learning Korean is an important factor for L2 and that it is important to get help and support from school teachers and Korean friends. They also wrote about three types of school in L2 for minority children, such as a Korean school, a Korean academic school and an international school. The Korean school included a special classroom and after school classes. The meaning of the Korean academic school is a school for Korean learning. According to the short essays, the N town children were concerned that minority children have the ability to choose schools by themselves, and they do not like to see minority children at a disadvantage compared with themselves.

School Activities (SA) was sub-classified for analysis in the following nine sub-classifications: ①Educational Instruments (SA-a), ②Bullying, Violence and Discrimination (SA-b), ③Related Classrooms (SA-c), ④Supporting Methods for SA (SA-d), ⑤Relationships, Relations with teachers or friends (SA-e), ⑥Teacher's Role (SA-f), ⑦Language (SA-g), ⑧Different but Together (SA-h) and ⑨Others (SA-i). The highest numbers of responses in SA were SA-e and SA-b. The research shows that for SA-e, responses included: "let's make friends in the class … make a soccer team to get more friends … let's help Barry who has problems in our classroom … how about telling your friends what you want … we should listen to their voices … you are human, you can make a lot of friends if you want … sometimes we need jokes to improve relationships … I want to make friends with you … just play with friends and learn Korean … say hi to friends and talk first." For SA-b, the research results included: "no discrimination in our classroom … no violence, you should know the class rules … people who look different, do not think different … no bullying … no bullying and try to become friends … not only minority children are bullied and it happens all the time and everywhere … do not bully just because of different looks" and so on. In addition, other responses (SA-a and SA-d) included: "build an international school and first Barry goes to the Korean school and next goes to international school … Barry should come to Korean school first … Barry should go to international school first … the school is not important and friends are more important … the school has to make a multicultural class for them … they can choose their school themselves … how about making a multi-language classroom in public school." Responses to the topic of SA-d included: "how about counseling with us … invite a Dutch teacher to his classroom … the school needs international school laws … a translator is needed in the classroom." SA focuses on relationships with friends, bullying, and support methods for minority children in the

classroom. Children used the terms 'difference' and 'variety' in their answers. Children wrote that friends are more important than teachers. They responded with answers such as, "you can learn the Korean language from Korean friends … how about asking friends if you do not understand something in your class … try to play with friends first."

Community Life (CL) was analyzed using five sub-classifications: ① Policy, Laws and Social System (CL-a), ② Support for CL, (CL-b), ③ Korean's Role (Koreans should ~, CL-c), ④ Foreigner's Role (Foreigners should ~ CL-d), and ⑤ Others (CL-e). The highest response-rate was to the CL sub-classifications CL-b, CL-d, CL-a, and CL-c. The research data of CL-b includes: "explain Korean laws and rules to foreigners very kindly … use the local government and centers for foreigners … teach Korean laws to foreigners … we have to make more multicultural policies for the future … build towns and establish more social centers for them … should make a Korean law guide for them … make an internet game to teach about Korean society … make a social living center for them … make a building for foreigners in Korea … make a volunteering system to teach Korean rules" and so on. The research data for CL-d includes: "foreigners should understand Korean society before moving to Korea … try to know and understand the different culture in Korea … you should know at least what is illegal … research about Korean society before moving to Korea … Barry should try to learn the rules from your neighbors" and so on. The research data of CL-c includes: "Korean society is not only made of Koreans anymore … we have to try to help them … Koreans should understand mistakes made by foreigners, because foreigners are used to different laws … Koreans should know the Korean laws as well … Koreans make problems in other nations too … we have to listen to their voices … when I grow up, I want to change the laws for minority people, because it is too difficult to change them now … the laws are for everybody, not only for Koreans … we need laws for the minority family we need laws for minority families" and so on. In CL, 30.5% of children wrote that support is needed for minority children in Korean society. The biggest problem, according to them, is mono-cultural laws and the Korean mono-cultural social system. According to one of the answers of the N town children, "Korean society is not only made up of Koreans anymore" (which is supported by immigration research: in 2010, there were 118,000 foreigners in Korea, or 2.3% of the population). N town children wrote that laws, traditional Korean culture, social systems and other items related to community life need to be changed and they hope it will change.

7.2 LLSC and Korean sociopolitical system

Critical local multicultural ideas develop in a sociopolitical context and children develop and build up their identities and personal beliefs in a social context. Generally speaking, families and schools educate and discipline children by introducing them to mainstream social norms, beliefs, and regulations. In my findings from the LLSC based questionnaire, the ideas of the N town children on multicultural education are a mirror image of Korean educational policies and of local social policies.

What kind of social policies exist in Korea and what are those of the local N town government? Starting with local policies, according to newspapers (*Joins Newspaper*, 2012; N town newspaper, 2012; the N town local government website, 2012), in 2000, due to an increase in minority immigrants (263 foreign women were married to Korean men in N town, 1.27% of the population, in 2011) and the N local government established a multicultural center in 2009. The main multicultural policies of N town are learning the Korean language, inclusion, support for work and education and family counseling. The N town local government has specific multicultural policies that other cities and towns do not have, such as an MOU (Memorandum of Understanding) program with the N town police so they take care not to single out minority children. Moreover, there is a 50% discount for minorities when applying for a driving license, and there is support for *DamunhuaGajung ChinjungNadll*, so that low-income minority women from Vietnam, China, the Philippines and Japan (belonging to the Tongilkyo religion) can return home to visit their families.[114] Moreover, the N town local government established a German town (for Koreans who have lived in Germany as nurses or mine workers from 1966 to 1997), an American town (particularly for Koreans who have lived in the United States) several years ago and more recently, a Japanese town was also established. This policy has helped to increase N town's population. Moreover, these towns have become successful sightseeing destinations for N town so far.

Korea has become a strong information technology (IT) country.[115] IT is not only used in industry, but also in Korea's educational system. Korea received a prize for its IT use in education from UNESCO in 2007.[116] According to the Korean public newspaper Chosun (January 9, 2007), Korean ministry of education won a prize for an

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[114] Cha, Y. (2012). Ibangineu Himang N Damunhwa gazung ziwon center from Chosun newspaper (2007). Kyoikubu 12il UNESCO Kyoikujungbohwasangsusang article from http://news.chosun.com/ site/data/html_dir/2007/01/09/2007010900180.html(as of 13 March, 2012).

[115] Korean ministry of education from http://www.moe.go.kr/newsearch/search.jsp (as of 3 April, 2012).

[116] Chosun newspaper (2007). Kyoikubu 12il UNESCO Kyoikujungbohwasangsusang article from http://news.chosun.com/site/data/html_dir/2007/01/09/2007010900180.html(as of 1 Sep., 2012) and UNESCO. (2010). World data on education: 7th edition, 2010/11 –republic Korea- from http://www.ibe.unesco.org/ (as of 4 May, 2012).

e-learning service project and cyber learning program for elementary and middle school students to use at home.[117] By 2015, Korea hopes that schools will not use paper in the classroom; meaning that digital textbooks will be used in all schools in all subjects at all levels. Hwang, Yang and Kim (2010) mention in the UNESCO Institute for Information Technologies in Education: "National policy intervention should focus on reducing and diminishing disparities among gender, religion, and economic status to improve and achieve sustainable equity in the education sectors through mobilization of public resources and establishment of public-private partnership. Though accessibility is one of the key issues in policy, especially for developing countries, the development of the social and cultural environment and soft-skill human resources such as digital literacy should also be considered" (p.142).[118]

N town children developed in their individual and N social context, meaning that N town children's thinking and behavior has been affected by local culture, their relationships with people, society, national laws, and media. The LLSC results show what N town children are thinking concerning issues of multicultural education nowadays in N town. "People are impacted by many social forces as they interact with others in the process of forming themselves as individuals and multicultural education can help students as well as teachers to identify those social forces that affect their personal development" (Schultz, 2000, p.71). Children should develop in a multicultural society which is based on diversity and equity. The diversity and equity should not only be present in society but also in schools and families. In order for multicultural education in N town to develop successfully, they need to understand what diversity and equity are in their local society and school. There are important questions to be addressed, such as the role of minority immigrant Barry and the N town children. For instance, how can minority children be supported in their society and classroom? Looking at the LLSC questionnaire's results, unique and specific answers came from the children (the human factor) in N town, which had been influenced by local socio-political choices (the socio-environmental factors). The children's hopes are the result of the diversity and equity they see in their society and schools. The children know themselves that they want to build their own diverse and equitable multicultural society. Do you have think about difference, diversity and equity? If you answered no, you should consider your society, because your thinking is influenced by your school, society and nation. I hope these results bring some conceptual clarity to critical multicultural education in the future.

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[117] Chosun newspaper (2012). Kyoikubu 12il UNESCO Kyoikujungbohwasangsusang article from
http://news.chosun.com/site/data/html_dir/2007/01/09/2007010900180.html (as of 4 May, 2012).
[118] Hwang, Y. et al. (2012). E-learning in the republic of Korea UNESCO Institute for Information Technologies in Education, ISBN 978-5-905175-01-5, Russian Federation.

8. LLSC design and questions of identity

In this section, I provide another interesting case study, this time conducted with a minority child whose life in Japan is examined. It is easy to compare how different the environmental factors and human factors are on the LLSC form. The subject of the interview is a minority child who lives in Utsunomiya, Japan. In order to talk with him, I visited his school and participated in his school festival in December 2011, which his mother had invited me to. I hoped to conduct a casual interview with him, because he was a quite shy boy. I interviewed the boy at school, in a classroom during the festival. His family consists of a Korean mother, a Japanese father and a disabled older brother; the older brother exhibits signs of severe autism spectrum and development disorder, and goes to a special middle school in Utsunomiya, Japan. The family is a result of an international marriage, so the boy interviewed has two different cultural backgrounds. However, most food, their housing style and most things in their life adhere to Japanese cultural norms. Moreover, the Korean mother takes responsibility for most of the childcare, as well as making lunch boxes for the boy's father and doing all housework. The father is an architect and spends most of his time outside, even during weekends. The interview used a form in the style of LLSC listing aspects of *Living, Learning, School Activities and Community Life.* The boy's mother helped in Korean with some responses during the interview. The interview situation, at the school festival, made it so we did not have enough time for understanding and assessing input, so we talked more on the telephone together later.

Living (L1): Ohshima's daily life is spent at school, cram school and home.[119] He likes his father more than his mother because his mother is so busy with his older brother, making spending time together difficult. Although his father is busy, sometimes they go on trips together. This time together on trips is the best time for the boy. His older brother has serious autism syndrome disor

der, and he cannot control his will or behavior. Often, the older brother breaks the computer, TV, his school equipment and so on; also, it is difficult to go to restaurants because the older brother has difficulty staying seated. His brother is also rude to others, and this makes the boy very angry. He likes to go out to eat meat at restaurants, but it is not very often that he does. His mother prepares many dishes for him. They want to move to a new place that his father and co-worker will design and build soon. Those were the big issues in their household at the time of the interview.

Learning (L2): His main language is Japanese and he does not know Korean. Sometimes his mother lets him go to South Korea, but he does not go alone. He does

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[119] Names have been changed.

not know much about Korea and is not so interested in South Korea. He wants to be Japanese. He is learning karate after school. He participates in big karate contests every year. Ohshima displays quite independent attitudes compared to other children, which means he can do almost anything by himself, and he does not want help from others.

School Activities (SA): He speaks Japanese very well with no problems at all. His academic scores are not so great and most academic skills are learned from a special program in a cram school. The boy's parents have not directly helped him develop his academic skills. He has a few friends, but sometimes has troubles with his friends. His friends want to use his money to play at a game center. His mother worries about this, and does not give him much money. His mother wants to be a member of the parent-teacher association in his school, but this does not seem to be going well. Nevertheless, she participates in many school program meetings. She hopes her son could get into a better middle school and high school and says he should study harder. According to his mother, there are "Not so many problems between his teacher and I because his father is Japanese, and he can also help. [My son] has a Japanese name, and was born in Japan. There are not so many differences between my son and Japanese children." She also added that the biggest problem is with parents who "Don't speak Japanese" or when "Both are foreigners."

Community Life (CL): His mother participates in community activities such as meetings for disabled children, meetings for their siblings, etc. Ohshima participated in the sibling program for a while even though he was not so interested. The sibling program has many activities to encourage empathy and understand feelings between the siblings who have a disabled brother or sister and his/her mother or father. Also, every December his elementary school has international exchange events. His mother organizes some part of the program for children. In fact, most Japanese parents passively participate, whereas his mother is heavily involved; he is not so happy with that.

The above LLSC interview makes it easy to draw up support plans, by revealing in detail what kind of problems interviewees have, not only for minority children and their families but also for school teachers, organizers, policy makers and others. Consequently, you can consider support methods such as, what we should do for them, how to address their needs, what kind of concerns they had in LLSC, etc. I believe that by using this method it is easy to understand the minority family environment, their thinking, desires and needs. Moreover, we have to consider what the best support method is for minority children/students. Most minority children have trouble choosing an educational institution, dealing with different educational views and systems, and trouble with relationships with friends, school teachers and others. Using the LLSC

methodology, I am able to clarify and discuss some of the identity issues concerning "who am I?" In Ohshima's case, I examined his needs, support methodology, and problems in living, learning, school and society as a minority child. Most researchers examine language, particularly the majority language. However, language does not cover all this family's issues. This means that even if they are proficient in the majority language, minorities can still experience a lot of problems related to identity, living, and culture that come to light in the LLSC framework. When I reflected on the interview with him and his mother, I was concerned that the boy's problems were not so much social and language related, but rather psychological, and priority should be given in providing the boy with psychological support such as help with understanding his identity, and developing his self-esteem and pride in himself. Although there will continue to be many problems regarding person to person, person to group, and person to society communication, I discovered that to improve social relationships, we need communication with understanding. However, the question that remains is how well can we identify a communication need, or how well can we come to an understanding between dissimilar individuals or groups in our schools and society? LLSC allows one to reflect on difference, in distinguishing one's identity, as well as the diversity of communication that can exist from person to person, person to group, and person to society. In other words, individuals are all different; diversity in communication and relationships also determine identity at home, in education, at work and in society.

In the case of Ohshima, his family and teacher do not recognize his identity well, as evidenced by his mother's statements like: "He is Japanese, he has a Japanese identity," and "I hope he grows up as Japanese." However, she also hopes to visit South Korea, speak Korean, eat Korean food, and watch Korean TV with him. In the LLSC analysis of Ohshima, his identity is more complicated than just his personal and social life. Thinking about Ohshima through LLSC, he has complicated relationships with the members of his family: a disabled older brother, a mother of a different nationality, and a father that is significantly older than other parents. These were big concerns for him in the interview. Sometimes his family and home is not a comfortable or relaxing place for him, it is a tense, cautious, serious place.

The notion of education as the transmitter of immutable truths in the form of knowledge and culture to the elite, or as the promoter of immutably relevant skills among the masses, is not sensible, since the particular knowledge and skills acquired at school can no longer be expected to suffice for a life time.[120] Education and school have to provide and support learners (children, students, and others who want to learn)

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[120] Clark, J. (1987). *Curriculum Renewal in School Foreign Language Learning.* Oxford: Oxford University Press, p.10.

with the motivation and the capacity to learn beyond whatever knowledge and information for their future. Thus, teachers, school organizers, and educational policy makers should provide opportunities for learners in school and educational areas of their learning. In Ohshima's case, he started to notice that study is important, and academic skills are needed for his future. Because of this he started to go to juku (after school classes run by private academic institutes). On the other hand, according to his mother, in the previous month, he broke some school rules with his friends and got punished by the school. He wasn't allowed to take the bus and had to walk. She also mentioned that he did go to game centers with friends and that they stole money from him sometimes, but she said, "It is fine with me, boys will be boys." However, she guessed it was not going well with him among his friends and with his teachers at school. Ohshima's family wanted to be part of the majority in Japan, with no difference and nothing special. Consequently, they are living in Japan now, relaxed and behaving Japanese. In closing, I offer the thought that change and transformation are one of the social trends of today; I take this to mean that these two words are not included in liberal society today.

9. Summary of the chapter

Chapter Three examined the fundamental theoretical framework of LLSC which is based on human rights, justice, normalization, and inclusive education from the ICF and ICF-CY model. Moreover, this chapter analyzed the norms of LLSC thinking and their role determining human and socio-environmental factors. LLSC ideas were adopted from WHO, Dewey, Foucault and other critical thinkers. The main concern this chapter discussed was the concept of LLSC and its similarities and differences from other typical types of thinking. LLSC is based on a philo-psycho concept which means it was developed with norms from psychological, philosophical, and practical ideas. LLSC is investigative thinking that combines psychological and philosophical theory and educational practical methodology for children in school and society.

I provided the conceptual framework, application, and development of the definitions and principles of LLSC. Once again, the five principles LLSC thinking is based on are: a) critical thinking, b) child-centered theory, c) human and socio-environmental factors, d) future multicultural education in school and societies, e) multicultural dialogue among different groups. Furthermore, LLSC has its own four principles defined as follows: *a) Living (L1)* is based on personal factors such as the nationality of family members, their specific minority culture, and family backgrounds. These tend to be different from the majority culture. Generally speaking, minorities have a different living style, which is expressed through eating different food and how

they like to live (for instance in large groups as opposed to a desire to live with single families). *b) Learning (L2)* was based on majority language problems (including bilingual problems) and academic skills. Many minority children can easily solve language problems in their classroom such as communicating with friends and school teachers depending on how much time they have to adapt. *c) School Activities (SA)* is based on relationships with classmates and teachers. It is also based on the school environment such as the school system and the role of the teacher in the classroom, including majority curriculum problems and pedagogy issues. Moreover, SA is related to the information that is exchanged between minority parents and school teachers during counseling time. *d) Community Life (CL)* is based on the connection between a minority child and his or her family within social communities. CL is based on the exchanges of difference in a group such as culture, language, customs, etc. among the minority and majority group with the purpose to understand each other in order to improve multicultural education and society. Therefore, LLSC is proposed for greater understanding of diversity, difference and equity in school for all children. LLSC is a useful, effective, productive and practical methodology to be used in learning and teaching in school and society to help our future.[121]

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[121] The term 'useful' adopted from Banks, J. A. (1994). *An Introduction to Multicultural Education*. Massachusetts: Allyn and Bacon.

Chapter Four: The need for LLSC and application of LLSC

1. The purpose of this chapter

The purpose of this chapter is to qualify issues of practical research in: socio-political approaches (specifically, research on Japanese trends); educational approaches (by analyzing the national curriculum, government documents, social studies textbooks, the consciousness of elementary school teachers); and practical assessment approaches (by applying the LLSC at three elementary schools and establishing a LLSC handbook: *TomoniManabi TomoniIkiru*). In addition, this chapter examines the need for LLSC and addresses two issues: a) the need for diversity, difference and equity in schools and society and b) the need for LLSC in our schools and societies. Moreover, this chapter examines the practical application of LLSC; how it applies in our schools and society by teaching guidelines, and through the application of its methodology utilization patterns, such as worksheets for children and teachers, can be found.

2. The need for LLSC ideas in multicultural education

Much educational research examines multiculturalism as it applies to the future in education and society in East-Asian nations. Although there is only a short history of immigration and multicultural education, researchers hope to get more results through performance, research and social systems. Historically, East-Asian nations did not have societies that embraced immigration and multiculturalism in their citizen's consciousness. Now, suddenly, they hope for too much of a progressive shift towards multicultural systems in their schools and societies, as evidenced by passing many immigration laws, support for international marriages and families, in the school system, etc. It is necessary to have more quality communication, understanding, and cooperation among majority and minority groups. Because without any cooperation from the majority group (the citizens' attitude), it is impossible to work towards multicultural political harmony or multicultural education. Especially in Japan, there are many opinions from the majority at conferences, such as: Why should we work towards multiculturalism, when our nation is not an immigrant nation? Is a multicultural society better? Will the ideas of difference and equity fit in well in our society and educational areas?

In the above Asian countries' issues, they are attempting to address many multicultural issues which should be determined and analyzed using the difference, diversity and equity spectrum.[122] However, if they do not understand and know the concepts and principles behind why their nation needs the difference, diversity and equity spectrum in sociopolitical and educational areas they will face the same problems and issues as Western democratic nations, where the dilemma of multiculturalism is often only thought of as an immigration problem. In regards to those educational socio-political issues, French multicultural thinker, Fretsey (2012) argues that:

> I think shows [sic] how well the French social and economic measures and educational measure has connected. Now people should admit that the cultures which have been regarded as the preserve of ethnologists or anthropologists lost those exotic and exclusive natures and have started paying attention to the problem of not only 'there' but also 'here' and 'now,' especially those of the immigrants.[123]

The point here is, lacking a practical understanding of the concepts of difference, diversity and equity or misunderstanding those concepts is like moving backwards to the past, which means peoples are again judged by their social status, money, gender, job, and so on. In addition, if we do not recognize why we need difference, diversity and equity in school and society, it is possible that our freedom is limited by power. In fact, the following kinds of sociopolitical phenomenon are happening in educational and sociopolitical areas already:

a) The establishment of separate villages or apartments specifically for immigrants (usually low income and low social status).

b) Placing immigrant children (especially those who don't speak the majority language) in special classrooms for learning majority languages or learning academics in general.

c) Only allowing children who speak the majority language entrance into public

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[122] The meaning of spectrum is: used to classify something, or suggest that it can be classified, in terms of its position on a scale between two extreme or opposite points. It is especially used when referring to diseases in the medical field (e.g., the American Psychiatric Association these days refers to the Autism Spectrum). This study is also using the term spectrum because multicultural educational is quite complicated and is based on many philosophical theoretical and practical conclusions. "Diversity, difference and equity spectrum" does not only mean diversity, difference and equity. As I mentioned earlier, the diversity, difference and equity spectrum includes many concepts such as diversity, difference, equity, power, challenge, knowledge, human rights, justice, inclusion, integration, children's rights, and discrimination. Thus, when I use the term "diversity, difference and equity spectrum" in this study, I include all of the above concepts as well.

[123] Fretsey, M. (2012). Intercultural education as educational practice and ethical refection. *2012 KAME international conference proceedings.* Korean Association for Multicultural Education. p.28

schools.

    d) Attacks from the majority group in public or/and non-public areas of minority people in government positions.[124]

I have been discussing the diversity, difference, and equity spectrum as knowledge. Scholars determine the knowledge of social phenomenon in society. For instance, as Foucault defines the concept of knowledge in his literature in 1972, he noticed patterns of knowledge as follows:

> The group of elements, formed in a regular manner by a discursive practice, and which are indispensable to the constitution of a science, although they are not necessarily destined to give rise to one, can be called knowledge. a) Knowledge is that of which one can speak in a discursive practice, and which is specified by that fact, b) Knowledge is also the field of coordination and subordination of statements in which concepts appear, and are defined, applied and transformed.[125]

Moreover, many scholars analyze knowledge with the concepts of power, truth, diversity, difference, equity and human beings in mind in their work. For instance, Simola, Heikkinen, and Silvonen (1998) observe, "Foucault's basic three terms: knowledge, subjectivity, and power. To transmit knowledge is that modes by which, in our culture, human beings are made subjects."[126] Smart (1996) asserts that, "Foucault's critical genealogical analysis of human experience, relations of power, and forms of knowledge effectively reveal that forms of social cohesion and hegemony have a precarious and complex history in human practice."[127] In addition, Dreyfus and Rabinow (1983) point out, "Foucault owes us a radically new interpretation of both power and knowledge: one that does not see knowledge as objective or subjective, but as a central component in the historical transformation of various regimes of power and truth. Of course, this is exactly what genealogy attempts to provide."[128] The crucial point of this knowledge is that difference, diversity and equity are elements that are required for human beings. Also, it is human nature to understand this notion in the living, learning, school activities and community life in a school and society.

    LLSC's fundamental and primary notions and principles can be studied and

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[124] These four phenomenon were observed from my pre-research in 2011-2012.
[125] Foucault, M. (1972). *The Archaeology of Knowledge.* NY: Pantheon Books, pp.182-183.
[126] Simola, H., Heikkinen, S. and Silvonen, J. (1998). A Catalog of possibilities: Foucaultian History of Truth and Education Research, *Foucault's challenge: Discourse, knowledge, and power in education* edited by Popkewitz and Brennan, p.69.
[127] Smart, B. (1996). *The Politics of Truth, Foucault: A critical reader* edited by Hoy, D.NY: Blackwell Publishing, p.171
[128] Dreyfus, H. L. and Rabinow, P. (1983). *Michel Foucault: Beyond Structuralism and Hermeneutics.* Chicago: The University of Chicago, p.117.

determined in theoretical and practical approaches as I mentioned in Chapter Three. Additionally, I also proposed three approaches in order to develop the ideas of diversity, difference and equity for all children. Briefly, they were: inclusion and support of minority children in the classroom, change and transformative educational methodologies in the classroom, recognize different family cultures, backgrounds, and so on. There is a need to further discuss, consider and examine them from a critical perspective, using methods for education such as concepts like LLSC. Its concepts were developed for school teachers, professors, and educational administrators who do not have a good understanding of the meaning of difference, diversity, and equity. Therefore, I proposed categories of the LLSC that are very helpful when considering multicultural educational factors (like inclusive education etc.).

In this chapter, I propose the need for and application of LLSC for better multicultural understanding and communication for all children in the classroom. This is because as yet, there are many schools that do not show any change or transformation in teacher consciousness, pedagogy, textbooks, curriculum, or school administration towards diversity, difference and equity in their educational systems. The primary reason for my proposal that we need LLSC ideas in education is as follows: we have to concern ourselves with practical, useful ideas for the classroom (since I discovered in my research a serious lack of practical multicultural education practices), such as how to make it more inclusive, integrated, and other multicultural practical methodologies. I argue that multicultural education should be for children not for government, teachers, school administrators, local educational committees or others. Moreover, I propose that children are smart enough to understand the concepts of difference, diversity, and equity in a program with LLSC.

3. LLSC ideas and three different approaches

In this chapter, I analyze and discuss three different approaches to LLSC: socio-political, educational, and practical assessment. First, for the socio-political approach, I look at Japanese educational research trends between 1985 to 2011, and I analyze multicultural international perspectives on diversity, difference and equity in socio-political approaches. For the educational approach, I analyze: the national curriculum in Japan, government educational documents, an elementary school social studies textbook from Japan, a comparative study of Korean society and education, and research on public elementary school teachers' consciousness. Lastly, for the practical assessment, I show how to apply LLSC ideas into a school using a LLSC handbook (*TomoniManabi TomoniIkiru*) which explains how to use LLSC in the classroom, how

to teach LLSC guidelines, and provides a children's work sheet for LLSC. The reason I choose these three approaches is that Japan's main educational policy (including socio-political issues) is for school teachers and local educational committees, and ignores minority children.[129] Therefore, in Chapter Four, I analyze these three approaches with one question in mind: why do we need the LLSC to work towards a multicultural educational system?

3.1 Socio-political approaches

The local perspective of multicultural education allows the diversity, difference and equity spectrum and individual respect co-existing within the whole culture in education and society today. This section seeks to analyze the significance of LLSC in Japanese studies. It will analyze the socio-political approach in LLSC concepts from 505 works (journals, research, and other thesis-related documents gathered both online and offline), and represents a variety of social political issues, needs and perspectives on multicultural education in Japan from 1985-2011.[130] Moreover, this research uncovered further questions and significant issues related to multicultural education in Japan. The question here is: how has multicultural education (multicultural issues, policy, curriculum, bilingualism) changed since its earliest conceptualization in the 1980s in Japan? Moreover, I approach multicultural education which focuses on LLSC within ethnic groups (living in a foreign country) towards an advocacy of four different approaches that is currently prominent in today's journals and books.

The primary method is working on an analysis of contents such as key words, aims, methods and conclusions. This is then distinguished with LLSC items. I gathered data from books, articles (journals), thesis (dissertations), and magazines online and off-line related to multicultural education (including international education, cross-cultural education, cross-cultural communication and others) in Japan. The main period was from 1985 to 2011. The total data consisted of 505 papers from professors, teachers, lecturers, graduate students and others in Japan. The analysis examines four factors of multicultural education found in the Japanese literature: *a) Living (L1), b) Learning (L2), c) School Activities (SA), d) Community Life (CL).* Moreover, this research seeks to analyze the significance of these multiple (LLSC) factors in the Japanese literature. This means I wanted to figure out what kind of theoretical background was used amongst the

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[129] Most minority children are on the side-lines outside of main educational subjects. For example, one of the guidelines for acceptance of foreign children/students into Japanese public schools established by MEXT was the ability to speak Japanese. That research has been actively supported by the government since 2011. MEXT document, *GaikokuzinukeirenoTehiki* from http://www.mext.go.jp/a menu/shotou/ clarinet/ 002 /1304668.htm (as of 14 April, 2011).

[130] Detailed data shows on appendix 1.

practical and theoretical research related to LLSC. The journals that were used in this study were:

    a. International Education
    b. Bulletin of the Japanese Society for the Study of Adult and Community Education
    c. Journal of Hokkaido University of Education
    d. Journal of Multicultural Education and Student Exchange
    e. Research Journal of Educational Methods
    f. The Journal of Pedagogy
    g. The Journal of Educational Research
    h. Other journals (Journal of Utsunomiya University of International Studies).

The main works were divided into the many notions included in LLSC. Because of this methodology, it is easy to see how trends in multicultural studies have developed since its conception. As you can see in Table 6, the LLSC principles are divided into categories and subcategories including detailed items. Furthermore, a fifth category 'Others' was used for papers that fell outside the four multi-factors main factors.

Table 6. Categories for classification and subcategories[131]

LLSC	Sub-categories
Living (L1)	① Race ② Identities ③ Minority religion ④ Minority culture ⑤ Minority living style ⑥ Problems of ethnic group ⑦ Nikkei group ⑧ Case study ⑨ Others
Learning (L2)	① Related to Japanese learning ② Language problems ③ Bilingual ④ Special needs support (special education) ⑤ Academic skills ⑥ Case study ⑦ Others
School Activities (SA)	① Bullying ② Relationships with teachers and friends ③ Curriculum ④ Pedagogy ⑤ Textbooks ⑥ Class/Classroom ⑦ Educational instrument ⑧ Case study ⑨ Others
Community Life (CL)	① Policy ② Social support ③ Case study (Japan, other nations) ④ Social issues ⑤ Others
Others: Different issues based on the theoretical research	① Concepts of multicultural education ② History (including multicultural research) ③ Multicultural education issues (Japan and other nations) ④ Others

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[131] Table 6 shows the four LLSC categories and their subcategories, however, the Japanese research (from 1985-2011) was difficult to classify into only the four factors of LLSC, so I established one more factor O (others), which included multicultural theoretical and conceptual frameworks such as history, norms, case studies and so on. The results of O are discussed at the end of this section.

As to the review of the Japanese literature using the LLSC framework, I started with articles on multicultural education by Yamauchi (1985), Umakoshi (1986), Ban (1986), Okuchi (1987), Motoyama (1988) and Tanaka (1989). The above 6 researchers discuss comparative multicultural education, multicultural education in England, American music education in California State, and the multicultural education of Hawaii State. These are perfect examples of the international and comparative research on Western society that was published as practical and theoretical methods in the 1980s. In the 1990s, the research moves to ethnicity and ethnic identities from comprehensive multicultural education. The main researchers were Imamura, Kato, Morioka and Hatsukada. Moreover, in 1991/1992, the primary research focuses on the lives of minority families (Moriyama), diversity multicultural education in Australia (Maeda), and seminars between South Korea and Japan (Lee and Mori). Starting in 1993, a lot of researchers started exploring multicultural education and multiculturalism by comparing it with Australia, Asia, the United States and the United Kingdom. Authors include Mise, Kogawa, Ohnishi, Mazuka, Simada, Lee, Sugitani, Yagisawa, Takai, Inoue, Kaneko, Matsuo, Suzuki and others. Also in 1993, the research moved to ethnic groups, their living, their learning, and their children in Japan (by Kogawa, Ohnishi, Matsukai and others). Of special interest is the research started on Korean ethnic groups as one of the titles in multicultural education by Lee, S. Additionally, this is when Shimada's research on Japanese learning and volunteering started. In 1995, school-related research started, such as on curriculum (Iwasawa), foreign children in Japanese public schools (Urata), and logicality in teaching, multicultural education (Endo) and others. In 1998, we find research on minority children who cannot speak the mother tongue (Ota), Korean schools (Lee), and "Nikkeizing" Japanese people who live in other nations (Nakayama and Morimo).

In the 2000s, I found research on special needs education as part of multicultural education (Matsunami) and the Chosen group (Koreans) in China (Dewa). In 2002/2003, there is research on Brazilian Japanese education (Yamanouchi), native Taiwanese people in Taiwan (Yang), multicultural education using the internet (Hara), and the bullying problem for new-comers (Shimizu). Moreover, from 2003, there are a lot of articles and research on multicultural education in child care and kindergartens. In 2005, 2007 and 2008, I found research on: ethnic groups in China (Tosaka) and Vietnam (Ueno), self-esteem (Nogimori), an Indian international school (Tabushi), coffee morning for parents (Karen), a coordinator with multicultural education (Sugisawa), and counseling time for foreigners (Takeda et al.). Moreover, research on the notion of citizenship started in articles by Hirasawa (2005) and Shirasaki (2007). From 2009~2011, one finds research on international (or immigrant) families (Tomiya),

language and Japanese (Ono), the local government and multicultural education (Watado et al.), support for Indonesian students (Murani), and many other case studies in Japan (for example, in Yokohama city, Ueda city and Kanagawa prefecture). Moreover, in distinction from other years, there is evidence of an increasing number of coordinators doing research today. This means they have started to consider ways to support minority families, teachers and local government in multicultural education. Also, the Japanese researchers are interested in Western multicultural research on the following: the Swann report (Okuchi), J. A. Bank (Katoh, Suzuki and Kanda), Chomski (Terashima), Carl Orff (Mitshi), and Cummins (Motobayashi). To sum up, the number of studies on multicultural education (including intercultural education, cross-cultural education, and understanding of international studies) has increased in Japan from 1985 to 2011. However, it has not been a steady increase; it has increased dramatically in specific years such as 1999 (30 articles), 2002 (37 articles), 2008 (40 articles) and 2009 (62 articles).

During 1999-2002, many case studies were still from North American and West European countries and they were interested in the issues of preschool education as an international perspective at daycares and kindergartens. In contrast, in 2009 and 2011, Japanese research moved from North America, Australia and European countries to Japanese cities such as Yokohama, Gunma, and Osaka. They mention the need for a multicultural system between public schools and local governments, including a commitment at the local level in order to train and teach skills to Japanese teachers and multicultural education coordinators. In addition, some foreign researchers started to study multicultural education in Japan and presented their national multicultural education system or multicultural political system in Japanese papers.

3.1.1 Analysis of Japanese research on LLSC

The results of my LLSC analysis show that many studies were focused on the political education system (SA, CL, and O (Others): 70%), such as the need for a multicultural education coordinator (including a Japanese coordinator) at public schools, the need for partnership programs between local governments and schools, reinforcement of learning programs of the Japanese language, and others. The research on ethnic groups *Living* situations (L1) and *Learning* (included bilingual) content (L2) was negligible compared with SA, CL and O (Others).

Living (L1) was represented in the literature under several titles such as, minority issues, identities, cultures, religions, policies, and means of support, Nikkei, and minority groups living in other nations. The analysis of L1 includes nine concepts. I list

them and their explanations below: ① Race (L1-1), ② Identities (L1-2), ③ Minority religion (L1-3), ④ Minority culture (L1-4), ⑤ Minority living style (L1-5), ⑥ Ethnic group problems (L1-6), ⑦ *Nikkei* group (L1-7), ⑧ Case study (L1-8), and ⑨ Others (L1-9). In L1, the highest frequencies were found within the subcategories of L1 are L1-1(race), L1-6 (ethnic group problem), and L1-2 (identities).

The research on L1-1 includes: the problem of discrimination based on race in Canada (Kodama, 2002); the notion of race using an ethnic approach (Manabe, 2003); race and Korean cross-cultural education (Tabuchi, 1999); native ethnic groups and multiculturalism (Konoshita, 2000); websites for Korean (Hashimoto, 2008); ethnicity (Manazuru, 2003); and others. The research on L1-6 includes titles such as: "Speaking of China, Korea and Asia" (Mazukai), "The Voice from Minority Parents" (Oido-mori,), "Multicultural Education for All" (Matsumura), "Multicultural Education and Korean Ethnic Group" (Takenoshita), "The Education Right of Korean Laborers" (Lee), "The problem of Ethnic Groups in China" (Tosaka, 2004) and others. The research on L1-2 includes: the identities of Koreans (Lee), national identities (Noiri), cross-cultural identities (Chikashi), and Nikkei identities (Okamoto, Iwasaki, Pereira). Moreover, there was also other research on meeting minority parents in Nara city (Lee and Tabuchi, 2005), self-esteem (Nogimori, 2005), and others. Other research studies were on: Korean ethnic groups in China (Dewa, 2001), Muslims in Germany (Saito, 2002), museums and multicultural education for *Nikkei* in United States (Yano, 2003), and education for Kikoku children (Japanese children who don't speak Japanese) (Shibuya, 2003).

In my analysis of results on *Living*, the minority group most of the research was based on was Koreans. It was started in 1993 by Matsukai and Lee. Most research was based on support, identity, and culture except language because Koreans have no problem speaking Japanese as compared with other ethnic groups today. However, today the research is moving towards other ethnic groups such as Chinese, Brazilian, Vietnamese and Indonesian. Also, the subject of identities was not only minority groups living in Japan, it focused on Nikkei identities in other nations too. The research on L1 has not been sufficient enough in past decades to compare it with other factors like L2, AS and CL. More than 70,000 people of a different race (including their minority children and families) live in Japan today, and have lived in Japan for more than 100 years, with their own history, culture and identities. However, how has research on race developed thus far? It has started as one of multicultural education research from 1990. There have not been so many studies of race, because it is has focused on ethnic groups in other nations such as Australia, Canada, the United States and so on. Future efforts must be more practical and significantly research ethnic groups in Japan to build a

multi-racial society in the future.

In *Learning (L2)* the following seven concepts were analyzed: ① Related to Japanese learning (L2-1), ② Language problems (L2-2), ③ Bilingual (L2-3), ④ Special support education (special education, L2-4), ⑤ Academic skills (L2-5), ⑥ Case study (L2-6) and ⑦ Others (L2-7). L2-7 includes: teaching and learning (Yonemura, 1999), language education from United States (Fuiji, 2001), the experience of learning Japanese (Huruichi, 2002), the educational experience of students who study abroad (Fuzita-Round, 2002), strategies of teaching (Nukaga, 2003), native Taiwanese (Yang, 2003), an immigrant English program in Australia (Watanabe, 2004), a comparative study of special needs education (Arakawa, 2005), the Ainu name in Kanto areas (Major, 2007), learning networks (Sato, 2008) and language services from local government (Watado, 2009). L2-1 includes: learning Japanese and volunteering (Simada, 1993), Japanese school in an international school (Hara, 2003), the influence between Japanese and non-Japanese (Shimizu, 2008), Japanese and multicultural education (Noyama, 2008), Japanese and immigrant marriage (Tomiya et al., 2008), support for Japanese (Watado, Song, Takeda, Shiobara et al., 2009), a seminar program for Japanese (Noyama, 2009), and so on.

Research that falls under different subcategories includes Japanese music learning (Oku, 1995), bilingual education in China (Zhang, 1998), language education in Australia (Suzuki, 2001), LOTE education in Australia (Suzuki, 2002), and the meaning of the mother tongue (Oumi, 2004). Most of the research on L2 focused on how to learn a language (Japanese) and it is increasing in case studies today. After Japanese, the research then focused on bilingual issues or other languages. The first research on L2 was started by Simada from 1993 which was interested in the research from Australia. It was concerned with policy, a language program, bilingual issues and other topics. In addition, Major (2007) mentioned that a lot of the Ainu language remains in areas of Kanto such as Tokyo, which was the first research related to the Ainu language and their culture. From the results of L2, we see that a lot of Japanese researchers are interested in L2, which addresses how to teach Japanese to minority children and their families, and how they learn it. Moreover, published case studies in L2 show how Japanese language programs progress in schools, universities and cities, and how it is one of the ways to support language in Japan, where usually the research is focused on only using Japanese, then considers bilingual and/or multi language options.

Within *School Activities (SA)* the following nine concepts were used for analysis: ① Bullying (SA-1), ② Relationships with teachers and friends (SA-2), ③ Curriculum (SA-3), ④ Pedagogy (SA-4), ⑤ Textbooks (SA-5), ⑥ Class/Classroom (SA-6), ⑦

Educational instrument (SA-7), ⑧ Case study (SA-8) and ⑨ Others (SA-9). In SA, the highest numbers of articles were on SA-9, SA-7 and others (SA-3, SA-6 and others). The research on SA-9 includes: multiculturalism and university students (Takeuchi, 1997), multicultural daycare in Japan (Oido-mori, 1997), school education and children who don't speak the mother tongue (Ota, 1998), school policy in Australia (Nakazima, 1998), a multicultural community (Makino, 1999), the parents program in US (Oido-mori, 1999), teaching and multicultural education (Hirano, 2001), preschool education and international perspectives (Karen, 2002), the interface of multicultural education (Morimo, 2002), daycare culture in Taiwan (Hatsukade, 2002), tentative research for multicultural education (Sekiguchi, 2004), school culture and multicultural education (Hatanaka et al., 2004), developing a program for multicultural education and inclusive education (Morimo, 2005), developing of materials and textbooks for multicultural education (Yamanaka, 2009), cross-cultural education and teacher education (Kinoto, 2007), coffee morning (Karen, 2008) and others. The research under the category of SA-7 includes: multicultural education in King School (Tsujino, 1994), minority children in public school in Japan (Ureta, 1994), an infant and multicultural education (Hatanaka, 1998), Korean schools and Korean (Lee, 1998), how to prepare schools for multicultural education (Zhang, 1999), international understanding of education at elementary school (Terashima, 2002), the issue of preschool education from an international perspective (Shire, 2002), the notion of multicultural education in preschool (Mitsui, 2002), Korean schools in China (Dewa, 2002), preschool education in Seoul (Yamada, 2003), minority education in public school (Kimura, 2003), building a multicultural school (Hirasawa, 2003), the kindergarten system in Vietnam (Ueno, 2004), preschool for Brazilian children (Nakagawa, 2004), an analysis of a curriculum in elementary school (Nogimori, 2005), a Mexican school in Japan (Saito, 2006) and others.

Research that falls into other categories (SA-3, SA-6 and others) includes: a social studies and history class in elementary school (Yamazaki, 1995), logical thinking and multicultural education (Endo, 1995), the effect of a classroom instrument method on the attitude of students toward multicultural music (Ikehara et al., 1998), international understanding and standard curriculum (Enoi, 1999), diversity and multicultural education (Matsuo, 2000), international understanding education at synthesis class (Tabushi, 2002), a teaching strategy (Nukaga, 2002), education for new comers (Mioko and others, 2004), a multicultural curriculum for kindergarten (Hide, 2004), curriculum in Australia (Motoyanagi, 2005), social studies curriculum in New York State (Kakami, 2006), an analysis of a language book (Ono, 2009), and events for preschool (Hide, 2010). The first research on SA was about a music class in California

from Motoyama (1989), in which he analyzed the framework of a music class in the United States. The next research was educational research on a music class by Oka (1991). It started as research related with SA**.** Most research on SA is influenced from things like curriculum, classrooms and educational instruments, including case studies. However, in the past decade the literature is lacking in research dealing with bullying (SA-1) and relationships with friends and teachers (SA-2). Moreover, most research concerning SA is focused on preschool, elementary school, university, and then middle and high school.

Community Life (CL) research was analyzed using the following five concepts: ① Policy (CL-1), ② Social support (CL-2), ③ Case study (Japan, other nations) (CL-3), ④ Social issues (CL-4), and ⑤ Others (CL-5). The highest numbers of articles on CL fell into the categories CL-1, CL-2, and CL-3. The research under category CL-1 includes: support for foreigners (Takeda, 2008), the presence of coordinators (Yamanishi et al., 2008), professional coordinators (Yamaguchi, 2008), coordinators for multicultural society (Yananishi, 2008), the coordinator's capacities (Suma, 2009), the coordinator and Japanese support (Miyazaki, 2009), a coordinator in Kanagawa prefecture (Tsuboya, 2009), a coordinator in Musashino city (Miyazaki, 2009), why coordinators? (Kitawaki, 2009), the coordinator program (Sugisawa, 2009), policies for coordinators (Yoshida, 2009), coordinators for a multicultural society (Sugisawa, 2009), volunteering coordinators (Nara, 2009), coordinator teachers for higher education (Matsuo, 2010), coordinators for counseling centers (Tanaka, 2010), coordinators for international change (Kikuchi, 2010), the function of coordinators (Sugisawa, 2010), the question of coordinators (Watado, 2010), expectations of coordinators (Mega, 2010), the social significance of coordinators (Shiobara, 2010), the social coordinator of an international company (Kodaira, 2010), the business man in multicultural society (Miyasaki, 2010), a multicultural education coordinator in Kanagawa prefecture (Yoshida, 2011), the research of coordinators (Yamanishi, 2011), coordinators for anywhere (Nara, 2011), a coordinator in Yokohama city (Sato, 2011) and the Japanese coordinator (Miyazaki, 2011).

Research included in CL-2 has articles on: minority education (Yuki, 2005), inclusive society for families, school and society (Higgins, 2006), mental problems and minority children (Abe, 2008), support networks in Tokyo (Sugisawa, 2008), immigration support in Australia (Shiobara, 2008), counseling for multicultural society (Sugisawa, 2009), a survey about foreigner support (Sugisawa, 2009), local cooperation for international change (Fujiishira, 2009), a forum for the design of multicultural society (Shimamura, 2009), foreigner teachers for multicultural businesses (Yan, 2010) and the network support for disasters (Aoyama and others, 2011).

The research on CL-3 started in 1987 by Okuchi and Tanaka when they mention the influence the Swan Report had on multicultural education in United States. The research on CL-3 includes: perspectives on multicultural education in England (Okuchi et al., 1991), national education for Indians (native Canadians) in Canada (Hirose, 1991), foreigner education in Osaka (Sugitani, 1993), a practical model for multicultural education (Sato, 2009), a support note for minority children (Sato, 2009), special needs for minority children (Konda, 2009), multicultural society in Gunma prefecture (Yamaguchi, 2011), and practical multicultural society in Ueda city (Koyama, 2011).

Other research and results covers the following: support for ethnic groups in Japan (Onishi, 1993), multicultural views from students (Yano, 1999), minority children in international policy (Kodama, 2003), local learning and international understanding (Ohta, 2003), a note for mother and child (Kozaki, 2004), the role of translation (Takahashi, 2009), the second barrier for foreigner counseling (Seki, 2009), know how for cooperation (Sugisawa, 2009) and interviewing foreigners (Takeda and Hasebe, 2011). The research on CL has increased dramatically; especially CL-1, which is related to investigations of multicultural coordinators, covers a variety of issues in the research. This CL research began by examining Western democratic nations such as the United States, Canada and Australia, however, it has moved to Japanese cities in present research.

As the last factor in my literature review, I analyzed articles that fell into the Other category (hereafter O in this chapter). It is distinguished from the "Others" subcategory in L1, L2, SA, and CL. Its specific meaning in this chapter is as I described previously. It is divided into the following three concepts: concepts of multicultural education (O-1), history (including that of multicultural research) (O-2), and multicultural education issues (Japan and other nations) (O-3). The O category had higher numbers than CL, because much more research is interested in multicultural notions, history, researchers (such as James Banks), and global multicultural perspectives than in past decades. The highest numbers of articles from O were in O-3, O-1 and others. The first article that falls into the O category started in 1985 and contains a lot of research comparing many other factors. The research on O-3 started in 1986 by Ban with comparative research on multicultural education. From there, it continued on with: the war on multicultural education (Nakazima, 1991), multicultural education in Japan (Yagisawa, 1993), seminars between South Korea and Japan (Lee and Mori, 1993), international cooperation in Japanese society (Yagisawa, 1991), research on multicultural education in the United States (Tasaki and others, 1993), research on multicultural education in England (Yada, 1993), multicultural education in Australia (Inoue, 1993), a policy for multicultural education in the United States

(Matsuo, 1993), multicultural education in Germany (Amano, 1994), notions of multicultural education in the United States (Ebushi, 1994), American multicultural education (Yokoda, 1994), multicultural education and the Swan Report (Noiri, 1994), a case of multicultural education in the United States (Matsuo, 1994), multicultural education in the EU and Italy (Chistoini, 1994), multicultural education in Canada (Hirabayashi, 1994), learning in American multicultural education (Hirasawa, 1994), multicultural education in North-East Asia (Sasagawa, 1995), multicultural education (at museums) in England (Iwamoto, 1995), multicultural education from 1983 in Australia (Mise, 1995), issues of multicultural education in England (Noiri, 1996), developing multicultural education in Australia (Mise, 1997), anti-racist and ethnocultural equity (Kishida, 1997), from melting pot to salad bowl (Oido-mori, 1997), the question of American multicultural education (Endo, 1997), multicultural education as the right education (Sowa, 1998), the problems of American multicultural education (Ofuji,1999), understanding multicultural education in the United States and New Zealand (Oba, 2002), understanding international education in Japan (Zhang, 2003), developing multicultural education in Hawaii (Yamamoto, 2005), multiculturalism in the case of Australia (Masanobu, 2006), policies for foreigners in Japan (Kitawaki, 2008), benefits of a free play room for foreign children in kindergarten (Mori, 2009), multicultural education in South Korea (Oh, 2010), national citizenship (Kiritani, 2011), and others.

The research on O-1 started in 1985 by Yamauchi and Umakoshi, they examined the diversity and assimilation of education. The O-1 includes: diversity, culture and language in Australia (Meda, 1992), ethnic groups and multicultural education (Kato, 1990), differences in learning (Suzuki, 1993), notions of multicultural education (Asakura, 1994), challenges of multicultural education (Shiina and others, 1994), Post-modernism and multicultural education (Asanuma, 1995), multicultural education (Gu, 2004), the significance of multicultural education (Paichadez, 2010), and others.

Research that fell into O's others includes: political multicultural education (Kogawa, 1993), developing multicultural education in Australia (Mise, 1993), the history of American multicultural education (Kurihara, 1995), Chomski and multicultural education (Terashima, 2002), diversity and multiculturalism in Japan (Qi, 2011), and others. My final thought on this research is that a lot of it was originally on nations such as the United States, Australia, Canada and others. However, it has since then moved to Japan, Korea and other Asian nations. The researchers were interested in global issues of multicultural education such as diversity, equity, melting pot, assimilation and post-modernism. They were influenced by American multicultural education and so it has connected to Japanese multicultural education issues today.

3.1.2 Summary of LLSC and socio-political approaches

The history of Japanese multicultural education goes back to 1980, but 1985 especially is the year that started education research. It is divided into the LLSC ideas L1, L2, SA and CL. L1 addresses personal factors such as the nationality of family members, family history, different backgrounds compared with the majority group and others. L2 is based on languages (including bilingual ability) and academic skills in school. SA also includes curriculum, pedagogy, and critical educational issues in school. CL is based on communication with social groups such as communities within the majority of a nation. From my review of multicultural education literature in Japan, the articles fell in to the following categories: O (others, 45%), SA (20%), CL (15%), L2 (12%) and L1 (8%). Moreover, I analyzed them in two more ways; human factors and environmental factors.

The Japanese research was more interested in environmental factors (43%) than human factors (20%) related to multicultural education. This means environmental factors such as policy, society, school curriculum and educational instruments were more researched than any other factors. However, in the past L2 (Japanese language) was more researched than race, culture, living situations or identities. This is an important point that distinguishes Japanese research from Western research on multicultural education, especially the United States. A lot of studies related to educational, social and cultural issues deal primarily with human factors, especially related to race. This means it has been preserved in most journals in the United States still now as the focus of much research. (because of Western society's history of racism and discrimination against African Americans). On the other hand, in Japanese research there are studies on Koreans (Mazukai, Lee et al., 1993) and other minority groups (Chinese, Taiwanese, Brazilian, Spanish, Vietnamese and Indonesian people). However, these studies are not related to L1-1 (race), they are lacking this part of multicultural education research.

3.2 Educational approaches

In regards to educational approaches, I analyzed the national curriculum and social studies textbook and did research on public elementary school teachers' consciousness and minority parents' thinking in South Korea and Japan. Educational approaches include practical issues such as educational trends, teachers' thinking and the school system including class environment, relationships between school teachers and minority parents, and the contents of teaching guides for textbooks. In the present day those are very important topics in order to understand practical trends of multicultural education now.

3.2.1 The national curriculum in Japan[132]

Even though the numbers of minority children have increased, the school curriculum, text books and school environments still focus primarily on the children of the dominating majority in developed and so-called democratic nations. Likewise, as a consequence of globalization, the number of minority children attending Japanese public schools began to increase in the 1980s. As the number of minority children increased, they lacked Japanese language skills and other academic skills and faced problems understanding the Japanese cultural background. Therefore, in 2011, the Japanese government under the auspices of the Ministry of Education, Science, Culture and Technology (hereafter, MEXT) established a guideline for multicultural education for school teachers and local governments. As MEXT tried to create a system for multicultural education, one could wonder why they needed critical multicultural education in the first place? And why, despite establishing new guidelines, has there been no progress in multicultural education? My answer is that there has been a lack of diverse and equitable methods for practical multicultural education. Furthermore, another important question has not been answered: for who is multicultural education intended? Is it for school teachers, for the government, or for the children? Japanese officials should therefore further define, examine and consider broader notions for their future education system. Multicultural education is needed by all students, schools and nations in order to develop a sense about varying human and environmental backgrounds.

This section shows the need for reform of multicultural education from the point of view of a government document in Japan: MEXT's *Gaikokuzingzidosetono Ukeireno Tehiki* (The Guideline for Acceptance of Foreign Children/Students into Japanese Public Schools, 2011). Since 1991, MEXT has published yearly research reports. The primary research subjects of their investigations have been foreign children/students who are non-Japanese speakers with different backgrounds. According to MEXT (2011), the numbers of minority children who were non-Japanese speakers was 28,575 in 2011.[133] The *Gaikokuzingzidosetono UkeirenoTehiki* (2011) established four means of support for foreign children/students in public schools.[134] The contents are as follows:

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[132] This section discusses the national curriculum in Japan as an example in order to show the need for a LLSC-based educational approach. Japanese curriculum is organized by the government and it advises the entire country on most things in the school system: curriculum, teachers training, educational departments and so on. Other countries in North America and/or Western Europe often have schools organized by teachers, local educational committees and others, not by nation-wide governmental decisions. This was one of the reasons I decided to do an analysis of the Japanese national curriculum in the study.

[133] Elementary schools: 19,504; Middle schools: 7,576; High schools: 1,365; Special schools: 98; others: 32. The total number of foreign children/students in Japanese public schools is 79,981. Please see more at: http://www.mext.go.jp/a_menu/shotou/clarinet/003.htm (20 May, 2011).

[134] The Japanese government document, *Gaikokuzingzidosetono UkeirenoTehiki* was published in 2011. Please see more at: www.mext.go.jp/a_menu/shotou/clarinet/002/1304668.html (as of 18 April, 2011).

a) Placement of more Japanese language teachers in public schools.

(Currently, the total placement of Japanese special language teachers is 985 in junior high schools and elementary schools throughout Japan.)

b) Workshops for Japanese public school teachers.

c) A guideline for foreign children/students in Japanese public schools.

(This guideline is for international parents who are thinking of sending their children to Japanese public schools in the future.)

d) Conduct research on foreign children/students (via survey) and a Japanese as a Second Language program.[135]

These support measures were planned for foreign children/students who don't speak Japanese. It is difficult to agree with this plan because I believe that there is a lack of diverse and equitable multicultural educational support methods. For example, there is no knowledge exchanged between minority families, school teachers and policy makers. Moreover, this cannot be labeled critical multicultural education when minority children have to learn Japanese or else have to move to toridashi classrooms (special classrooms where they study with disabled children). Just because they are not Japanese, speak a different language, eat different food and have different identities, they should not have to learn separately. Unfortunately, minority children still have no chance to make friends in their schools, judging from the above tactics of MEXT. The program was researched and developed only for school managers, Japanese teachers and local education committees, not for minority children and their families.

3.2.2 Social studies textbooks in Japan[136]

Students are rarely invited to reflect critically on their own schooling and learn to accept inequality as normal; textbooks and school curricula fail to encourage students to ask an assortment of critical questions (Bigelow, 2004). Since its earliest conceptualization in the 1980s, ideas about international education, global education, inclusive education,

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[135] Japanese as a second language is being developed in academic and educational instruments in public schools today. Many researchers have proposed new ideas of learning Japanese in their studies. For instance, Shinya, M, Yamada, I. et al recently published the study, "Theoretial and empirical research for the establishment of the Japanese language education grantee act from the viewpoints of language education in public law."
See more at https://kaken.nii.ac.jp/pdf/2011/seika/C-19/34407/21320097seika.pdf (as of 1 Dec., 2014).

[136] In my pre-research, I found that social studies textbooks showed international contents (in the *Kyokakaga kyoiku*). Japanese morality textbooks in elementary school do not have *Kyokaka* and also morals class doesn't matter much in the educational program (e.g. they use the *Kokorono Note* instead of a textbook and there are no exams). That's one of the reasons I chose the social studies textbook for this research. Moreover, after examining many school textbooks such as Japanese, science, mathematics, and others, social studies is the most related to living and learning in home, school and society. Additionally, other textbooks do not include much multicultural content for comparative research. Lastly, I researched MEXT and its teacher guidelines however, MEXT does attempt to put diversity, difference and equity ideas into social studies.

human rights education, and ethnic education have been spreading in East-Asian nations. With the rapid increase of the number of immigrant children in schools and Japanese society, more support for international children, their families and communities is needed (e. g. using two languages in education or the presence of a multicultural education coordinator in school) to help children into the critical local multicultural education system. Japan has recently experienced important shifts in what was once seen as a stable, homogeneous, and orderly social environment, foremost among them, the challenges facing Japanese society are those involving the educational system, educational concepts, and educational philosophy (Willis and Yamamura, 2002). Thus, it is important to create curriculum materials (such as textbooks) that provide diversity, equity, and multicultural contents for all children. However, in spite recognizing the need for a new multicultural paradigm in recent decades, many school curriculum materials like social studies textbooks have not included multicultural contents yet, especially in East-Asian nations.

Recently in multicultural education research, social studies have often become the subject of research, such as by Yao and others (2009), Terra and Bromley (2012), and Nakayama (2006). Yao and others suggest, "The successful attainment of such a goal depends to a large extent on the use and quality of curriculum materials" (2009, p.2). Also, Terra and Bromley state: "Teachers and scholars should continue to articulate the silences in textbook accounts to give voices to perspectives still underrepresented, and challenge social science textbooks to more fully reflect the diversity of peoples and historical experiences in contemporary society" (2012, p.141). Nakayama (2006) argues that most Japanese social studies textbooks write about multicultural topics as one unit in a studies textbook, in 'The Additive Approach' (from Banks' four levels of integration of ethnic contents.) Can a critical analysis of social studies textbooks open the way for a better approach to teaching and learning multicultural education based on a democratic system? And what are the different and unique areas of social studies from other developed countries? I examine current practices facing Japan on multicultural issues by looking at the contents of social studies textbooks. Moreover, in this investigation, I establish diverse and equitable practical support factors through the LLSC framework's four principles: *Living (L1), Learning (L2), School Activities (SA) and Community Life (CL).* I argue that every person who helps to create textbooks, such as educational policy makers, school administrators, teachers, (and in fact, all of society) need to consider these LLSC factors to create a system for multicultural education within the contents of social studies textbooks and to examine how the school subject of social studies has been taught in Japan in order to provide a LLSC framework.

3.2.2.1 The research subjects and data procedure

The first type of methodology is a critical textual analysis. A critical textual analysis is different from a narrative textual analysis, which tends to trace a series of events. The critical textual analysis in this study involves first collecting a large number of texts which describe multiculturalism and multicultural education about newcomers in Japanese elementary school textbooks, mainly published by three companies, in 2011. A detailed methodology is shown in Table 7.[137]

Table 7. Categories of LLSC in an analysis of elementary school textbooks

Textbook A: *(Syogakou Syakai Kyoiku Syupang in Tokyo)*	Textbook B: *(Atarashi Syakai Tokyo Syoseki in Tokyo)*	Text book C: *(Syogakou Syakai Nihon Bunkyou in Osaka)*

Living	Community Life
Food from where? (pp.64-65 and p.89 and K-303) Let's introduce Japanese food to foreigners (p.101 and K-503) Interviews with Japanese workers abroad (p.131 and K-503) Disabled people and old people in factories (p.147 and K-503) Japanese and European people (p.61 and K-603) Japanese immigration (p.115 and K-603) Why did Korean and Chinese people come to Japan? colony problem (p.121 and K-603) The variety of housing in other nations (p.51 and N-507) Laborers in Japanese factories (p.35 and N-508) Human rights (about discrimination of Ainu and Koreans (N-608)	Fukuoka city and many nations (p.159 and p.161 and K-304) The world map (K-503) Kobe city and the world (pp.154-155 and T-302) Okayama prefecture and the world (p.153 and N-308)

In Table 7, I analyzed the data using LLSC data processing. For the first step of LLSC analysis, I established symbols for each category, which are easy to understand

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[137] Data results are in Appendix 2. As mentioned in the text, Table 7 only shows two LLSC factors, *Living* and *Community Life,* because the Japanese social studies textbooks examined only contained contents related to L1 and CL.

and analyze: L1 = r1 (race and human rights), e1 (ethnicity), g1 (gender and disability), r2 (related to living, food, buildings, and so on), and p1 (psychology such as self-expression and self-determination). L2 = l1 (language), b1 (bilingual issues), a1 (academic skills), and s1 (socio-cultural learning). SA = c1 (curriculum), p1 (pedagogy), s1 (school system), t1 (teachers and classmates), and t2 (textbooks). CL = c1 (communication between a minority group member and the majority/society), c1 (cooperation between the majority/society and a minority group member), n1 (network and partnership), and s1(sharing and understanding between the majority/society and a minority group member).

3.2.2.2 The analysis of social studies textbooks and LLSC results

According to the MEXT website, especially in a document from 2007, The Central Council for Education (hereafter CCE) organized a discussion time for social studies in elementary school and junior high school. In their paper, they examined the general outline for social studies in elementary schools. According to the CCE paper, there exist a lot of differences in the world, and therefore "Japanese children must be curious about those differences." They go on to suggest actively teaching these differences in social studies class in the 3rd and 4th grades of elementary school. However, according to my research, these activities only appear in 11% of the textbook contents. (LLSC analysis of 16 Japanese elementary text books, 14 times. Sum total: 126). Multicultural aspects are focused on especially in L1 and CL. For example, the analysis shows under *Living (L1)*: Food is from where? (pp.64-65 and p.89, K-303), Let's introduce Japanese food to foreigners (p.101, K-503), Interview with Japanese worker abroad (p.131, K-503), Disabled people and old people in factories (p.147, K-503), Japanese and European people (p.61, K-603), Japanese immigration (p.115, K-603), Why did Korean and Chinese people move to Japan? (p.121, K-603), The variety of housing in other nations (p.51, N-507), Laborers in Japanese factories (p.35, N-508), Human Rights (discrimination of Ainu and Koreans, N-608). In *Community life (CL)*: Fukuoka city and many nations (pp.159-161, K-304), The world map (K-503), Kobe city and the world (pp.154-155, T-302), Okayama prefecture and the world (p.153, N-308).

In Table 7, this LLSC analysis is based on several sub-categories (keywords) and analysis was implemented 3 times. Moreover, Table 7 shows that A, *Syogkusyakai (Kyoiku Syupang) > C, Syogakusyakai (NihonBunkyou) > B, Atarashiisyakai (Tokyo Syoseki)*. It was clearly evident which publisher had more multicultural aspects included in the contents. However, each textbook series has common aspects such as knowing about *Machi*, kinds of work, visiting factories, and so on. In addition, Table 7 shows the

editorial committee of each book series includes only university professors and school leaders (C does have one member of an educational center). My analyses of the elementary school textbook contents are as follows: firstly, there are numerous times where the words 'we,' 'our,' or 'us' (*minna no, watashitachi*) are used rather than 'I,' 'my,' or 'me' (*watashi*). For example, our street and our city, our shopping, our living and so on. Secondly, the focus is on pride in Japanese culture. For example, Japanese food is claimed to be healthier than other nations' as well as higher quality (concern about whether international products are safe or not), Japanese industry is praised ('made in Japan,' famous Japanese car industries), and so on. Thirdly, international contents are divided three ways: image, relationships between countries, and roles in the world. The contents are focused on what aspects of Japanese culture give a good impression to foreigners, which nations have a good relationship with Japan today, and what the Japanese role is in world organizations (e.g., UN, WHO and so on).

Through this research I explored elementary school social studies textbook contents in Japan using the LLSC methodology and framework and analyzed the results based on LLSC. According to the LLSC framework, the results conclude that social studies in Japan need more voices of minority children in living, learning, school activities and community life. In the textbooks examined, they are still not using terminology such as multiculturalism, diversity, equity or difference, they are still using only one term, "international understanding" in their curriculum, although there are more than 80,000 minority children living in Japan today. With this attitude, the Japanese government acts aloof and seems like it does not consider multicultural education as one of its responsibilities. The Japanese school standard curriculum maintains a dubious attitude on contents. In conclusion, Japan is in the midst of school reform (Komatsu, 2002), but their standard curriculum and school materials seem to emphasize a desire to develop more internationality without using the transformation or social action approaches (Nakayama, 2006). According to Terra and Bromley, "textbooks remain one of the most widely used and influential classroom resources around the world" (2012, p.141). In order to develop social studies, that should focus on multiple voices and multiple perspectives.

3.2.3 Multicultural aspects in teacher's consciousness[138]

What do Japanese teachers think of their mono-cultural standard curriculum? The

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[138] The reason that I chose Japanese public elementary schools and elementary schools attached to universities of education (main survey subjects) is as follows: firstly, both of these types of elementary schools reflect the government's educational policy much more than private elementary schools. Secondly, both have many teachers who graduated from an education department that was influenced by current government educational policy. Data results in Appendix 3.

Japanese standard curriculum is focused only on their national and traditional standard culture. The most important point is that every textbook is based on the Japanese standard curriculum and every school teacher has to teach children (including minority children) using the Japanese standard curriculum. The Japanese boy I interviewed never thinks of himself as a minority child. He always says to his mother, "I am Japanese, I am not Korean and I am not a mixed child." Most minority children have to think of themselves as Japanese in their schools in order to assimilate. Moreover, a shortcoming of the Japanese government is that school teachers are still expected to use the standard Japanese curriculum including the limited and discriminatory contents; this means minority children do not have the same opportunity because of the educational law.

This study is intended as an investigation of LLSC ideas of multicultural education in public Japanese elementary schools, using research subjects and data processing. The methodology proposed here is a questionnaire which consists of four parts (representing the four aspects of LLSC) with 43 questions (with scores from 2 to 4). These were distributed to public elementary school teachers in Japan. I sent 500 surveys (questionnaire form) to Japanese elementary schools attached to the national universities of education in *Hokaido, Tohoku, Kanto, Kitasinsyu, Tokai, Kinki, Zugoku, Sikoku* and *Kyusu* regions. The participants were 80 elementary school teachers and the data was gathered from December, 2011 to January, 2012. The aggregate rate of the survey was 16% (80 out of 500 surveys were returned). The following are the elementary schools in Japan that were surveyed.

3.2.3.1 LLSC results and analysis of school teacher's beliefs

Every participant had had experience with at least one minority child in their classroom. The questionnaire was a qualification survey item. 72.8% were male elementary school teachers and 26% were female elementary school teachers (1.2% no answer). The age groups of the teachers were: in their 40s (46.4%), 30s (35.2%), 50s (15.4%) and 20s (3%). Moreover, 40% of the Japanese elementary teachers (hereafter, J teachers) did not understand exactly what multicultural education means. Only 20% of teachers understood the meaning of multicultural education. Also, only 18% of J teachers had participated in a multicultural education seminar. About 45% of J teachers had no positive thoughts on multicultural seminars, conferences, books and others. As a more inclusive and accepting multicultural environment is needed for minority children, I believe that teachers have to try to gain more information and knowledge of multicultural education, as otherwise minority children will not have an equal chance when attending Japanese elementary schools.

As regards *Living (L1),* I asked 10 questions related to personal information, identity, culture, living style and others of minority children. Most J teachers had a lack of personal information about the minority children's background. The results of L1 are the following: J teachers think that minority children need some support from them. Also, 47% of J teachers answered there were no problems with the identity of minority children in their classroom. On the other hand, they answered that the minority children have problems with social relationships, self-expression and others. Also, they marked that the biggest problem minority children have is communication for daily living. They say, although the minority children learn to speak the Japanese language very quickly, reading and writing of Kanji (Japanese characters) is difficult up to a point where some children cannot acquire this skill. They wrote that, "Minority children have different living styles at home, different food and a different language. That is why it is too difficult to teach a different living style to them as a Japanese teacher." The J teachers answered that they want to know the living style of minority children. However, they do not share and try to get information from the minority parents, because they think that "minority parents cannot speak Japanese and I cannot speak the minority language either, so why communicate with them." This shows a need for people who can translate for them in their schools.

In regards to *Learning (L2),* I asked 10 questions related to language and academic skills to J elementary teachers. Most J teachers answered that the biggest issue is language, especially to write Japanese characters. According to J teachers, generally young minority children learn Japanese very quickly. However, they have problems writing Japanese characters. 65% of the J teachers hope to have a personal Japanese teacher for minority children in a special classroom. From my perspective, the most interesting answer was that only 20% of J teachers answered the bilingual question, "what is the meaning of bilingual or have you ever heard the term of bilingual?" Moreover, the important thing they answered is that they do not a need a new political system for bilingual education in their country. In addition, I also questioned them about what is the best and most useful language for minority children? Nearly 50% of J teachers answered that both (Japanese and their mother tongue) is best for them. A few J teachers answered that the minority children have to decide which language they want to use, or could use English, depending on their situation and language capacity. Moreover, most J teachers want to solve this problem in collaboration with the minority family (30%), other answers included, the government has to make a decision, and the minority families, school and government have to make a decision together.

For *School Activities (SA),* I asked 10 questions related to the need for school activities, counseling with minority parents, sharing information with classmates,

problems in the Japanese standard curriculum, the school system for minority children and others. SA hopes for active cooperation between minority and majority children, teachers, and parents through them. According to J teachers, they had difficulties connecting with minority children; however they do not know how to deal with this problem, how to understand each other, or how to address their needs. Only 4 J teachers answered that they could deal with this problem. Besides, only 7.5% J teachers took time for counseling with minority parents. Most J teachers answered that there is no need for counseling time with minority parents. In the last question related to SA, I asked about the biggest issue in Japanese schools for multicultural education today. Most J teachers answered that the problem was language (43%), consciousness and recognition of their fellow Japanese teachers/friends (21%) and others. Also, 67.5% J teachers answered that minority children have to learn Japanese using the standard curriculum.

I propose that *Community Life (CL)* is related to how to connect in social communities through things like partnership programs between minority families, local government and school teachers. I asked 10 questions to J teachers about CL and the results are as follows: 61% of the J teachers do not exchange or share information with local education centers or local multicultural centers. However, 70% of J teachers hope to make a community education program that unites minority parents, teachers and local government. The most interesting point of CL is that the majority of J teachers (70%) said they hope to make a multicultural society. However, they do not consider it absolutely necessary to make new multicultural education laws or change the political system for the future. In the final question, I asked, "Why doesn't multicultural education progress in Japan today?" 50% of the J teachers answered that it is "the recognition of the Japanese society," 19% of J teachers answered that it was because of "the social system such as nationalistic laws and the social environment." I asked before which of the four LLSC factors was the best and most useful in Japan? The answer was L2 (especially language, 53%). I asked the same question to minority families. Both teachers and minority families answered L2. J teachers have considered the need for multicultural education in their education system. However, they do not want to change the present educational laws or make a new standard curriculum. Multicultural education based on more discussion and research is necessary.

3.2.3.2 Summary of LLSC results and teacher's beliefs

What is the reason for no progress in multicultural education in Japan today? I argue that one of the reasons is the lack of understanding and information between minority

groups and the majority group in Japan. There is a big barrier between minority groups and the majority in Japanese society. The group is more important than the individual in Japanese society today. They feel that if they belong to a group (organization), it makes them harmless, peaceful and trustworthy in society. This is one of the reasons that assimilation and nationalism are exploited. The Japanese think that assimilation and nationalism are beneficial for a powerful society.

From the 1990s many minority children were bullied by majority children at school and many minority children, especially South American immigrant children, became hikikomori (stop going to public school and stay at home), committed suicide, or committed violence and crime in Japan. For example, the Yomiuri newspaper (Oct. 2010) reported that, "A minority child committed suicide because of bullying at school. [139] She always ate from her lunch box alone. Her classmates talked roughly to her because her mother was from the Philippines." Much of the media does not deal with this problem seriously. However, she was only 12 years old. This is not the first time in Japan. Similar accidents have happened and are happening today. According to her mother, it happened because "I am a Gaijin" (an impolite expression meaning a foreigner in Japanese). It is very important to build a good understanding between minority families and the Japanese. I asked Japanese elementary school teachers, how many times do you explain the difference between minority children and Japanese people to their classmates in your classroom? Only 23% of the teachers answered that they were doing it (only a few times). Moreover, only 0.7% teachers take time for counseling with minority parents. Many teachers find that there is no need for counseling time with minority parents. As I mentioned earlier, many Japanese still do not recognize the need for multicultural education, especially in their laws and social system. I focused only on Japanese elementary school teachers and two minority families in this paper. However, only 22% of teachers answered that "We need a new law and social system related to multicultural education." Also, 51% of teachers answered that "there is a lack of recognition for multicultural education today."

The Japanese government does not provide equal privilege for minority people in their laws. For example, if minority children want to go to a Japanese public elementary school, they can do that. However, if they want to stop going to school, there is no problem either. In other words, their obligations and rights are different from those that Japanese children have. This is one of the reasons for being called gaijin in Japan. In 1990, the Japanese government revised the management of foreigners in the nation,

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[139] See more at: Yomiuri Newspaper (2010). Gaikendesabetsunokachikan, Yomiurisinbun. ONLINE, from http://www.yomiuri.co.jp/e-japan/gunma/feature/maebashi1288626975446, Yomiuri Newspaper (2013). *Doutokunotikara 1: Kyokakahenotuzukumosaku* (23 May, 2013) and Yomiuri Newspaper (2013). *DoutokunoKyokaka.*(19 May, 2013).

because of the immigrants from South America (especially from Brazil) who could work as cheap laborers. However, these cheap laborers had to go back to South America after finishing their contract, as this was one of the contract conditions for foreign laborers. In my research, most Japanese elementary school teachers think that foreigners are here to stay only for a temporary period and do not need laws, a social system and consciousness in Japan. I attempted to analyze the LLSC which is essential to provide school education for minority children in a non-inclusive society such as Japan. The LLSC established diverse and equitable support as one of its methodologies. Using the LLSC I discovered it easy to understand the needs of multicultural education for minority parents and elementary school teachers. Moreover, it was easy to discover the big questions and main issues related to multicultural education. According to the Japanese teachers in this paper, 70% of the teachers and minority parents hope for a partnership program between them and local government through LLSC. Minority children experience various environmental factors, and are influenced more by the standard curriculum, majority culture, textbooks, majority television, books and movies, and all that they learn from majority friends and school teachers than the influence they receive from their families; we have to consider a more diverse and equitable support methodology for minority children.

3.2.4 Multicultural aspects in minority parent's consciousness[140]

An interesting case of a minority family in Japan and one minority family in the United States is examined. You can compare how different the environmental factors and human factors are between the Japanese and American educational systems for minority families using LLSC. My data method was, I interviewed several minority participant families using LLSC questions in Japan and the United States in 2011. In this chapter only two participants of this research are presented, one is a minority family in Japan (I will call them the J family) and one family in the United States (I will call them the U family). There were 24 questions and it took more than 30 minutes to have these answered. The interview language was in Korean. The interview areas were an office in the United States and a coffee shop and school in Japan. The J family consists of a Korean mother, a Japanese father and two children (the first son has autism spectrum and developing disorder), living in Utsunomiya city in Japan. The U family consists of a Korean mother, a Korean father and one (deaf) child living in Bloomington, Indiana in

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[140] The reason that I chose these two families is as follows: the two families have different environments but similar personal factors, which mean they are in different foreign countries, living environments and educational systems, but both families have a disabled child and live outside of Korea. I believe these research subjects and their case studies will improve the diversity, difference and equity spectrum in my study. Data results are in Appendix 4.
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the United States. These two minority families have absolutely different results in living, learning, school activities, and community life. The results are given below.

In *Living (L1),* the J family is a result of an international marriage that has two different cultural backgrounds, Japanese and the other Korean. However, most food, their housing style and most things in life are based on the Japanese culture. Moreover, most care for the J children is done by the J mother. She makes lunch boxes for the J father and does all house work. The J father spends most of his time outside, even during weekends. On the other hand, the U family lives as one of many ethnic groups in the United States. They maintain a Korean style of living. They often buy Korean food in Chicago. The U mother is busier with her job than the U father and most of the care for their child is done by the U father, as the U father is allowed to take one day off per week to take care of the U child.

In *Learning (L2),* the big difference was using a language (L2). The J minority family members use only Japanese and nobody knows Korean except the Korean J mother. She wants to teach Korean to her children but her son is too stressed to learn Korean at home and he wonders why he should learn Korean. On the other hand, the U minority family has no problem with language, which means the minority child uses Korean at home and English at school. According to the U minority family they are satisfied that their child speaks two languages. Of special note, the U family wants to speak Korean at home with family members and they think that it is best for them to do this in the United States. The J minority mother cannot speak Japanese very well. She has some communication problems at her children's school, especially with their school teachers.

In *School Activities (SA),* the U parents get much information from school teachers and they can share their views with teachers very often. The U parents are satisfied with the United States school system because the school teacher sends mail and letters to parents most days and they can easily and often talk with the teacher. They also mentioned that their minority child easily makes many friends in sports clubs such as soccer and swimming so there are not many problems in making relationships with other children. However, the U parents want their minority child to develop more academic skills and to do more homework in school and at home. In contrast, it is difficult for the J mother to have any counseling time with school teachers. Japanese schools have only one personal consultation time for parents at the start of each semester, and according to the J mother, it is not enough to talk with teachers. She therefore tries to go to school events, school festivals, school tours and the school cleaning day, which means she goes to school once a week for her two sons. The only reason is that she wants to meet and talk about her children with the school teachers.

Moreover, she seems to think that she has to have a good relationship with the teachers for her children's sake.

In *Community Life (CL),* both minority families have a lack of communication with the majority group, such as information about foreigner services from the local cultural center, and they want to share some information within their own ethnic group. However, both families tried to participate in the social community as a member of the local group. In the CL analysis of these two minority families, the results change based on many more factors than L1, L2, and SA, as in my pre-study.[141] Which means CL is greatly influenced by what kind of nationality a family has. For instance, in my research on the U and J families, the results showed big differences in the results of CL. The U parents were the same nationality (Korean), but the J parents were of different nationalities (Japanese and Korean), thus the CL results showed differences such as the J family was more actively trying to participate in the Japanese community.

LLSC makes it easy to draw up support plans not only for minority children and their families but also for school teachers. I contend that it is easy to understand the minority family environment, their thinking, desires and needs. Consequently, you can consider support methods and we need to support minority children and their families. Most minority families have trouble choosing an educational institution, dealing with different educational views and the education system, relationships with friends and the school teachers. In addition, the most important point is the common place between the minority parents and school teachers. According to Joshi, Eberly and Konzai (2005), "Negative and/or stereotypical teacher's attitudes towards parents derive from cultural blinders. The lack of understanding of the underlying beliefs about the parents goals for child-rearing and education may lead to an unarticulated clash with educators' values and beliefs" (p.12). We need to consider how teachers and minority families understand each other's culture and how to reduce the barrier of negative stereotypes coming into the relationship between parents and teachers.

3.3 LLSC practical assessment approaches

LLSC is introduced as a practical methodology, and it will be explained how to use/apply it in schools and society in practical ways. As for the use of diversity, difference and equity thinking, I visited several elementary schools in Guam, the United States and the Netherlands that already were using aspects of the diversity, difference and equity spectrum. In this section, I discuss my observations made at those schools.

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[141] In my pre-study, I talked with minority families (four in Indiana and four in Japan) in 2011-2014. Most minority families were similar in several categories, such as minority families that showed specific features of marriage (depending on if it was an international marriage or not).

Also, a practical handbook (or teaching guide, or guide plan) for how to use LLSC in classrooms based on diversity, difference and equity spectrum ideas will be introduced. Moreover, the design of the guide plan will promote the diversity, difference and equity spectrum.

3.3.1 Application of LLSC in school environment[142]

As I mentioned previously, the diversity, difference and equity spectrum is based on areas where critical thinking is used (examined earlier in Chapter Two). Examples of these areas are: power, freedom, democracy, knowledge, etc. The concepts examine practical perspectives on the school system, curriculum and teacher's consciousness. However this does not apply in general to textbooks and curriculum contents, the framework of the contents are determined by the diversity, difference and equity spectrum which are based on a general education curriculum. Thus, I distinguish between two practical aspects: case studies and a handbook for classroom practices. I will answer the question, "What is a school that has diversity, difference and equity?" I will describe my observations of present conditions of multicultural education aspects such as the curriculum, school system, educational goals, and educational services, what kind of support exists for minority children who do not speak English, their parents, an ESL program and others. Secondly, the question, "How can we apply this LLSC handbook as a guide in a classroom without diversity, difference and equity?" will be answered. Here, the diversity, difference and equity spectrum in the classroom is divided into the LLSC'S four fundamental factors of living, learning, school activities and community life.

3.3.2 The importance of LLSC for schools

Many schools are organized by the government as it manages the national curriculum, teacher training, educational programs and so on. It still happens many times in school situations, including many educational instruments; it is not difficult to see in our society and life.[143] These kinds of issues are quite typical, and in general have become problematic today. Many multicultural thinkers such as James Banks, Christine Sleeter, and others have raised questions as well. For instance, Banks (1994) suggests improving critical multicultural education by changing the curriculum, school reform, changing

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[142] I analyze school environment in diversity, difference and equity.

[143] Most local government wants to manage the educational system and inject their government policy thinking in schools. Thus, much of the educational system is still organized by a government party even several years after their election.

teacher's power, and new textbooks.[144] Schools embracing diversity, difference and equity will apply these concepts of human rights, justice and democracy to all individuals. Thus, a school with the diversity, difference and equity spectrum must be based on them.

For this research, I visited three elementary schools. The Providence International Christian Academy in Guam was visited in April 2012, the University Elementary School in Bloomington, Indiana was visited in September of 2012, while Basisschool de Springplankin Eindhoven, the Netherlands was visited in October of 2012.[145] All three elementary schools have creative programs, a curriculum, and teaching and learning programs for both minority and majority children. Examples include things like: individual educational programs, textbooks, parent access, and English as a second language programs. I will describe the curriculum, textbooks, teaching programs, etc. ascertained through interviews with school organizers, teachers and supports teachers, and documents from their homepages. The main analysis of school systems are given in Table 8.

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[144] Banks, J. (1995). *An Introduction to Multicultural Education.* Massachusetts: Alley and Bacon.

[145] The reasons I chose these three elementary schools are as follows: they are located in countries with some of the most multicultural populations in the world such as Western Europe and North America. As I have conducted my research on trends in Japan for the past 30 years, I have noticed most Japanese research has adopted those countries' educational political systems. Lastly, in my previous research I found these elementary schools used the diversity difference and equity spectrum very well and I believe they make excellent cases studies for LLSC ideas, such as how to apply the diversity difference and equity spectrum in schools and how to develop critical multicultural education for minority children.

Table 8. Data sources: features of three school systems

	Providence International Christian Academy	The University Elementary School at Bloomington	Basisschool de Springplank
Country	Guam	United States	The Netherlands
Management	Private school	State school	National school
Curriculum	Christian educational program	Local educational curriculum	National curriculum but it is organized by teachers
School textbooks	Organized by Christian curriculum makers.	In 2012 it was organized by the local educational committee.	Organized by the national government, however, it is selected by teacher's view. Organized by the national government.
Students' special activities	Personal study time Group study time Prayer times and others	Special classes for minority children, and an exchange program for minority children	Absolutely inclusive activities, does not have any separate, special classrooms.
Counseling	Available at parents request	Available at parents request	Available at parents request
Interesting points	No teachers in the classroom, only helpers and volunteers for the school. The school organizers do not pay teachers salary. This school has an extremely individualized system.	University Elementary School has a special program for minority families who have a short stay in Bloomington. (Even when children stay short term, they can get good quality education.)	The basisschool is an elementary school where equality is very important. It is an inclusive educational system. Separated classes no longer exist in the Netherlands by law.

3.3.2.1 Case study 1: Providence International Christian Academy in Guam[146]

I visited the Providence International Christian Academy (hereafter, PICA) in Guam in April of 2012. Guam is one of five U.S. territories with an established civilian government. The ethnic groups are 39% native Chamorro group, 26.3% Filipino, 11.3% Pacific Islander, 6.9% European American, 6.3% other Asian, 2.3% other, 9.8% Mixed. The Chamorros, Guam's indigenous people, first populated the island approximately 4,000 years ago. Roman Catholicism is the predominant religion, with 85% of the population claiming an affiliation with it. PICA is a Christian school and it was founded in 2008. Their education goals are spiritual, mental, emotional, social and physical.

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[146] The information in this section is the result of interviews with the school leader and staff and the PICA homepage at: http://picguam.homestead.com, and http://en.wikipedia.org/wiki/Guam (as of 27. April, 2012). And Ministry of Providence International Church Ministries Rev. & Mrs. William J. Schmidt. Providence International Christian Academy Parent/Student Handbook (2012).

As a school system, I learned that PICA is truly unique in that it utilizes the "individualized advantage." Unlike a conventional school system, where a child may be admitted to a grade based upon age, students of PICA are admitted by performance level, which is ascertained by giving the child a diagnostic test. This test tells the school the performance level of a child in each subject. With a system that allows a student to learn at his own pace, the motivated student is well-capable of completing a year and a half, and in exceptional cases, two years, worth of school work in what is usually required in a school year. If the student is ready to progress ahead, there is nothing to prevent him from moving forward, going to the next grade level and beyond, not being held back by his fellow classmates. Their learning team works one-on-one with each student, ensuring an equal education for all students without holding anyone back, as PICA is a mastery based program (a student must master any material before proceedings forward). "Fs" are not issued in their program. After being prescribed a learning plan, the student may learn at his own pace using the Accelerated Christian Education (hereafter, ACE) curriculum system, coupled with proper encouragement and motivation from their dedicated staff and incentive program. The dedicated staffs are church volunteers. PICA does not have many teachers in the classroom, meaning that most children study by themselves.

According to the leader of the school, the ACE curriculum is the key to their success. In the ACE curriculum, the student is introduced to God and his creation. Science teaches about God's physical creation. Social studies are the world as rules ordered by God, and history as his history. Math presents facts about God's orderly worlds. English teaches the student the importance of communication in Godly living. Word building, literature and creative writing reinforce English communication skills and provide practice for improving vocabulary and word usage. With the ACE curriculum the conventional textbook approach is divided into bite-sized, achievable work-texts called PACEs.[147] Each PACE is equivalent to a unit in a textbook. All PACE's are carefully designed to give the students harmonious academic training from God's point of view. The program consists of the ACE's core curriculum of PACEs: math, English, literature and creative writing, social studies, science, and word building/etymology. This curriculum is ideal for individual learning, because everybody has a different capacity and is differently talented. The student's curriculum is established after they receive their testing score, so that everybody has a different curriculum, different textbooks and testing. They also have many electives to choose from including: graphic design, computer science, public speaking, creation science,

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[147] PACE = Providence International Christian Academy of Accelerated Christian Education.

career development, spiritual gifts, biblical worldview, civics, Guam history, etiquette/protocol (for boys and girls), keyboarding, domestic engineering, evangelism, foreign languages, effective note-taking, drama, photography and etc. PICA is also an active participant in the annual regional and international student conventions where students from ACE schools, regionally and internationally, compete in an assortment of areas including the arts, athletics, and academics.

Guam has seen many religious schools in its history. The Catholic religion in particular is one of the biggest and oldest religions on Guam. When I visited Guam for the first time, I consider that this small island is full of racial variety, different languages and cultures (all in harmony). I believe that variety is always in their mind. PICA school is a school with a lot of variety and is trying new things. Their curriculum and school system almost shocked me. How does a school work without a teacher in the class? How do the children study? My head was full of questions. On the other hand, I had some rather pessimistic and negative thoughts too. Can we call this a school, or not? Schools need good teachers with good training. However, these negative thoughts did not last long. I realized that I had a lot of prejudice when it comes to how a school should be: a teacher should teach the students, students have to get tested, everybody should have the same curriculum etc. Why did I have these views? PICA is one of many different schools in a diverse school system. I think we need to consider more diverse programs for diverse children and think about what are better school systems for children in the future.

3.3.2.2 Case study 2: University Elementary School in the State of Indiana[148]

The University Elementary School (hereafter, UES) is located in Bloomington (Monroe County), in southern Indiana, where mills and quarries produce 75% of the limestone for the United States (the Empire State building was built with Indiana limestone). The UES is one of 21 schools in the Monroe County Community School Corporation (hereafter, MCCSC). The corporation has an enrollment of just over 10,000 students and is comprised of 14 elementary schools, three middle schools, and two comprehensive high schools. With its interesting school system and curriculum, UES was the first and only in Monroe County to receive north central accreditation. UES has an enrollment in any given year of between 500-600 students in preschool through sixth grade. About 25 percent of the students reside in Indiana University's family housing, while the other seventy-five percent live in the wider school community. Special education inclusion classes and a corporation-wide program for gifted and talented self-contained classes for

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[148] Information in this section was the result of an interview with the school leader and several teachers, and from their homepage at: http://www.mccsc.net (as of 12 Sep., 2012).

grades four, five and six are located at University School. One of the interesting aspects of UES is the makeup of their student body. 35 to over 40 foreign languages represent 35-40% of their students in any given year. The language with the largest number of native speakers is Korean. The cultural and language makeup of the school changes each year. Not only do many of their students speak more than one language, many of them do not speak English and receive support from their English as a New Language program (hereafter, ENL).[149] Their classroom teachers work closely with the ENL teacher to provide additional educational support to these students. One of the more interesting aspects of an international and educational community such as the one at UES is the phenomenon of excused school absences. Parents will frequently take their young children out of school to accompany them on visits or educational trips to their home country or to visit various historical places in the United States. Teachers do everything possible to add educational meaning to these aspects of their student lives by having them integrate information from their journey into the academic requirements of the class upon their return. It does present an attendance problem, however, and a challenge for their teachers and students.

Another aspect of this particular school community is the frequent change in enrollment. Graduate students and faculty arrive to study or teach special courses at Indiana University for a few weeks to several years. As a result, the student population has many gains and losses within each year. They enroll non-English speaking students from the beginning to the end of a school year and integrate them accordingly into school life. As a result, they have a rich cultural environment, and teachers draw on students and parents to add interest and expertise into the curriculum. MCCSC offers the accelerated learning program for students.[150] As regards Parent-Teacher Organization (hereafter, PTO) information and family access, UES's PTO is a group comprised of university school parents and members of the school's faculty. The purpose of the PTO is to provide support and resources to enhance the educational experience of everyone at UES. Through its fundraising and volunteer efforts, the PTO helps to support literacy programs, sends teachers to professional development training, purchases technology-related equipment for all classrooms, and provides annual stipends to teachers to help purchase classroom supplies. In addition, the PTO organizes events throughout the year such as an annual open house/pizza support, an international potluck, and an annual spring learning festival/science fair. Parents who have internet capability from home, work, or a public venue, may view their student's attendance, food service balance, immunization records and demographic information including

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[149] The ENL program was created by the UES as one of many good services for minority children.
[150] MCCSC: Monroe County Community School Corporation

emergency contacts. Parents are not able to view students who are not a part of their family.

One thing I found interesting was that some children had a big ball to sit on, instead of a chair. The reason for this was that they would not fall off their chairs, and they could lose some of their energy by bouncing on the ball. The school is very large, so there is a lot of space, good services (such as huge cafeteria), and a good library that was interesting too. I participated in one kind of social studies class, which they called "government" class. The children shared their knowledge and information in small groups and/or individually. However, I guessed because many differently aged children were mixed together with one teacher, it seemed too difficult for the young children to understand. Moreover, there were too many students in each classroom for one teacher, so it must be difficult for the children to share their thinking with the teacher. They also have a translation service for parents who do not speak English, which comes from the corporation of schools in Indiana.

3.3.2.3 Case study 3: Basisschool de Springplank in the Netherlands[151]

Historically the Netherlands was one of the first countries to separate church and state. They allowed the first gay and lesbian weddings in the 1990s, a world's first. In addition, so-called soft drugs (marijuana) can be enjoyed legally and bought in coffee shops. However, in other ways, the Netherlands have strong social rules in their society, as the result of labor union influences. As an example of the latter: supermarkets close early, which makes it difficult to buy groceries when you have a job, and restaurants are often closed on Monday. The Netherlands seem to have many of these rules that make the country somewhat difficult to live in, especially for Asian people who are used to a different set of rules. Eindhoven is one of the many industrial cities in the Netherlands, and it has many factories. In the past, many immigrants flocked to Eindhoven, to work in the factories. From this, it seems logical that Eindhoven's citizens might already know how to deal with immigrant children and their parents. The city has many people who adhere to the Muslim religion and there is a large Islam mosque in the center of city. However, their traditional Catholic churches and Protestant churches are being closed as traditional Dutch people are not as interested in religion anymore. These buildings are now often used as museums, gyms or schools. This makes the country interesting for my research and to visit an elementary school to see what kind of diversity, difference and equity school program exists, and ask for the teacher's views on multicultural education.

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[151] This section shows the results of an interview with school organizer Jos Van Tuijl, and from their homepage at: http://www.despringplank-eindhoven.nl/de-springplank/schoolgids/ (as of 8 Nov., 2012).

The school system has five school policies as follows: a) Solid educational content: a safe educational environment, good and modern teaching methods, a proficient school with people who develop, results that exceed the norm of the school inspectorate, high parental involvement, b) Broad school: the point is to grow into a community school, in a building with shared use of spaces and a comprehensive range of benefits to the children who attend the school, playgroup and childcare, c) Security: a central concept in the educational vision of the community school, d) Involvement: a safe environment, atmosphere and good communication. Everyone wants to develop (children, staff and parents), and e) Interaction: together we are becoming stronger. In addition, the Springplank elementary school building is designed like a small kindergarten with many colorful play areas, physical facilities, and places for the children to store their belongings. The school has many group classrooms: group 1-2 A, group 1-2B, group 3, group 4-5, group 5-6, group 6-7, group 8. This includes a preschool curriculum in the elementary school. The students and school system do have more freedom compared with other schools in other nations. There is no focus on testing. As a drawback, it seems there is less competition and children may not be pushed as much as in other countries.

As for the curriculum and textbooks, it is organized nationally but it can be adapted based on the school teacher's views. This school often uses information and communication technology (ICT) in the curriculum: computers, iPads, facebook, youtube, and twitter. Recently, ICT education has become important in education. One of their ICT programs that caught my interest is called, "Mediawijsheid" (in English: Media Literacy). Moreover, they have a special curriculum which is called "21st Century Skills in het Onderwijs" (in English: 21st Century Skills in Education), in which two of the programs introduced are: a) Digital Natives and Immigrants[152] and b) Skill Cooperation.[153] As can be seen in Table 8, school textbooks are mainly organized by the Dutch national government, however, books are selected by the local educational committee, and by school teachers. Also, the textbook contents can be adapted. Moreover, text books are not based on traditionalist and mono-cultural ideas in the first place. The school leader showed me their teaching guidelines and textbooks.

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[152] 21st Century Skills in Education (2012) from http://www.21stcenturyskills.nl (as of 8 Nov., 2012). Mark Prensky is creator of the Digital Native - Digital Immigrant Theory. For children and young people a world without Internet access and communications on every conceivable digital device is difficult to imagine, as it has always been there for them.

[153] This program is based on learning arrangements in which students study together. This could include collaboration between fellow students, but also with peers and/or adults outside the classroom or school. The emphasis of this skill is mainly on the quality of cooperation. High levels of cooperation are achieved when students have shared responsibility for the work. Students learn important collaboration skills such as negotiating, distributing tasks, listening to the ideas and knowledge of others, and integrating knowledge into a coherent whole. Students need each other to get results. Working together can be done face-to-face or with the aid of technology for sharing of ideas and resources.

The PTA program for families and international students includes a lot of activities and they have a support program for the families of new students. For instance, to adapt to the new school environment, the family of a new student receives support in acquiring things like resident forms from the new family program. The Springplank School has special assistance such as a reading specialist for first grade children, who helps children who have problems with reading. Moreover, as a special point, van Tuijl, the school leader, has many tasks such as helping in the class, organizing the school, keeping track of administrative duties – more tasks than compared to the leaders of East Asian schools. Something I found very interesting was that Basisschool de Springplank offers its information through a website and also uses Youtube. For instance, from their website you can access: the school's morning meetings, pictures of what happens in the school, an online newspaper, a monthly school agenda. It is possible to download an app from safe school and minutes from the meetings at school. There is even a program for children and their grandparents. This is quite interesting, because nowadays not many schools have programs for grandparents. In East Asia such a program would help to improve the relations and understanding between different generations. Such a school program would be useful in our school too.

In 2012, I visited the public Springplank Elementary School in Eindhoven. When I contacted the Springplank Elementary School, one of the teachers had started to gather forms about multicultural education for her own survey, it seems my visit motivated others to become interested in this topic. The Netherlands is a country with almost only public schools. International schools need a special permit from the government. According to the school leader competition is not very important in the Dutch education system. However, the ability of the children is not poor, and one of the reasons for this is that parents are helping out in school. Parents spend time with their children and learn together, enjoying it and challenging each other. For children it is easier to learn something from their parents, such as: academic skills, writing Dutch, reading and so on. If we look at this case study through multicultural education theory, we can see they are fostering inclusion in their education, embracing a total sameness of education under the law. Every minority child who is disabled or who does not speak the majority language, shares the same classroom with majority children. In fact, there was not a special classroom in the school building. Also, the government pays everything using tax money, so that parents of minority children do not have to pay extra. The amount of money that the school receives depends on the total number of children, and extra money is given to the school if the school has many special needs children. When it comes to the linguistic system, minority children who do not speak Dutch should learn the Dutch language for six months to one year at local centers. In addition, it is apparent

that they attempt to address multicultural education in textbooks and teacher's consciousness with increasing numbers of minority children. In comparison to the ordinary teachers, the school organizer attended a special course for school organizers. Only the school organizer and a secretary were there to organize the school and perform administrative duties.

3.3.2.4 Summary of the three case studies and the application of LLSC

In the previous section, I introduced three school systems from three different countries, and provided information about the schools in those countries. In this section, I discuss the following question: How can we implement multicultural education in the classroom? The previously introduced three schools all have different systems to teach children. For instance, the Providence International Christian Academy in Guam does not have teachers who teach, but children who learn by themselves. The children could call the teachers for help, but there was no teaching with a white board, where all the students were listening together to the teacher. In addition, they had special textbooks and a curriculum that was organized by Christian curriculum/textbook makers, based on God and American policy and philosophical theory. For minority children at this school special textbooks were available that could be matched to their English or learning level.

In the University Elementary School in Bloomington, Indiana, the local sociopolitical system influenced the school very strongly. The textbooks and curriculum were organized by an educational committee. In addition, the University Elementary School was influenced strongly by Indiana University because most parents work or study at this university. They have a special program for foreign children. For minority children, they have a separate classroom for learning English with an ENL teacher, and this class is organized as an individual class. The Springplank Elementary School in Eindhoven, the Netherlands, does not have a special program for minority children. However, their textbooks and curriculum are based on difference, diversity and equity ideas. This school is organized as a totally inclusive system.

Looking at the above, which elements would we like to introduce for multicultural education in the classroom, in particular if we consider multicultural education in East Asian countries? Keep in mind that all three of the schools mentioned above originated in multicultural socio-political systems and in immigrant countries, which will be very different from East Asian countries. It is important to recognize practical methodologies that can be used in the classroom for better multicultural education. My concern now is how to progress towards a useful multicultural education. I have created the LLSC system, but multicultural education involves many factors; and

in fact basic things such as having to learn the majority language can stand in the way of actual implementation. Of course some people may say that "We already gave minorities a chance in the past, but they kept their own language and their culture, thereby being mono-cultural and not multi-cultural, in our nation." To these people I would suggest to not concern themselves with the past, and to look towards the future in which we give all children the equal chance to participate in a truly multicultural, different, and diverse society. Lastly, however multicultural education progresses in the future, it must focus on practical methods based on research. Here, the important thing is how to apply these practical methods into the classroom.

3.3.2.5 Application of LLSC handbook[154]

LLSC is introduced as a practical methodology in areas of critical multicultural education based on the theories of several philosophical and educational thinkers such as John Dewey and Michal Foucault. Moreover, it is also based on the model of the ICF/ICF-CY based on human rights, justice, inclusive education and normalization in its definition and principles. However, without any practical approaches/suggestions and methodologies of LLSC ideas, it is difficult to practically use on-site in educational institutions. Again, LLSC is a useful and practical educational methodology based on diversity, difference and equity ideas for all children in education. Thus, the point of this last part of this chapter is how to usefully apply the LLSC ideas into educational institutions today or in the future. The LLSC handbook introduced here is only a starting point for a practical methodology for how to support minority children in schools and society.

The LLSC handbook name is *TomoniManabi, TomoniIkiru* which means learning, living, and playing together despite our different faces, different languages, different cultures, foods, religions and so on. This LLSC handbook consists of four parts: *Living, Learning, School Activities, and Community Life* and is divided in two steps. In the first step, children will be made familiar with minority groups. It is set up in such a way that it should not be difficult to understand by children. It is explained very easily and in a pleasing manner so that children can work on it in their classroom with their teachers. It is very important for children to be able to understand it easily, because ideas that are too difficult are useless in the classroom. Therefore, it is also important to understand how much teachers understand the *TomoniManabi, TomoniIkiru* handbook and its ideas along the diversity, difference and equity spectrum. For this, I designed a simple LLSC curriculum for school teachers. This simple curriculum is not a traditional academic

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[154] Handbook in Appendix 6.

curriculum but can be used to understand minority groups in their classroom. Moreover, it can be used as a reference for social studies and other classes. The data framework of *TomoniManabi, TomoniIkiru* is organized into the above mentioned four parts and consists of work sheets, teaching papers, and a guidance plan. All work sheets and other data are divided into the four LLSC parts L1, L2, SA, and CL.

4. Summary of the chapter

We have been discussing many definitions, principles, the history, and examinations of LLSC in three approaches to understand why we need the idea of LLSC's diversity, difference and equity spectrum in our schools and society. The important questions asked at the beginning of this chapter were, why do we need the diversity, difference and equity spectrum in our schools and society? And how do we start developing and/or implementing LLSC ideas into schools? In the course of conducting my research, an article that caught my eye from the Wall Street Journal on 28 July, 2013, was titled, "Charges of frequent errors and empty theorizing. Sounds about right." It was an interview with Chomsky. The article was about difficult theories in postmodernism such as those proposed by Marx and Freud, and especially many theoretical questions to Mr. Žižek and others. Chomsky says, "I'm not interested in posturing using fancy terms like polysyllables and pretending you have a theory when you have no theory whatsoever," and "There is no theory in any of this stuff, not in the sense of theory that anyone is familiar with in the sciences or any other serious field."[155] The point is that in order to build better educational ideas they should be based on solid theoretical fundamentals and also be practical in relation to school and society. Which means they need to be supported by teachers and children's knowledge and understanding of multicultural education. There is a lot of good information and theories from a lot of educational thinkers in the world. However, for many reasons, these theories are not progressing into schools today. When I asked school teachers about multicultural education, many teachers were interested in LLSC and were thinking about how they need LLSC in their classrooms. However, they do not seem to want to actually apply it in their classroom. They just hope to have the knowledge or information, not actually use it. Thus, without useful, practical application, LLSC will not move into schools and society.

The special teaching guide plan for how to teach LLSC factors in the classroom is organized based on the diversity, difference and equity spectrum. It promotes humanism, pluralism, and multiculturalism. It is not just theoretical, it addresses practical issues with three things in mind: minority students, school teachers and curriculum, and

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[155] Article from: http://online.wsj.com/article/SB10001424127887324328904578622190386123344.html (as of 28 July, 2013).

practical application of the diversity, difference and equity spectrum. The *TomoniManabi, TomoniIkiru* LLSC guidebook has specific goals and many practical worksheets. My concern when creating the worksheets was for children who do not understand different cultures, nationalities, races, or other different things. In my research, I discovered that most classes on international topics are focused on English learning, inviting foreigners to schools, and so on. However, the LLSC worksheet makes it easier to understand these differences and is designed with activities for all children in the classroom (majority or minority). In addition, the LLSC worksheets are based on children' activities, another way it is practical when working with children. As I mentioned above, the LLSC worksheets are not for only majority or minority children in the classroom, but for them working together (together living and learning), which is part of the reason why it is called the *TomoniManabi, TomoniIkiru.* Diversity, difference and equity are not only for minority children, but all people society's majority and all minority groups therein, thus we all live in a multicultural society.

Chapter Four examined aspects of three practical approaches: socio-political, educational, and practical assessment. The socio-political approach was based on an analysis of Japanese research and trends. The literature review showed what Japanese research trends were from 1985-2011. In multicultural fields, much research is still heavily influenced by Western Europe and North American factors and by several thinkers such as Banks, Chomsky and others. Moreover, many Japanese researchers were focused on socio-environmental factors (SA and CL) rather than personal human factors (L1 and L2) which means they have not focused on issues facing minority children in their daily living such as identity, race, bullying etc., except when it concerns learning Japanese. For the educational approach, I used case studies to analyze the standard curriculum, teacher's consciousness, and minority parent's consciousness toward the LLSC ideas of diversity, difference and equity spectrum. I showed how important the diversity, difference and equity spectrum in our schools and society is through analysis of three elementary schools in Guam, the United States and the Netherlands that I visited to study in 2012. In closing, I discovered even developed multicultural countries still have problems of diversity, difference and equity in their schools and that there is not much application of the diversity, difference and equity spectrum in schools.

Chapter Five: Conclusion and implications

We, the people, declare today that the most evident of truths – that all of us are created equal – is the star that guides us still; just as it guided our forebears through Seneca Falls, and Selma, and Stonewall; just as it guided all those men and women, sung and unsung, who left footprints along this great Mall, to hear a preacher say that we cannot walk alone; to hear a King proclaim that our individual freedom is inextricably bound to the freedom of every soul on Earth.[156]

That a woman could be elected in South Korea is historic and important. At the same time, what you basically have to do is be political royalty. So I think gender roles are changing in South Korea. It's a step forward, but let's also remember how unique she is as a person[157]

1. Implications of analysis of LLSC

Barack Obama, the 44th President of the United States, was the first American president from an African ethnic background. Park Geun-Hye is the first female president in South Korea (its 18th president), making both these presidents special in today's world. More than half of the voters believe that these presidents are the best choice for their country. People think that Obama and Park will bring more change and diversity to society. And, people may consider how to implement the ideas concerning individual human rights with less limitation, and how to implement ideas of diversity, difference and equity in our future. This study's research is becoming more and more imperative; the number of minority children has increased dramatically in recent years, however school curriculum, textbooks, teaching guidelines and learning remains ethnocentrically focused, with scant attention paid to multiculturalism. In other words, educational issues regarding multiculturalism in the classroom, while recognized by educational scholars, are largely ignored by politicians. Moreover, studies by educational scholars remain at the theoretical stage, yet to be put into practice, according to my research. Thus, my study focused on the practical application of my own proposed ideas of LLSC: *Living, Learning, School Activities and Community Life*.

Through a variety of investigative processes, I became aware of the need for a practical application. As I describe in Chapter Two, I discovered a definition for multicultural education through my prior studies, and I proposed that multicultural

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[156] Truthdig headlines. (2013). President Obama's 2013 Inauguration Speech: full text from http://www.truthdig.com/report/item/president_obamas_inauguration_2013_speech_f... (as of 24 Jan.,2013).

[157] David Kang, Director of the Korean Studies Institute at USC and Professor of International Relations and Business at the University of Southern California, when asked about Park Geun-Hye after she was elected South Korea's first female president, becoming one of several female leaders in Asia, as well as the world. CNN, December 20, 2012. http://edition.cnn.com/2012/12/19/world/asia/south-korea-presidential-result/index.html?hpt=hp_t1 (as of 20 Dec., 2013).

education is a way to achieve a diversity, difference and equality in our education and society. I strongly believe that multicultural education should not just involve foreign language learning or special events. LLSC starts with two questions: a) How can we practically discover differences and establish equitable support education methods for minority children? b) In keeping with the assertion that multicultural education is based in skepticism, what practical essential methods are needed to provide education for minority children and teachers in a non-inclusive society? My primary concern has been providing "practical support for minority groups," through multicultural education in our schools and societies. As I mentioned in discussing the purpose of this study, LLSC has implications for multicultural education in Canada, United States, Hong Kong, as well as in European countries (which developed multiculturalism earlier), as well as elsewhere.[158] Using LLSC, I discovered it easy to understand multicultural educational needs for minority parents and elementary school teachers. Moreover, these needs became apparent in discussions and research exchanges with other researchers, as well as in examining many research results published worldwide. Of course, there remains a need for additional research, further studies and more support of innovative research that points to the future; however, I strongly believe that LLSC leads the way for innovative research, and for future multicultural education for minority children. Despite any limitations LLSC may have in my study, LLSC remains a practical methodology for the promotion of diversity, difference and equitable support methods, through the analysis of repeat research methodologies, limited case studies, data and comparative research processing. LLSC enables us to identify the needs of multicultural education for minority parents, elementary school teachers, minority children, majority children and others. Moreover, by applying LLSC, I have found that it was easy to discover important questions and the main issues related to critical multicultural education. Finally, the application of LLSC shows that minority children have been influenced much more by the standard curriculum, textbooks, literature, movies and television of the majority culture, as well as by their friends with majority cultural background than by their families. We have to consider a more diverse and equitable support methodology for minority children of the future.

2. Summary of the chapters

This study elaborates on reasons why the Japanese education system needs to look at ways to provide multicultural education. Many Japanese multicultural educators and non-government organizations have tried to work towards this end. In order to

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[158] The above mentioned four areas: Canada, United States, Hong Kong, and European countries were addressed in my previous research in 2012 and 2013.

encourage the establishment of a multicultural education system, I explored the best way, which takes into consideration LLSC. Firstly, Chapter One focused on nourishing diversity and multicultural education founded on an understanding and acceptance of difference and equity. With respect to the foregoing, this study's purpose was to critically explore multicultural education in public schools using LLSC. Chapter Two examined the critical theory and critical pedagogy of LLSC, as well as the theories of critical multicultural thinkers Dewey, Foucault, Banks, and Sleeter. As I describe in four tables, their fundamental works and official papers contributed to the development of LLSC in the field of critical analysis of LLSC in multicultural education. I discovered very important and standard concepts necessary for critical thinking of multicultural education by analyzing the works of the above named multicultural thinkers. The common principles of the four thinkers were diversity, difference and equity, which is one of reasons that I established the diversity, difference and equity spectrum in my study. To sum up, Dewey mainly focuses on diversity and difference amongst children. Both Foucault and Dewey approach the topic of critical analysis through the lens of psychology and philosophy of education. Many theorists who came after Foucault and Dewey, such as Banks and Sleeter examine how their approaches can affect social justice through the restructuring of social and political theory in education.

In Chapter Two, I adopted Foucault's skepticism by posing two questions: a) why should we propose a practical support methodology for multicultural education championing the diversity, difference and equity spectrum today? And b) how can we do that? Banks argues several perspectives on critical multicultural education, such as the need for school reform through curriculum and teacher transformation. I especially admire his ideas on transformative curriculum and teacher's role in school. Banks' theory established standard and basic terms for critical multicultural education today, with very useful practical analysis. Sleeter's multicultural educational thinking covers four points: racial difference, cultural diversity, educational reform, and socio-political movements. Sleeter's research is particularly useful for developing multicultural education. For instance, she analyzes practical research regarding curriculum, textbooks, the teacher's role in the classroom, and practical support methodologies. Moreover, Sleeter's approach for examining minority difference using a variety of novel methodologies works effectively even in our current day context in 2014. Thus, I researched commonalities amongst diversity thinkers' works to provide the historical theoretical basis of LLSC.

Chapter Three examined the fundamental frameworks of LLSC, and explains the ICF and ICF-CY, based on human rights, justice, normalization, inclusive education and children's rights. Moreover, Chapter Three includes analysis of how LLSC ideas have

been (or can be) adopted by WHO, UNESCO and other world organizations. In addition, Chapter Three discusses how LLSC offers concepts different from other thinking in the field of multicultural education. LLSC incorporates psychological, philosophical, and practical ideas. Moreover, LLSC includes a better balance between: a) psychological and philosophical theory and b) practical educational methodology for children in school and in society. I defined the principles of LLSC as following: LLSC is based on critical thinking, child-centered education, consisting of human and socio-environmental factors, a practical methodology for multicultural schools, and for promoting multicultural dialogue celebrating diversity, difference and equity in school and society. Those LLSC principles originated from theory and were examined in case studies, which established LLSC sub-categories and their roles.

Chapter Four examined the need for LLSC by posing the question: why do we need LLSC and the diversity, difference and equity spectrum in our schools and society? To answer this question, I looked at the socio-political arena through research on Japanese trends, and I looked at the educational factors, namely an analysis of Japanese curriculum standards and other related government documents, Japanese social studies textbooks and interviews with elementary school teachers and minority families in different nations. I analyzed my copious and extensive research data with a focus on establishment of the diversity, difference and equity spectrum in the classroom and introduced a detailed discussion of its principles. In addition, Chapter Four examines the practical application of LLSC in our schools, local centers and other areas of society. I introduced my exploration of diversity, difference and equity thinking in schools in Guam, the United States and the Netherlands, in turn influencing them to move towards applying the diversity, difference and equity spectrum. I also introduced and analyzed teacher's guides, or guide plans on how to use LLSC in the classroom based on achieving diversity, difference and equity spectrum ideals. This chapter offered a practical guide for working towards transformation through LLSC. Lastly, Chapter Four showed the results of LLSC analysis using case studies, revealing school teacher's and minority's consciousness. Throughout this study, I have been researching LLSC, as defined as a practical support and educational methodology in multicultural education with the overall consideration of how to apply LLSC in schools and society. This study's main focus was on minority group children, those who have a different background from the majority group. In the final section of Chapter Four, I proposed applying an LLSC worksheet and teaching guide for further study to incorporate LLSC thinking into a school. As I describe, LLSC worksheets for children help them understand different cultures, different nationalities, different races, and other human differences. Such worksheets are easier to understand than the differences themselves.

Most international classes are only focused on learning English and inviting foreigners to schools. LLSC worksheets are easier to understand and help students to accept the differences between majority and minority children in their classroom. In addition, LLSC worksheets focus on children's activities, and are completed by both the majority and minority children in a classroom. The worksheets promote cooperation amongst all members so they are called *TomoniManabi,* and *TomoniIkiru.* Differences exist amongst all people: we all live in a multicultural society.[159]

3. Summary of the major findings of LLSC in critical analysis

I explored two major findings in practical research of LLSC through critical analysis. The first major study finding shows that Japanese elementary school social studies textbooks need to give a voice to minority children in how they are living, how they are learning, how they complete their school activities and how they interact with their community. This means that textbook publishers will have to increase the use of concepts such as "multiculturalism," "diversity," "equity" and "difference," showing how the minority child is included. Moreover, this study found LLSC to be an effective approach in supporting minority children in an ethnocentric society. Clearly, it is very important to build a good understanding between minority families and the majority group. The second major study finding, a comparison of two families, shows striking differences in LLSC. For instance, the family in Japan is the result of an international marriage (Japanese and Korean) but they maintain a Japanese household and lifestyle, largely ignoring their Korean heritage. In contrast, the Korean family in the United States maintains a Korean style of living. Moreover, in the case of the minority family in Japan, Japanese is the dominant language spoken. While the Korean mother wants to teach Korean to her children, there is little motivation or pressing need to do so. Her son wonders why he should learn Korean. On the other hand, the family in the United States uses Korean at home and English at school and in the community. The parents are happy their child speaks two languages. As for support for minority families from schools, the family in Japan indicated they had little support from teachers while the parents in the United States said they are satisfied with communications with schools. Nevertheless, both families noted poor communication with the majority group. Specifically, they mentioned undeveloped services from the local cultural center and lack of support for sharing information with other Koreans.

Minority families have trouble choosing educational institutions, navigating through a foreign education system, and developing relationships with teachers.

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[159] As I mentioned earlier, *TomoniManabi, TomoniIkiru* were used to apply LLSC in case studies at schools.

Teachers and minority families must try harder to understand each other and find ways to overcome cross-cultural and language barriers. Japanese teachers agreed that minority children need support as they have problems with social relationships and self-expression. However, the biggest issue is language, especially learning to write Japanese characters. Nearly 2/3 of the teachers who participated in the survey want a specialist Japanese teacher for minority children in a separate classroom. Furthermore, according to the teachers, they have difficulties connecting with minority children and they do not know how to deal with this problem. Surprisingly, most teachers answered that there is no need for counseling time with minority parents and 61% of teachers do not exchange or share information with local education centers or local multicultural centers. Nevertheless, 70% of teachers hope to make a community education program that unites minority parents, teachers and local government in effort to support a multicultural society.

4. LLSC for future research

LLSC was introduced as a practical methodology in areas of critical multicultural education based on the works of philosophical and educational thinkers such as Dewey, Foucault, Banks and Sleeter. Thus, this study discussed the potential use and application of LLSC in educational institutions in the future. The LLSC handbook is only a starting point for a practical methodology on how to support minority children in schools and society. The LLSC handbook is titled *TomoniManabi, TomoniIkiru* which means learning, living, and playing together despite our different faces, different languages, different cultures, foods, religion and so on. This LLSC handbook consists of four parts: *Living, Learning, School activities, and Community life.* To be implemented, minority groups should be familiarized with the LLSC handbook. It should be explained in a very pleasing, simple, appealing manner, so that children can work on it in their classroom with teachers. I realize simplicity and appeal are very important for children, because ideas that are too difficult are useless in the classroom. It is also important to keep in mind how much teachers understand about the diversity, difference and equity spectrum in *TomoniManabi, TomoniIkiru*. To this end, I also designed a simple LLSC curriculum for the teacher. This simple curriculum is not a traditional academic curriculum but can be used to understand minority groups in their classroom. Moreover, it can be used as a reference for social studies and other classes. The data framework of *TomoniManabi, TomoniIkiru* is organized in four parts and consists of worksheets, a teaching paper, and a guidance plan. All worksheets and other data are divided into the four LLSC parts, L1, L2, SA, and CL. Truth is fundamental to improving understanding and communication

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in relationships at school, within the family, and in society; it is my hope the LLSC handbook can help in facilitating this.

TomoniManabi, TomoniIkiru is for all. In this study, I discussed pluralism, humanism and multiculturalism. These three ideas are for all children and for all people, not only a select few. This means *TomoniManabi, TomoniIkiru* is not a book introducing special privileges to only a few people. I argued that in order to learn, teach about, and generate an understanding of the diversity, difference and equity spectrum in schools and society, all children must be provided with practical, basic, fundamental knowledge. For instance, a broader spectrum is required than just the present social studies or moral classes in Japan's classrooms. Diversity, difference and equity ought to be incorporated into other academic subjects such as languages, math, and sciences. I also argued that curriculum makers should give more examples of diversity, difference and equity in their textbooks contents and teacher's guides. It is very important, yet challenging, to be able to distinguish which textbooks include diversity, difference and equity and which do not.

Lastly, *TomoniManabi, TomoniIkiru* is for the future. My proposal for creating a new multicultural curriculum is not a panacea, but it is based on communication about current, serious problems in schools and society, for our future. This research is for the future with recognition of current problems in education and socio-political issues. *TomoniManabi, TomoniIkiru* shows one way how we can work through the strong influences of power, social structures, and mono-cultural society in an educational setting. *TomoniManabi, TomoniIkiru* is one possible strategy for creating a future society with diversity, difference and equity for all people, through education.

5. Toward an ending

This study was inspired by my multicultural living and learning experiences, school and community teaching experiences, and other experiences in South Korea, Japan, the United States and several European nations. In a multicultural society, we are all members of minority and majority groups and we are all accepted to be individuals, with all our differences. Nobody is discriminated against. If one stays in their own nation, one will be a member of the majority group, but if one moves to another country, one becomes a member of a minority group. We all experience multiculturalism in our daily lives, as people move countries more and more in this century. This is an important point in my study. I have had many discussions with minority groups in my advanced studies, and I have discovered that individuals who are minorities have many different opinions on this topic: "We need more educational support than majority

children," "We want to be treated the same as the majority group," "We don't need to be a special group in the classroom," "There are too many differences between books and real life." Moreover, many related multicultural educational studies ask why diversity, difference, and equity are not progressing in the Japanese educational system and/or Japanese society. How can we make a better multicultural system for both minorities and the majority? Despite having read many multicultural educational books, we educators are so confused about how we can teach and take care of children who are of a different culture.

Many studies lack practical methodologies regarding how to teach and take care of minorities in the classroom, how to conduct counseling with minority parents, how to understand a different culture, and how to address problems between classmates of the majority group and the minority. I am not sure whether a perfect multicultural educational system is ever possible for all people, many diverse groups will always have a variety of ways of thinking about education, but we need to at least try to efficiently apply better creative practical methodologies for all students, for now and into the future. According to Banks (1994), Sleeter, and Grant (2009), multicultural education is not only a theoretical concept, it should also be practical. This study has been analyzed with a conceptual eye but also with a practical eye; these two eyes see a future with children *Living, Learning, and engaging in School Activities and a Community Life* where diversity, difference and equity are cherished values. I will leave you with a final thought: LLSC thinking is a practical multicultural methodology for teaching and learning about diversity, difference and equity in our schools and in society, for all children and all nations.

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APPENDICES

1. JAPANESE RESEARCH TRENDS ON LLSC

Living(L1):

①Race, ②Identities, ③Minority religion,

④Minority culture　⑤Minority living style, ⑥Ethnic group

problem. ⑦Nikkei　⑧Case study　⑨Others

School Activities (SA):

①Bully, ②Relationship, Related with teachers and friends, ③Curriculum,

④Pedagogy, ⑤Textbook, ⑥Class, Classroom, ⑦Educational instrument,

⑧Case study　⑨Others

Learning (L2):

①Related Japanese learning, ②Language problem, ③Bilingual, ④

Special needs support (special education), ⑤Academic skills, ⑥

Case study　⑦Others

Community Life (CL):

①Policy, ②Social support ways, ③Case study (Japan, other nations),

④Social issues　⑤Others

Others (O):

①Concepts of multicultural education ②History (including multicultural

researchers), ③Multicultural education issues (Japan, other nations)

	The Author	B/J	THE TITLE	FFF
1	Yamauchi.T(1985)	J	多文化教育の比較研究--教育における文化的同化と多様化」小林哲也,江淵一公編	O-1
2	Umakoshi.T(1986)	J	『多文化教育の比較研究』：教育における文化的同化と多様化	O-1
3	Ban.T(1986)	J	『多文化教育の比較研究』	O-3
4	Okuchi.I(1987)	J	イギリスにおける多文化教育に関する研究(その 7)：Swann Report の刊行とその影響	CL-3
5	Motoyama.M(1988)	J	多文化教育としての音楽科教育の意義--カリフォルニア州音楽科フレ-ムワ-クの検討を通して	SA-8
6	Tanaka.K(1989)	J	アメリカにおける多文化教育：1960 年以降のハワイ州の場合	CL-3
1985~1989, TOTAL				**6**
7	Imamura.(1990)	B	永遠の双子の目標	O-1
8	Kato.K(1990)	J	エスニシティと多文化教育--教育の「国際化」への新しい視点	O-1
9	Morioka.S(1990)	J	多文化教育とエスニック・アイデンティティ	O-1
10	Hatsukade.S(1990)	J	幼児期における多文化教育の歴史的背景と現状：1960 年代以降のアメリカの幼児教育の動向から	O-2
1990, TOTAL				**4**
11	Oka.K(1991)	J	音楽科教育研究における「教科内容」とは何か--多文化教育の「音楽科」内容再編への示唆	SA-6
12	Okuchi.I,Kawanobe.H(1991)	J	イギリスにおけるイスラム教徒の学校教育に関する一考察--多文化教育の実現にむけて	CL-3
13	Hirose.K(1991)	J	カルガリー市の多文化教育とカナダ・インディアンの民族教育：海外教育事情短期研修の報告にかえて	CL-3
14	Nakazima.T(1991)	J	多文化教育をめぐる論争と課題	O-3
15	Yamamoto.T(1991)	J	オーストラリアの社会科カリキュラムにおける多文化教育の視点	SA-8
1991, TOTAL				**5**
16	Moriyama.C(1992)	J	九州・福岡県の識字・多文化教育への取り組み（在日外国人の暮らしと学習権–続–）	CL-3
17	Maeda.M(1992)	J	オ-ストラリアにおける言語的・文化的多様性の方向と多文化教育の展望	O-1
1992, TOTAL				**2**

18	Mise.C(1993)	J	多文化主義政策の確立と多文化教育の展開 ： オーストラリア連邦政府の選択	O-2
19	Mise.C(1993)	J	J.J.スモリッツの多文化教育	O-2
20	Kogawa.T,Horio,T,other(1993)	J	多文化教育の展望と学習権論の発展<討論> （日本社会の多民族化と多文化教育の展望<特集>）	O-3
21	Ohnishi.A(1993)	J	地域の健康づくりにおける外国人のケア （日本社会の多民族化と多文化教育の展望<特集>）	CL-2
22	Mazukai.A(1993)	J	中国・朝鮮・アジアを語る子どもたち （日本社会の多民族化と多文化教育の展望<特集>）	L1-6
23	Simada.H(1993)	J	識字（日本語学習）と日本語ボランティア （日本社会の多民族化と多文化教育の展望<特集>）	L2-1
24	Lee.S(1993)	J	在日コリアンのアイデンティティを考える （日本社会の多民族化と多文化教育の展望<特集>）	L1-2
25	Sugitani.Y(1993)	J	大阪の外国人教育の取り組み－－副読本「サラム」12 冊の作製から各学校の実践へ	CL-3
26	Yagisawa.K(1993)	J	国際協力の現場から見た日本の多文化社会の展望 （日本社会の多民族化と多文化教育の展望<特集>）	O-3
27	Lee.J,Mori.M(1993)	J	可能性のはじまり－－第 2 回韓日社会教育合同セミナ－の報告 （日本社会の多民族化と多文化教育の展望<特集>）	O-3
28	Takai.J(1993)	J	多文化教育における教授法の評価に関する予備的検討	SA-4
29	Tasaki.N,Matsuo.T(1993)	J	アメリカにおける多文化教育に関する研究－－州レベルの政策を中心として	O-3
30	Yada.S(1993)	J	イギリスの多文化教育に関する研究（人文・社会科学）	O-3
31	Inoue.T(1993)	J	オーストラリアの多文化教育	O-3
32	Kaneko.K(1993)	J	現代アメリカ社会科の研究(5) ： 多文化教育による資格付与	O-3
33	Matsuo.T(1993)	J	アメリカにおける多文化教育政策の動向	O-3
34	Suzuki.M(1993)	J	文化差異と学習の保障 ： アメリカにおける多文化教育	O-1
1993, TOTAL				**17**
35	Montogomaey.J(1994)	J	アイオワ州の学校における多文化及び非性差別教育 ： 幼稚園から高等学校 3 年までの多文化教育カリキュラム開発の道筋の概要と日本の教育との比較	SA-8
36	Asakura.I(1994)	J	多文化教育の概念に関する考察	O-1
37	Amano.M(1994)	J	ドイツの多文化教育 ： 1993 年 10 月の現地調査から	O-3
38	Ebushi.K(1994)	J	多文化教育の概念と実践的展開－－アメリカの場合を中心として （国際化時代の教育－－グロ－バル・エデュケ－ション	O-3
39	Yano.I(1994)	J	多文化教育における教師の役割 （国際化時代の教育－－グロ－バル・エデュケ－ション<特集>）	SA-2
40	Yokoda.K(1994)	J	アメリカの多文化教育－－世界の女たち－－アメリカのある地域における多文化活動	O-3
41	Tsujino.R(1994)	J	アメリカにおける多文化教育の文化人類学的研究－－イリノイ州キングスク－ルの事例をめぐって	SA-7
42	Shiina.R,Hori.T,other(1994)	J	多文化教育の挑戦	O-1
43	Noiri.N(1994)	J	イギリス多文化教育の胎動－－スワン・レポ－トに見る多文化主義の陥穽	O-3
44	Matsuo.T(1994)	J	多文化教育と学校改革に関する一考察－－アメリカ合衆国の事例から	O-3
45	Iwasawa.S(1994)	J	小学校における国際理解のための教育の捉えなおし－－多文化教育からのアプローチ	SA-2
46	Urata.Y(1994)	J	多文化教育の試み ： 公立小学校における外国人子女教育	SA-7
47	Hirabayashi.R,Yamashita.K(1994)	J	<環太平洋僻地研究基礎文献シリーズ>カナダの多文化教育	O-3
48	Chistolini.S(1994)	J	ヨーロッパとイタリアにおける多文化教育への需要と供給	O-3

49	Hirasawa(1994)	B	アメリカの多文化教育に学ぶ	O-3
1994, TOTAL				**15**
50	Yamazaki.M(1995)	J	国際理解のための多文化教育的アプローチ ： 小学校社会科における「多民族的歴史学習」	SA-6
51	Tsuboi.Y(1995)	J	現代アメリカ都市教育政策の基本課題−−多文化教育・分権化・財政再建（家族・子供・教育<特集>）	O-3
52	Sasagawa.K(1995)	J	東北アジアにおける多文化教育の現状と「東北アジア学習権共同体」の創造	O-3
53	Iwamoto.Y(1995)	J	博物館における多文化教育−−イギリスの事例から（多文化・民族共生社会と生涯学習）−	O-3
54	Oku.S(1995)	J	多文化教育として日本音楽学習−−外国の子どもたちのために	L2-6
55	Mise.C(1995)	J	オーストラリア連邦政府による1983年以降の多文化教育政策の展開	O-3
56	Yano.I(1995)	J	多文化教育としての識字	O-1
57	Endo.K(1995)	J	アメリカにおける多文化教育 ： その意味と構造	O-3
58	Asanuma.S(1995)	J	ポスト・モダンと国際教育・多文化教育・個性化教育	O-1
59	Kurihara.M(1995)	J	アメリカ多文化教育の歴史的文脈 ： 多文化教育論争の問題構造	O-2
60	Endo.K(1995)	J	教師の倫理的側面と多文化教育−−アメリカでの調査を中心に	SA-8
1995, TOTAL				**11**
61	Noiri.N(1996)	J	イギリス多文化教育の争点（特集 文化多元主義の教育−−渡日者教育の未来）	O-3
62	Sima.Y(1996)	J	教育研究の50年−−多文化教育と批判的思考	O-2
63	Sima.Y(1996)	J	<教育研究の50年>多文化教育と批判的思考(続)	O-3
64	Ladoson−Billings.G(1996)	J	アメリカにおける多文化教育の歴史と現代的課題,多文化教育再考	O-3
65	Kimura.R(1996)	J	多文化教育から見る新学力観−−Richmond Road Schoolに焦点をあてて	O-2
66	Tosaka.M(1996)	J	台湾に於ける地方史・地方文化再解釈運動とその多文化教育的意義−−「原舞者」の成立と活動を通じて	O-3
1996, TOTAL				**6**
67	Mise.C(1997)	J	オーストラリアにおける多文化教育の展開 ： ニューサウスウェールズ州を事例として	O-3
68	Kishida.Y(1997)	J	カナダ・オンタリオ州の「反人種主義および民族文化的公平 (Antiracist and Ethnocultural-Equity)」教育 ： 反人種主義教育と多文化教育の統合の試み	O-3
69	Chistolini.S(1997)	J	イタリアにおける多文化教育の意味	O-3
70	Oido−mori.S(1997)	J	保育における多文化教育への理解と実践(1) ： 米国の多文化教育の論点を見つめる(メルティングポットからサラダボウルへ)	O-3
71	Endo.K(1997)	J	アメリカの地域教育における多文化教育の問題	O-3
72	Katoh.H(1997)	J	小学校社会科における多文化教育の実証的研究 ： J.A.Banksの理論をもとにした授業構成を中心にして	O-2
73	Watabiki.H(1997)	J	日本の多文化主義と国際理解教育−−アメリカの多文化主義と多文化教育-1-	O-3
74	Takeuchi.K(1997)	J	大学生の多文化教育観「多文化教育論」講義と学生の反応	SA-9
75	Mise.C(1997)	J	田中圭次郎著『多文化教育の世界的潮流』	O-2
76	Mizoue.C(1997)	J	模索するアメリカの多文化教育（多文化主義と政策課題）	O-3
77	Nakazima.T(1997)	J	文化」「人権」における「こころ主義」と「ことば主義」−− 多文化教育と人権教育をめぐる社会構造と心を結ぶために	O-1

78	Kawasaki.S(1997)	J	アメリカの多文化教育におけるイクイティ論の展開	O-3
79	Suzuki.M,Takimoto.Y(1997)	J	アメリカの多文化教育：J．Banksの理論を中心に	O-2
80	Mise.C(1997)	J	オーストラリアにおける多文化教育の展開:クィーンズランド州を事例として	O-3
81	Suzuki.K(1997)	J	多文化教育の世界的潮流	O-3
82	Kadota.R(1997)	J	アメリカの多文化教育推進校における幼稚園の現状（1）	SA-8
83	Oido-mori.S(1997)	J	保育における多文化教育の理論と実践(2)：日本における多文化保育の課題	SA-9
84	Nakamura.M(1997)	J	多文化教育と「差異の政治」（<特集>価値多元化社会における教育の目的)	O-1
85	Miyakawa.T(1997)	J	オセアニアの多文化教育を観て −ある創造的海外研修	O-3
	1997, TOTAL			**19**
86	Hatanaka.N(1998)	J	幼児期における多文化教育：保育の国際的な展望にむけて	SA-7
87	Okuchi.I(1998)	J	共生社会と教育−−イギリスの多文化教育（特集 共生社会をめざして）	O-3
88	Saito.S,Imai.S(1998)	J	多文化教育における「公共性」概念の検討−−子どものための日本語教材・教科書を中心に	O-1
89	Kato,Y(1998)	J	アメリカの多文化教育から学ぶ−−多文化教育を基礎に学校改革を目指す	O-3
90	Matsusita.H(1998)	J	多文化教育における<差異>と<承認>	O-1
91	Nakayama.K,Morimo.T(1998)	J	多文化社会アメリカにおける国民統合と日系人学習：日系人学習の授業案の分析	L1-7
92	Oido-mori.S(1998)	J	保育における多文化教育の理論と実践(3)：保育者の『声』から考えること	L1-6
93	Matsumura.K(1998)	J	すべての子どもたちに「多文化教育」を：ボトムアップの「国際化」を保育室から	L1-6
94	Zhang.Q(1998)	J	多文化教育の社会統合機能に関する実証的研究−中国における二言語教育を通して−	L2-3
95	Kim.T(1998)	J	アイデンティティ・ポリティクスとしての多文化教育：大阪における教育実践をとおしてみる、その意義と課題	O-3
96	Ikehara.A,Shayesteh.K(1998)	J	The Effect of a Classroom Instruction Method on the Attitude of Students towards Multicultural Music	SA-6
97	Nakazima(1998)	B	多文化教育−多様性のための教育学一	O-1
98	Ota.h(1998)	B	学校教育を母語としない子どもの教育	SA-9

99	Hukahori.s(1998)	B	アメリカのバイリンガル教育	L2-3
100	Lee.w(1998)	B	朝鮮学校における朝鮮語教育	SA-7
101	Noiri.n(1998)	B	多文化教育とナショナル・アイデンテイテイ	L1-2
102	Nakazima,T(1998)	B	オーストラリアの多文化教育と学校改革	SA-9
103	Kuraisi.i(1998)	B	「教育の語り」における画一性と多様性の問題	O-1
	1998, TOTAL			**18**
104	Kuraishi.I(1999)	J	多文化主義教育言説の逆説：エスノメソドロジー的視座からの一考察	O-1
105	Tabuchi.I(1999)	J	「在日コリアン」の教育が国際理解教育に示唆するもの−−「異文化理解」から多文化教育の発想へ	L1-1
106	Sakuma.T(1999)	J	イギリスの中のイスラーム教徒−−多文化教育との関連で	L1-2
107	Enoi.Y(1999)	J	新学習指導要領における「国際理解」についての考察−−多文化教育	SA-3
108	Watahiki.H(1999)	J	日本の多文化主義と国際理解教育(2)アメリカとイギリスの多文化教育	O-3

109	Matsuo.T(1999)	J	文化的多元主義から多文化主義へ――多文化教育のパラダイム転換へ向けて	O−2
110	Sowa.S(1999)	J	人権教育としての多文化教育(4)アメリカ合州国における多文化主義とその教育	O−3
111	Ohto.M(1999)	J	幼児の多文化教育(総説) (特集 幼児の多文化教育)	O−1
112	Oido-mori.S(1999)	J	米国の多文化教育者養成に学ぶ――保育者養成における多文化教育の可能性を求めて	SA−9
113	Makino.A(1999)	B	多文化コミュニティの学校教育	SA−9
114	Tai(1999)	B	多文化主義とデイアスポラ	O−1
115	Maruyama.A,Maruyama.Y(1999)	J	多文化教育の実践が保育者に問いかけるもの――アメリカの事例から	SA−9
116	Ofuji.M(1999)	J	アメリカの多文化教育の実情と問題点 (特集 幼児の多文化教育)	O−3
117	Miyauchi.H(1999)	J	「多文化保育・教育」とクラス編成 (特集 幼児の多文化教育)	SA−6
118	Hatsukade.S(1999)	J	保育所における異文化間の友だち関係の微視的分析 (特集 幼児の多文化教育)	SA−2
119	Chikashi.H(1999)	J	異文化理解とアイデンティティー形成の交差関係――保育行事の中の文化性の役割 (特集 幼児の多文化教育)	L1−2
120	Gondo.K,Sakagoshi.T(1999)	J	幼稚園における保育者の国際交流研修プログラム (特集 幼児の多文化教育)	SA−9
121	Ueda.M(1999)	J	幼児の多文化教育への提言――国際学校(付属幼稚園)における観察より (特集 幼児の多文化教育)	SA−7
122	Yonemura.K(1999)	J	「教え−学ぶ」という連関による多文化教育の一考察	L2−7
123	Yonemura.K(1999)	J	多文化教育の中における「民族性」に関する考察	O−1
124	Oshiro.T(1999)	J	LINGUAPAX と多言語・多文化教育の可能性	O−2
125	Hori.K(1999)	J	カナダの多文化教育と日本――「他者理解」と「言葉のもつ力」の観点から	O−3
126	Hosokawa.C(1999)	J	多文化教育の世界的潮流	O−3
127	Isoda.M(1999)	J	北アメリカにおける多文化音楽教育概念の分析的検討	SA−6
128	Yu.M(1999)	J	カナダの多文化教育 : 州の教育政策と多文化主義	O−3
129	Takenoshita.Y(1999)	J	多文化教育とエスニシティ : 在日韓国・朝鮮人集住地区を事例に	L1−6
130	Oido-mori.S(1999)	J	保育における多文化教育の理論と実践(4) : 子どもの語りに気づくことからの発展に向けて	SA−9
131	Hirasawa.Y(1999)	J	『多文化教育 : 多様性のための教育学』	O−1
132	Zhang.Q(1999)	J	多文化教育への学校側の対応 : 黒板の言語配置を手がかりに (研究発表ⅠⅠ−5部会 異文化と教育(1))	SA−7
133	Yano.I(1999)	J	多文化教育に関する学生の意識 : 多文化共生施設におけるフィールドノーツを通して	CL−5
1999, TOTAL				**30**
134	Aoki.J(2000)	J	異文化コミュニケーション教育(異文化教育)の原点としての 「我々」と「彼等」のコミュニケーション問題(4)	L2−2
135	Terashima.T(2000)	J	チョムスキーと国際理解教育と東チモール問題:「多文化平和コミュニケーション研究」序説(2)	O−2
136	Ikuta.S,Tabushi.I,TamMUR.K(2000)	J	人権・多文化教育の動向と課題に関する研究――奈良県を中心とする状況分析	O−3
137	Yonemura.K(2000)	J	「教え−学ぶ」という連関による多文化教育の一考察	O−1
138	Matsuo.T(2000)	J	「多文化教育――多様性のための教育学」 (特集=小学校の英語教育――異文化間教育からの提言)	SA−3
139	Kitamura.K(2000)	J	カナダにおける共生の教育としての多文化教育 (特集 20世紀教育の回顧・21世紀教育の展望)	O−3
140	Yonemura.K(2000)	J	社会秩序の中における「時間−空間」の圧縮と多文化教育	O−3

141	Lee.H(2000)	J	多文化教育に関する考察−−韓国外国人労働者の教育権の視点から	L1−6
142	Kodama.N(2000)	J	多文化教育の方向性：「理論」と「行政実践」−−日本・カナダ比較研究序説	O−3
143	Yonemura.K(2000)	J	識字と多文化教育の諸相−−「・・・・・・として見る」の観点から	O−3
144	Kinoshita.M(2000)	J	多文化主義国家と先住民族アボリジニ問題 ： 教育に関わる考察のための新視点の模索	L1−1
145	Tanaka.K(2000)	J	日本における多文化教育の実態と今後の課題	O−3
146	Oda.Y(2000)	J	タバ社会科の成立過程と再評価 ： ヒルダ・タバの多文化教育研究の足跡を踏まえて	O−2
147	Oido−mori.S(2000)	J	保育における多文化教育の理論と実践（5）： 「共生」の根となることについて外国籍児N男をめぐる考察	L1−1
148	Tsuneyoshi.R(2000)	J	『多文化教育の国際比較 ： エスニシティへの教育の対応』	O−3
2000, TOTAL				**15**
149	Hirasawa.Y(2001)	J	最近のアメリカの多文化教育事情（特集 多文化共生の教育をめざして−−教育現場からの発信）	O−3
150	Hayashi.S(2001)	J	多文化教育と解放教育の共通項−HREネットワーク結成10周年記念 バーバラ・フィンケルステイン教授講演会	O−2
151	Hayashi.S(2001)	J	多文化教育と文化人類学とのかかわり−−一〇回めを迎えた日米人権教育セミナーの旅	O−1
152	Sowa.S(2001)	J	人権教育としての多文化教育(5)多文化主義の岐路に立つオーストラリア	O−3
153	Mitshi.M(2001)	J	Carl Orffの教育理念における「多文化教育」の構造	O−2
154	Hara.H(2001)	J	特定課題研究 異文化間トレランス（特集=異文化間トレランス）	O−1
155	Kawasaki.S(2001)	J	特定課題研究 異文化間トレランスの育成に果たすEquity Pedagogyの意義(特集=異文化間トレランス)	O−2
156	Dewa.T(2001)	J	調査報告 中国の朝鮮族の生徒の言語と民族文化の維持	L1−4
157	Kodama.N(2001)	J	公教育コンテクストでの多文化教育の可能性−−カナダ・オンタリオ州反人種主義教育への質的「転換」の考察を手がかりとして	O−3
158	Maeda.M(2001)	J	B.L.ウォーフの文化・言語論の再解釈−−多文化教育の基礎論に向けて	O−2
159	Fujii.M(2001)	J	アメリカの多文化教育に対する言語教育の影響−−『提案227』成立後のカリフォルニア州における現状	L2−7
160	Matsukara.N,Yada.S(2001)	J	イギリス・オーストラリアの多文化教育に関する比較研究	O−3
161	Oido−mori.M(2001)	J	保育における多文化教育の理論と実践（6）： 全米乳幼児教育協会(NAEYC)にみる近年の動向	O−3
162	Hirano.T(2001)	J	多文化教育における教師論	SA−9
163	Okamoto.T(2001)	J	20世紀後半の米国歴史教科書に表現された「日系アメリカ人」像の変質−多文化教育と共同体統合に関して−	L1−7
164	Ebushi.K(2001)	J	江原武一[編著]，『多文化教育の国際比較−エスニシティへの教育の対応−』	O−2
165	Matsunami.M(2001)	J	障害学が多文化教育に提起するもの ： 「障害文化論」を手がかりにして(多文化教育)	O−1
166	Suzuki.K(2001)	J	多文化教育の観点から見たオーストラリアの言語教育に関する研究 ： クイーンズランド州における日本語教育を事例に(多文化教育)	L2−2
167	Iwasaki.K(2001)	J	在外日本人のアイデンティティの構造 ： 在仏日本人調査結果の分析(多文化教育)	L1−2
168	Kuroiwa.Y(2001)	J	ナバホ・コミュニティ・カレッジ ： 民族自決と多文化教育の試み	O−2
2001, TOTAL				**20**

169	Hirano.T(2002)	J	<原著論文>多文化教育と子どもの人権	O-1
170	Terashima.T,Sone.H(2002)	J	絵本を教材とした小学校における国際理解教育	SA-7
171	Morimo.T,Nakayama.K(2002)	J	日米の博物館との連携をいかしたハワイ日系移民に関する単元開発と実践 ：	O-3
172	Tabushi.I, others (2002)	J	多文化教育の発想に立った国際理解学習--総合的な学習の協同実践を通して	SA-3
173	Tabushi.I(2002)	J	グローバリズムと多文化教育（特集 国際理解とグローバリゼーション） – (提言 国際理解教育とグローバリゼーション)	O-1
174	Eimos.Y(2002)	J	第26回国際理解教育賞優秀賞論文 文化相対主義と多文化教育:グローバルな視点に向けて	O-1
175	Shire.K.N(2002)	J	The Issue of Preschool Education from an International Perspective	SA-7
176	Hisoda.H(2002)	J	多文化教育の研究	O-1
177	Saito.K(2002)	J	自由研究A-1 ドイツにおける多文化教育の一断面--イスラム教をめぐる問題状況 (「教育改革」と教育基本法制)	L1-3
178	Sowa.S(2002)	J	人権教育としての多文化教育(6)アオテアロアのたなび くアジア・太平洋国家としてのニュージーランドの多文化教育	O-3
179	Mitsui.M(2002)	J	多文化教育における概念'Accommodation'の可能性--幼稚園・保育所における事例分析	SA-7
180	Uozumi.T(2002)	J	シンポジウム グローバル教育と多文化教育のインターフェイス	O-1
181	Ishikawa.K(2002)	J	多文化教育の今日的な意義--多文化教育の系譜と概念を踏まえて	O-1
182	Oba.Y(2002)	J	多様性の理解と多文化教育--アメリカ,ニュージーランドの事例から日本の多文化教育の可能性を探る	O-3
183	Dewa.T(2002)	J	中国・延辺朝鮮族自治州における朝鮮族学校の「危機」に関する研究--社会構造の変化と関連して	SA-7
184	Sawada.T(2002)	J	多文化共生社会のための教育--多文化教育の変容とその展望への一考察	O-1
185	Oba.Y(2002)	J	多文化教育の問題点--ニュージーランドの視点から	O-3
186	Kodama.N(2002)	J	カナダにおける人種差別問題と多文化教育--ヴィジブル・マイノリティ人口像の素描から	L1-1
187	Morimo.T(2002)	J	グローバル教育と多文化教育のインターフェイス ： 移民史学習の可能性	SA-9
188	Karen.A.S(2002)	J	国際的観点から見た就学前教育	SA-9
189	Hisamura.K(2002)	J	多文化教育環境におけるカリキュラムの研究 ： 日本語学校就学生に対する進路希望調査を中心として	L1-7
190	Ogihara.A(2002)	J	アメリカの環境教育における価値観の扱いについて	O-3
191	Mitsui.M(2002)	J	Carl Orffの教育理念における「多文化教育」の検討 ： Orff研究所にみられる「多文化」の構造	O-2
192	Suzuki.K(2002)	J	多文化教育としてのLOTE教育の構築に向けて ： オーストラリアの日本語教育における近年の動向に関する一考察	L2-2
193	Huruichi.Y(2002)	J	日本語教育実習をどう経験するのか ： 大学院における多言語多文化教育実習の語り(第23回日本言語文化学研究会発表要旨)	L2-7
194	Fuzita-Round.S,Iao,Y(2002)	J	留学生と地域の小学校を結ぶ教育実践 小学4年生「ローマ字導入」を多文化教育として捉えた視点	L2-7
195	Watado.I,Kawamura.C(2002)	B	多文化教育をめぐる論争と課題 招く	O-1
196	Nukaga.M(2002)	J	多文化教育実践における教師のストラテジー ： アメリカA小学校のエスノグラフィーより(多文化教育(1))	SA-2
197	Nakamura.M(2002)	B	多民族・多文化共生の明日を招く社会科授業	O-1
198	Asama.M(2002)	B	情報社会のネオスタンダード	O-1

199	Zhang.Q(2002)	J	多文化共生と異文化理解教育に関する一考察(多文化教育(1))	O-1
200	Yamanouchi.Y(2002)	J	ブラジルにおける日本語教育のポリティクス(多文化教育(1))	L2-1
201	Muto.T(2002)	J	人格・価値教育の国際比較における概念枠組み作成の試み	O-1
202	Takahashi.K(2002)	J	人格・価値教育の国際比較における概念枠組み作成の試み ： (2)参与観察をとおして ： 中国の場合(多文化教育(1))	O-3
203	Hatsukade.S(2002)	J	保育文化のグローカリゼーション ： 台湾でのフィールドワークから(多文化教育(2))	SA-9
204	Kitazawa.B,others(2002)	J	外国人多住地域における保育と父母の意識(多文化教育(2))	SA-9
205	Maeker.P(2002)	J	国際教育と多文化教育の相互協力への可能性–共有するキーコンセプトに関する一考察	O-3
2002, TOTAL				**37**
206	Yamada.C(2003)	J	韓国における多文化保育とアンチバイアス教育 ： ソウル市およびその近郊の保育機関における調査より	SA-7
207	Mitui.M(2003)	J	「多文化保育」に関する大学生の意識改革の研究−−多文化教育的視座における男女共学への一考察	SA-9
208	Kodama.N(2003)	J	東京都の国際化施策における「外国人」の子どもたち:多文化教育への展開を目指す視点から	CL-4
209	Nukaga.M(2003)	J	アメリカの多文化教育における教師のストラテジー— 「英語を母語としない児童」を対象にして	L2-7
210	Mise.C(2003)	J	世界の動き 連邦レベルは市民性の教育も重視−−オーストラリアにおける多文化教育の現状	O-3
211	Kuraishi.I(2003)	J	『多文化教育を拓く−−マルチカルチュラルな日本の現実の中で』	O-3
212	Ohta.M(2003)	J	国際理解教育における地域学習の意義と課題− グローバル教育と多文化教育のインターフェイスとしての「地域」	CL-5
213	Nakayama.K(2003)	J	実践研究 総合学習「ワールドカルチャー」の実践における子どもの思考分析− 多文化教育と国際理解教育のインターフェイスの視点から	SA-3
214	Yamada.C,Ikeda.M,other (2003)	J	多様性を尊重する感性を育てる−−幼児期からの多文化教育	O-1
215	Manabe.M(2003)	J	etic/emic的アプローチによるrace概念再考−−内発的多文化教育理論構築へ向けて	L1-1
216	Yang.U(2003)	J	台湾原住民族の言語教育−−人権と多文化教育の視点から	L2-7
217	Sato.S(2003)	J	実践レポート 多文化クラスで読む『源氏物語』−−古典を用いた多文化教育の試み	O-3
218	Yano.I(2003)	J	全米日系人博物館と多文化教育	L1-7
219	Kanda.T(2003)	J	多文化教育の独自性についての一考察 ： 幼児期に取り組む意義を探る	O-1
220	Araki.K(2003)	J	多文化教育が持つジレンマについての一考察	O-1
221	Hasemura.K(2003)	J	短期大学の多文化教育カリキュラムをめぐる一考察 ： 日本語学校就学生に対する聞き取り調査を中心として	SA-7
222	Kanda.T(2003)	J	日本の多文化教育の現状 ： J.A.バンクスの理論と日本人保育者がもつ多文化教育の認識との比較から	O-2
223	Oido-mori.M(2003)	J	保育における多文化教育の理論と実践 (7) ： 米国における研究の取り組み方からみえてくること	SA-9
224	Hara.K(2003)	J	ホームページを活用した授業情報一元化の試み ： インターナショナルスクールの日本語教室から	L2-1
225	Manazuru.M(2003)	J	race, ethnicity研究に関するetic/emic的アプローチ ： 教育学研究への応用に関する一試論(I-2 多文化教育(1))	L1-1
226	Kimura.M(2003)	J	公立学校におけるエスニック・マイノリティの宗教の受容 ：	SA-7

227	Shibuya.M(2003)	J	進路選択過程からみる「帰国子女」の学校体験 ： 異文化体験をめぐる位置取りに着目して(I-2 多文化教育(1))	L1-9
228	Zhang.Q(2003)	J	日本における国際理解教育に関する考察(I-2 多文化教育(1))	O-3
229	Yamazaki.K(2003)	J	新来外国人生徒と高校進学 ： 浜松市を中心に(III-6 多文化教育(2))	SA-7
230	Hamada.K(2003)	J	在日ブラジル人学校生徒の将来志向 ： 親の教育戦略との関わりを中心に(III-6 多文化教育(2))	L1-9
231	Shimizu.M(2003)	J	ニューカマーの子どもの「いじめ」体験 ： 学校における周辺化過程の分析(III-6 多文化教育(2))	SA-1
232	Imazu.K,Kozima.A,others(2003)	J	多文化共生の諸段階 ： 名古屋市港区Ｑ団地の調査から(III-6 多文化教育(2))	O-1
233	Nukaga.M(2003)	J	多文化教育における「公正な教育方法」再考 ： 日米教育実践のエスノグラフィー	SA-9
234	Hirasawa.Y(2003)	B	多文化、人権学校をつくる	SA-7
235	Asakuea.I＆others （2003）	B	多文化教育の研究	O-1
2003, TOTAL				**30**
236	Mabuchi.H(2004)	J	多文化主義と多文化教育	O-1
237	Komaki.M(2004)	J	渡戸一郎・川村千鶴子編著『多文化教育を拓く ： マルチカルチュラルな日本の現実の中で』	O-2
238	Shinjo.H(2004)	J	北アイルランドの事例に見る多文化教育	O-3
239	Mioko.T,Kobayashi.H,other(2004)	J	ニューカマー外国籍生徒に対する多文化教育の可能性と課題– 神奈川県Ｓ中学校の選択教科「国際」における取り組みから	SA-5
240	Gu.Y(2004)	J	多文化教育について	O-1
241	Morimo.T(2004)	J	グローバル教育と多文化教育をつなぐ– 「文化の多様性」を視点にして （提言 国際理解教育と多文化共生）	O-1
242	Okazaki.Y(2004)	J	キリスト教的価値観と多文化教育--教科を通しての価値観育成	L1-3
243	Sekiguchi.T,Miyamoto.S(2004)	J	姫路市小中学生の学習意欲格差 ： 多文化教育のための予備研究	SA-9
244	Yamada.Z(2004)	J	多文化教育としての日本語教育の取り組み	L2-1
245	Higgins.M(2004)	J	平和教育 ： 世界を融合する多文化教育	O-1
246	Tosaka.M(2004)	J	中国少数民族教育の概念に関する一考察 ： 「多文化教育」と中国「少数民族教育」の比較を通じて	L1-6
247	Watanabe.T(2004)	J	多文化的構築主義に基づく社会科教育内容編成の原理 ： 文化相対主義の課題の克服	O-1
248	Wakazono.Y(2004)	J	博物館における多文化教育活動に関する考察 ： 北海道開拓記念館の事例を通して	O-3
249	Hide.S(2004)	J	幼児教育現場における多文化教育カリキュラム ： ことば、地理、アートから始まる多文化教育	SA-3
250	Krota,Katou,others(2004)	J	子どもをとりまく文化環境についての調査(1) ： 保護者調査の結果に見る平和の文化と非暴力の実態と生活文化	SA-9
251	Krota,Katou,others(2004)	J	幼児をとりまく文化環境についての調査(2) ： 保育者の回答から読み取る暴力と非暴力	SA-9
252	Hyun.J(2004)	J	韓国の子どもを巡る保育状況の近況と課題	SA-9
253	Rim.S(2004)	J	中国における幼児園の民営化実態と問題点	SA-7
254	Ueno.Y(2004)	J	ベトナム社会主義共和国の保育実態と今後の課題に関する一考察 ： BINH MINH 幼稚園の視察を通して	SA-9
255	Hasebe.K(2004)	J	ホア・マイ幼稚園のシステム ： ベトナム・ホーチミン市(口頭発表I(多文化教育・ジェンダー1))	SA-7
256	Oumi.H(2004)	J	カナダにおける幼児教育・民族継承語教育 ： 親から子へ伝えたい言語・文化:子どもにとっての母語教育とは(7)	L2-6

257	Sato.K(2004)	J	幼児の言語発達におけるサピア・ウォーフ仮説に関する研究	O-3
258	Kaneko.S,Aono.A(2004)	J	保育所・幼稚園におけるジェンダー・フリー ： 保育者・保護者インタビューと観察をもとに	SA-7
259	Kozaki.Y(2004)	J	父子手帳の意義とその分類に関する研究	CL-5
260	Takeda.K(2004)	J	絵本に表れる作者の思想 ： 『ぐりとぐら』をめぐって	O-3
261	Nakagawa.Y(2004)	J	外国人の子どもの保育に関する調査 ： 東海地方におけるブラジル人の多い保育園を中心として	SA-7
262	Yin.C(2004)	J	台湾における幼稚園教育に関する子どもの歌の変化について ：歌詞を中心とする	O-3
263	Hatanaka.S,Kozima.A,other(2004)	J	多文化教育と学校文化の相克 ： 授業づくりの現場から (異文化と教育)	SA-9
264	Watanabe.Y(2004)	J	オーストラリア成人移民英語プログラムにおける英語能力評価の考察 ： 多文化教育の視点から	L2-7
265	Morimo.T(2004)	J	多文化教育学校をつくる ： 文化的多様性を尊重する学校づくり	SA-7
266	Kato.H(2004)	B	多文化共生のジレンマ	O-1
267	Tabunka (2004)	B	多文化共生キーワード事典	O-1
2004, TOTAL				**32**
268	Ikuta.S(2005)	J	人権教育へのアプローチ−−日本的性格との関連において	O-3
269	Kii.T(2005)	J	インタビュー 紀井早苗さん (高槻むくげの会) 高槻での多文化教育の取組み (特集 「国籍」という名の差別)	L1-1
270	Morimo.T(2005)	J	グローバル時代の国際理解教育のカリキュラム開発−−グローバル教育と多文化教育の結合 (特集 国際化に対応した学校教育の充実)	SA-9
271	Hirasawa.Y(2005)	J	地球市民教育としての多文化教育の動向 (特集 教室に、世界の教育運動を！−−うごき、つながる世界の教育運動)	SA-6
272	Nogimori.M(2005)	J	生きる力を育む上でのマージナリティの重要性−−シカゴの一公立 小学校における多文化教育カリキュラムの分析	SA-7
273	Morimo.T(2005)	J	グローバル時代の国際理解教育の実践的課題−−グローバル教育と多文化教育のインターフェイス	O-1
274	Yamamoto.T(2005)	J	米国の多文化教育の展開−−1980 年代のハワイの教育事例を通して (アメリカス世界のなかの「帝国」)	O-3
275	Mise.C(2005)	J	オーストラリアにおける多文化教育と市民性教育の動向と課題	O-3
276	Mabushi,H(2005)	J	多文化主義・多文化教育へのまなざし−−オーストラリア多文化主義・多文化教育への視点を考える	O-1
277	Motoyanagi.T(2005)	J	オーストラリア教員養成課程カリキュラムにおける多文化教育の視点− クイーンズランド州を事例として	SA-3
278	Kawakami.T(2005)	J	アメリカにおける多文化教育と学力問題をめぐる論争	O-3
279	Nakayama.K(2005)	J	「多文化共生」への意識を高める国際理解教育のカリキュラム開発と実践−−包括的な多文化教育カリキュ ラム開発をめざして	SA-3
280	Nogimori.M(2005)	J	多文化教育実践における子どもの「自己把握(self esteem)」−− シカゴの一公立小学校における実践の実証的考察	L1-8
281	Matsuda.J(2005)	J	多文化教育研究におけるジェンダー概念に関する一考察−アメリカ合衆国における動向をめぐって−	O-1
282	Mabushi,H(2005)	J	Multiculturalism and Multicultural Education	O-1
283	Matsuda.J(2005)	J	子どもの文学と経験 ： 日系アメリカ人作家ヨシコ・ウチダの生涯とその作品	L1-7
284	Hide.S(2005)	J	日本の文化との類似性から発見する多文化教育	O-3

285	Okamoto.T(2005)	J	多文化教育への道のり(第1回奨励賞を受賞して,学会賞選考委員会報告)	O-1
286	Arakawa.S(2005)	J	特別ニーズ教育の比較教育的考察<特集:特別支援教育の実像>	L2-4
287	Yuki.M(2005)	J	エスニシティと教育 : 多文化教育のなかの家族と学校(育児教育戦略から問う家族と現代社会)	CL-2
288	Lee.H,Tabuchi.I (2005)	J	「奈良・在日外国人保護者の会」の活動とその意義 : 民族的アイデンティティの育成に焦点を合わせて	L1-2
289	Nogimori.M(2005)	J	多文化教育的視点による双方向バイリンガル教育と子どものアイデンティティ : 多言語・多文化の価値付けが引き起こす成長と葛藤	L2-3
	2005, TOTAL			**22**
290	Masanobu(2006)	J	特定課題研究 多文化主義・多文化教育の再考--オーストラリアの事例を中心にして (特集 異文化間教育の現在)	O-3
291	Mabushi,H(2006)	J	多文化教育の行方--ビクトリア州を中心として	O-3
292	Arakawa.S(2006)	J	多文化教育の展開とインクルージョン--特別ニーズ教育との接点	L2-4
293	Okamoto.T(2006)	J	多文化教育と日系アメリカ人のナショナルアイデンティティ	L1-2
294	Kobayashi.H,Ideno.Y,other(2006)	J	アメリカ高等教育におけるアファーマティヴ・アクションの経緯--ブラウン判決50周年にあたって	O-2
295	Matsuoka.Y(2006)	J	N.バービュレスの教育的対話論は変わったか?--多文化教育論に向けての示唆	O-2
296	Kakami.T(2006)	J	アメリカのカリキュラム改革における多文化教育批判の位置づけ- ニューヨーク州社会科カリキュラム論争を手がかりに	SA-3
297	Saito.S,Tanaka.K(206)	J	日本発の国際学校で学んだ子どもたちは今--「日本メキシコ学院」の二文化教育の成果を探る	SA-7
298	Kawasaki.S(2006)	J	社会科における多文化教育とその研究動向--「トレランス」 を育てる教育論の基礎として	SA-6

299	Kawamura.C(2006)	J	習志野俘虜収容所とポーンペイ(旧称ボナペ)人捕虜の帰還--オーラル・ヒストリーの可能性	O-2
300	Higgins.M(2006)	J	家庭,学校,社会における心の教育の再考と再統合について	CL-2
301	Hide.S(2006)	J	ことば教育の中に見出す多文化教育	L2-7
302	Motobayashi.K(2006)	J	カミンズ理論の基本概念とその後の展開 : Cummins (2000) "Language, Power and Pedagogy"を中心に	O-1
303	Shirasaki.N(2006)	J	イギリスにおける多文化教育の展開と衰退 : 2つの報告書からの考察	O-3
304	Nakayama.K(2006)	J	多文化教育の知の導入による小学校社会科学習内容の再構築 : 単元「海を渡る日系移民」の開発を事例として	SA-3
	2006, TOTAL			**15**
305	Sato.S,Yamanaka,N(2007)	J	多文化教育の視点でとらえた開発教育における教材の開発原理	SA-9
306	Tabushi.I(2007)	J	在日インド系国際学校における多文化教育--自国文化継承、国際化、ホスト社会との関係を中心として	SA-7
307	Kimoto.Y(2007)	J	特定課題研究 日本の教師教育と異文化間教育 (特集=異文化間教育と教師)	SA-9
308	Nakayama.K(2007)	J	多文化教育における「先住民学習」の意義と可能性- 「コロンブス500年祭」とノートルダム教育修道女会	O-1
309	Bang.J(2007)	J	在日外国人と共に暮らすための教育方法--多文化教育としてのアプローチ	SA-7
310	Nakayama.K(2007)	J	多文化教育の視点にたつ社会科カリキュラムの再構築--変換アプローチを用いた単元開発を事例に	SA-3
311	Yamanaka.N(2007)	J	多文化教育のための教材の開発原理	SA-9

312	Major John.C,other(2007)	J	日本の多文化教育における地名学習の受容に関する一考察−−関東地方のアイヌ語地名を例として	L2−7
313	Kawasaki.S(2007)	J	『民主主義と多文化教育−−グローバル化時代における市民性教育のための原則と概念』	O−1
314	Motoyanagi.T(2007)	J	オーストラリアの学校教育における多様性への視座の変容−−クイーンズランド州の教育政策に着目して	AS−9
315	Tsuneyoshi.R(2007)	J	日本における多文化教育を考える （特集 現代日本をめぐる国際移動）− （多民族・多文化ニッポン）	O−3
316	Yamada.C(2007)	J	ジェームズ・A・バンクス他著 平沢安政訳 『民主主義と多文化教育−−グローバル化時代における市民性教育のための原則と概念』	O−2
317	Shirasaki.N(2007)	J	シティズンシップ教育の挑戦 ： 多民族社会イギリスにおける新しい教育	O−3
318	Pereira,Fernanda(2007)	J	Cultural Duality and Language Aquisition of Nikkei Children in an Elementary School in Tochigi Prefecture : An Ethnographic Study	L1−7
319	Maher.J,Takishita,Sugiyama(2007)	J	日本の多文化教育における地名学習の受容に関する一考察 ： 関東地方のアイヌ語地名を例として (英語教育)	L2−7
2007, TOTAL				**15**
320	Kitawaki.Y(2008)	J	日本の外国人政策−−政策に関する概念の検討および国・地方自治体政策の検証	O−3
321	Harata.M(2008)	J	多言語多文化を背景とした教室活動としてのピア・レスポンスの可能性− 「協働性」に着目した活動プロセスの分析	AS−6
322	Kawabata.K(2008)	J	在日コリアンをめぐる記憶と「郊外」−− 地方都市郊外 (ホームタウン) における日本人の「廃棄」された記憶から	L1−1
323	Kita.C(2008)	J	情報通信基盤による多言語環境支援の可能性について−−「言語グリッド」構築の実践とその思想	L2−7
324	Nakazima.K(2008)	J	グローバル化と公教育−−教育基本法「改正」論議と日本における多文化教育の可能性	O−3
325	Shimizu.T(2008)	J	共生日本語教育が日本語非母語話者に与える教育的意義に関する一考察−−ある教育実習生の事例から	L2−1
326	Hashimoto.M(2008)	J	ウェブサイト「川崎在日コリアン生活文化資料館」が展示するもの−−歴史を記録する実践の論理	L1−1
327	Kodama.N(2008)	J	世界の動き 体制全体が多様な文化に対応−−移民国家カナダの多文化教育を見る	O−1
328	Nakazima.T(2008)	J	『アメリカ多文化教育の再構築−−文化多元主義から多文化主義へ』松尾知明著	O−3
329	Huziwara.Y(2008)	J	アメリカにおけるフレーベル主義幼稚園教育の批判と多文化主義教育− 1856 年から 1920 年までを中心に	O−2
330	Ou.K(2008)	J	地球市民、しが (52) 子どもに多文化教育を	O−3
331	Enoi.Y(2008)	J	「多文化教育のいま」を考えるにあたって （特集 多文化教育のいま）	O−1
332	Tanaka.H(2008)	J	外国人学校の抱える現状と日本社会の課題 （特集 多文化教育のいま）	AS−7
333	Han.Y(2008)	J	外国人のいる教室 （特集 多文化教育のいま）	AS−6
334	Wang.H(2008)	J	学齢超過生徒と「たぶんかフリースクール」 （特集 多文化教育のいま）	AS−7
335	Karen.M(2008)	J	コーヒーモーニング ： 多文化体験がもたらす学生への教育効果	AS−9
336	Kodama.N(2008)	J	多様化・国際化時代における小学校カリキュラムの意義と編成方法 ： 小学校学習指導要領のインクルーシブ教育の視座からの分析を中心に	SA−3
337	Tavares.Hanna(2008)	J	多文化教育に対する理論的関心	O−1
338	Jeffrey.Moniz(2008)	J	多様な社会における多文化教育アプローチとしての多様な視点の尊重と涵養	O−1
339	Tabe.T(2008)	J	アメリカ初等社会科における地理学力向上プログラム ： 物語教材アレン・セイ作・絵『祖父の旅』を活用	O−2

340	Sugisawa.M(2008)	J	コーディネーター研究に向けて ： 協働実践研究への思いと実践−−	O−3
341	Inoue.H(2008)	J	グローバル競争と外国人材の受け入れ ： 多様性のダイナミズムを生かし産業の高付加価値化を目指す	O−3
342	Abe.Y(2008)	J	在日外国人児童・生徒の精神科的諸問題と多文化的支援 ： 教育・家族・地域に焦点を当てたヒアリング調査から見えてきたもの	CL−2
343	Worano.E(2008)	J	在日ブラジル人の移住過程と課題 ： トランスナショナルな社会政策の必要性について	L1−1
344	Watado.I(2008)	J	「多文化共生社会」に向けて ： 自治体と市民活動の「協働」と「広域連携」の課題	CL−2
345	Son.W(2008)	J	外国人施策をめぐる地方自治体間の広域連携と協働 ： 町田市と相模原市を中心に	CL−2
346	Takeda.S(2008)	J	外国人支援を担う中間支援組織の現状と課題 (論考「越境する市民活動 ： 行政区を超えた連携を探る」第 3 章)	CL−1
347	Sugisawa.M(2008)	J	「東京外国人支援ネットワーク」の事例から (外国人相談における行政区を超えた連携・協働) 　(論考「越境する市民活動 ：	CL−2
348	Seki.S(2008)	J	行政境界を超えた連携・協働の一場面としての 「外国人相談」(外国人相談における行政区を超えた連携・協働)	CL−2
349	Shiobara.Y(2008)	J	オーストラリアの移住者定住支援サービスと官民連携 ： 「改革」の時代における「多文化共生」施策の在り方とは	CL−2
350	Sato.G(2008)	J	外国につながる子どもの学習支援ネットワークの構築 (論考)	L2−7
351	Kim.S(2008)	J	「内側/外側」から見る風景 (論考)	O−3
352	Endo.K(2008)	B	教育の朝鮮、多文化化・国際化	L1−1
353	Noyama.H(2008)	J	多言語・多文化社会に対応した日本語教育の在り方に関する一考察 ： 野山班 (2007 年度) の活動を通して見えてきたこと (論考)	L2−1
354	Yamanishi,Hikita,other(2008)	J	各現場で見るコーディネーターの現状と課題 (第 1 部 事例報告)	CL−1
355	Yamaguchi,Miya,other(2008)	J	コーディネーターの専門性を現場から探る (第 2 部 パネルディスカッション)	CL−1
356	Yamanishi.Y(2008)	J	多文化社会におけるコーディネーターの専門性とその育成に関する研究	CL−1
357	Enoi.Y(2008)	J	多文化教育における教育実践者の言説に関する一考察 ： 「いる・いない論」がもたらしたもの (Ⅰ−9 部会 多文化教育,研究発表Ⅰ)	O−1
358	Shimizu.Others(2008)	J	ニューカマー生徒の就学を支える諸要因 ： 国際教室をめぐる資源の編み直しに注目して (Ⅰ−9 部会 多文化教育,研究発表Ⅰ)	AS−9
359	Ueno,Ishikawa,others(2008)	J	長崎市における多文化保育の現状と展望 (第 2 部自由論文)	O−3
2008, TOTAL				**40**
360	Morris−Suzuki.T(2009)	J	液状化する地域研究−−移動のなかの北東アジア	O−3
361	Menseki.W(2009)	J	グローバル化の空に揺れる凧、不安定な天気予報− エスニック・マイノリティの法をイギリスで適用する	L1−9
362	Napay.Y(2009)	J	台湾原住民族部落スマグスにおける観光事業と多文化教育−−タイヤル住民の「部落を教室にする」実践	L1−6
363	Suma.T(2009)	J	中間支援組織における多文化社会コーディネーターの可能性に関する一考察	CL−1
364	TOMIYA, R、UTSUMI, Y.other(2009)	J	結婚移住女性の言語生活−自然習得による日本語能力の実態分析	L2−2
365	Kaneto.S(2009)	J	"日本人の越境するライフスタイルにみる現代日本をめぐる"もうひとつの"多文化化−台湾でキャリアの再	O−3

			/構築をめざす日本人の国民国家を超える複合的な戦略から−	
366	HAYASHI, K(2009)	J	インターナショクナル の課題とその解決に向けて	O−1
367	Kim.T(2009)	J	多民族・多文化教育と新たな共同性の構築−−大阪市立小中学校の「民族学級」を事例に	AS−7
368	Kodama.N(2009)	J	アルバータ州のエスニック・マイノリティの教育的要望と多文化教育の意義− エドモントンにおける事例考察	L1−8
369	Isoda.M(2009)	J	京都・東九条マダンにみる多文化共生−−在日コリアンの音楽による多文化教育の実践に向けて	L1−1
370	Tsuboya.M(2009)	J	外国につながる高校生の抱える課題とそのサポート− 神奈川県立高校における多文化教育コーディネーター事業の事例から	CL−1
371	Ogawa.S(2009)	J	アメリカにおける多文化教育研究の概念枠組の分析とJ.A.バンクスの位置づけ	O−3
372	Ono.R(2009)	J	国語教育と日本語教育の間−−多文化教育の視点から見た日本の言語教育序論(1)	L2−7
373	Oh.S(2009)	J	東アジア共同体における日韓型の多文化教育の考察	O−3
374	Miyazaki.T(2009)	J	武蔵野市国際交流協会日本語学習支援コーディネーター−−6年間のふりかえりから新たな試みへ	CL−1
375	Abe.Y(2009)	J	授業における実践の変容−−異文化を超えた親密化の促進をめざして	AS−6
376	Wang.S(2009)	J	日本多文化教育考察與評價	O−2
377	Ogawa.S(2009)	J	アメリカにおける多文化教育の特徴と批判的教育学との関係−−バンクスの言説の再評価と批判的教育学が もたらす多文化教育への影響	O−2
378	Saito.S(2009)	B	森茂岳雄・中山京子編著,『日系移民学習の理論と実践 グローバル教育と多文化教育をつなぐ』,	L1−7
379	Mori.M(2009)	J	Benefits of the "Free Play Room (Yuugi-shitsu)" for Foreign Children in Kindergarten : Toward the Development for Multicultural Early Childhood Care and Education in Japan	O−3
380	Kitawaki.Y(2009)	J	なぜ、いま「多文化社会コーディネーター」なのか−−(「多文化社会コーディネーター養成プログラム」の展開)	CL−1
381	Morimo.T(2009)	J	多文化教育のカリキュラム開発と文化人類学 : 学校における多文化共生の実践にむけて (<特集>多文化共生と文化人類学)	AS−3
382	Sugisawa.M(2009)	J	「多文化社会コーディネーター養成プログラム」づくりにおけるコーディネーターの省察的実践−−	CL−1
383	Kitawaki.Y(2009)	J	外国人受け入れ施策としての外国人相談の位置づけと連携・協働の必要性	O−3
384	Sugisawa.M(2009)	J	外国人相談 実践的考察 多言語・専門家対応の仕組みづくり : 連携・協働・ネットワークの視点から	CL−2
385	Takahashi.M(2009)	J	通訳の役割 : コミュニティー通訳の視点から (論考 外国人相談の現場から)	CL−4
386	Seki.S(2009)	J	外国人法律相談における２つの壁 : 弁護士の立場から (論考 外国人相談の現場から)	CL−4
387	Abe.Y(2009)	J	「こころ」の壁 : 精神科医の立場から (論考 外国人相談の現場から)	O−3
388	Watado.I(2009)	J	自治体政策における「外国人相談」の意義と課題 : 多言語政策としての「言語サービス」の視点から (論考 外国人相談の現場から)	L2−7
389	Sugisawa.M(2009)	J	実践のノウハウ 連携・協働による専門家相談会の実務と運営 : 「都内リレー専門家相談会」を事例として	CL−4
390	Sugisawa.M(2009)	J	「東京外国人支援ネットワーク」連携・協働に関するアンケート	CL−2
391	Nakata.S(2009)	J	日本文化への理解を促すための多文化教育の検討 : 日本文化の多様性を伝える相互交流学習をめざした自己理解の教育	O−3

392	Enoi.Y(2009)	J	地域における多文化教育実践に関する一考察 ： 小学校外国語体験活動事業の可能性 (IV-6 部会 多文化教育,研究発表 IV,一般研究報告)	AS-3
393	Yoshida.M(2009)	J	多文化教育コーディネーター制度の可能性 ：神奈川県立高校の事例分析から	CL-1
394	Sakuma(2009)	J	人の移動にみる日本のグローバリゼーションの特徴と多文化教育戦略 (教育とグローバリゼーション (2)：	O-3
395	Abe.Y(2009)	J	授業における実践の変容−異文化を超えた親密化の促進をめざして−	AS-6
396	Miyazaki.T(2009)	J	武蔵野市国際交流協会日本語学習支援コーディネーター−6 年間のふりかえりから新たな試みへ−	L2-6
397	Inoue.H(2009)	J	世界同時不況の地域への影響と今後の日本の針路 ： 見直しが迫られる外国人雇用のあり方−−	O-3
398	Ishitsuka M，abe Y(2009)	J	「コミュニケーション・キャリアデザイン・こころの支援からなる上田モデルの構築」に向けて−−	CL-3

399	Watado I(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-1
400	Song.W(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-1
401	Takeda.S(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ：日本語支援	L2-1
402	Shiobara.Y(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-1
403	Matsumoto.H(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-1
404	Seki.S(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-1
405	Kitawaki.M.(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	L2-7
406	Fujiishira.M(2009)	J	国際交流協会からみた地域連携と協働の可能性 ： 中間支援組織の役割とは (研究活動に参加して)−−(プレフォーラム 自治体の多文化共生政策をどうデザインするか ：日本語支援に関する行政と市民の役割と連携)	CL-2
407	Shimamura.A(2009)	J	(プレフォーラム 自治体の多文化共生政策をどうデザインするか ： 日本語支援（外国につながる児童生徒の学習支援を含む）に関する行政と市民の役割と連携)	CL-2 CL-2
408	Sato.G(2009)	J	協働実践モデルの構築を目指した取り組み	CL-3
409	Sato.G(2009)	J	川崎市における外国につながる子どもの学力保障の試み ：	L2-6
410	Sato.K(2009)	J	外国につながる児童生徒のためのサポートノートの作成を目指して	CL-2
411	Hara.C(2009)	J	地域から学校との連携を求めて ： 川崎市ふれあい館・外国につながる中高生学習サポートの実践から	CL-3
412	Konda.Y(2009)	J	外国につながる子どもの情報を共有し支援のニーズを知る	CL-2
413	Saito.M(2009)	J	外国人児童生徒に対するサポートを通じて	CL-2
414	Takahashi.E(2009)	J	外国人児童生徒支援のための連携 (第 3 章,第 2 部 地域における協働実践モデルを探る−学校を中心にして)	AS-7
415	Fujiita.M(2009)	J	外国につながる子どもたちをどう支えるのか ： 研究班における協働実践研究を振り返る	L2-2
416	Noyama.H、others(2009)	J	地域日本語教室の 5 つの機能と研修プログラム ： 豊かな学びと人間関係づくりを目指して−−	L2-1

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417	Yamanishi.Y(2009)	J	多文化社会コーディネーターの専門性と形成の視点 (論考 実践者による実践研究)	CL-1
418	Sugisawa.M.M(2009)	J	コーディネーターの専門性形成における「実践の振り返り」の意義とその方法 (論考 実践者による実践研究)	CL-1
419	Koyama.S(2009)	J	多文化ソーシャルワーカー養成プログラム ：「プログラムづくり」の視点から	CL-2
420	Nara.M(2009)	J	ボランティアコーディネーターの実践からみた多文化社会コーディネーターの役割 ：「つなぐ」という視点から	CL-1
421	Yamanishi.Y(2009)	J	第 5 章 実践者による実践研究の意味 (論考 実践者による実践研究)	O-3
	2009, TOTAL			**62**
422	Kiratani.M(2010)	J	シティズンシップ教育としての多文化的歴史教育 ：「多様性」と「統一性」を視点として<白井宏明教授退職記念特集>	O-1
423	Miyazaki..T(2010)	J	フィールドワークする留学生−−「多文化コミュニケーション」授業での試みを通して	AS-6
424	Matsuo.S(2010)	J	高等教育機関における多文化社会コーディネーターとしての教師−群馬県太田市在住ブラジル人との交流実践より	CL-1
425	Tanaka.Y(2010)	J	児童相談所が持つべき多文化社会コーディネート機能−ソーシャルワーク実践におけるニューカマー家庭の支援事例を通して	CL-1
426	Kikuchi.A(2010)	J	国際協力支援を通じて考えるコーディネーターの役割	CL-1
427	Yan.Q(2010)	J	多文化共生事業における外国人職員の役割に関する考察−−川口市の実践から	CL-2
428	Yoshida.M(2010)	J	わが国における多文化教育の現状と課題 ：現代日本の"教育マイノリティ"	O-3
429	Ogawa.S(2010)	J	多文化教育実践モデルの社会心理学的分析−エリン・グルーウェルによる人種間対立を改善する授業実践を事例として	O-2
430	Kanei.Y(2010)	J	地域日本語教室における学習者の学び−−日本語非母語話者ボランティアの参加をとおして	L2-7
431	Ota.K(2010)	J	多文化教育と公共性 (1) ユダヤ人と公教育	L1-3
432	Nasution (2010)	J	戦後インドネシアにおける多文化教育の歴史	O-3
433	FUKUYAMA, A(2010)	J	ペアレントクラシーへの転換がもたらすもの−−外国人児童・生徒の現状を手掛かりとして	O-2
434	Oh.S(2010)	J	社会教育からとらえた日韓型の多文化教育−−光州広域市の「北区多文化家族支援センター」を訪れて	O-3
435	Ryu.Z(2010)	J	韓国における多文化教育の現状と課題 (韓国の平生学習)	O-3
436	Matsuoka.M(2010)	J	多文化共生のとびら 多文化教育ファシリテーターの養成と外国にルーツを持つ若者・TCK のエンパワメント	O-2
437	Kim.Y(2010)	J	実現可能な多文化共生とは (特集 多文化共生社会をめざして−−移民社会と異文化教育)	O-1
438	Oh.S(2010)	J	韓国における多文化教育の考察−−セナル学校を事例に	O-3
439	Namekawa.E(2010)	J	母語による国語の学習を親子で実践する−−「わたしの文化」を活かして	L2-7
440	Isoda.M(2010)	J	多文化教育としての音楽授業−−京都東九条マダンの演目「和太鼓&サムルノリ」の教材化に向けて	AS-6
441	Shim.B(2010)	J	少数民族地域における多文化教育の実践−−中国青海省に焦点を当てて[含 英語文要旨]	L1-6
442	ONO.R(2010)	J	現行国語教科書の分析−−多文化教育の視点から	AS-5
443	Sakuma.(2010)	J	人の移動にみる日本のグローバリゼーションの特徴と多文化教育の可能性	O-3
444	Kitawaki.Y(2010)	J	はじめに 多文化社会に資する人材の養成を大学で行う意味	O-3
445	Sugisawa.M(2010)	J	多文化社会コーディネーターの専門性と職能	CL-1

446	Fujii.T(2010)	J	多文化社会をどうとらえるか	O-1
447	Miwa.K(2010)	J	養成講座にみる「省察」の意味 : ラウンドテーブルの実践から	O-1
448	Yun.H(2010)	J	実践を記述する	O-1
449	Watado.I(2010)	J	政策 「政策」分野における多文化社会コーディネーターのあり方と課題	CL-1
450	Yamanishi.Y(2010)	J	教育・地域日本語教育 多文化社会にみる教育課題	L2-7
451	Ito.S.(2010)	J	教育・地域日本語教育 5つの役割	L2-7
452	Noyama.H(2010)	J	教育・地域日本語教育 「つなぎ役」「企画役」「調整役」として	L2-7
453	Mega.F(2010)	J	福祉 支え合いのネットワークにようこそ : 多文化社会コーディネーターへの期待	CL-1
454	Shiobara.Y(2010)	J	市民活動 多文化社会コーディネーターの社会的意義	CL-1
455	Kono.Y(2010)	J	市民活動 幅広い分野で期待される「新しい人間像」	O-3
456	Inoue.H(2010)	J	企業 地域は研修・技能実習生をどう受け入れるか : 愛媛県国際交流センターをモニタリングして	CL-2
457	Kodaira.T(2010)	J	企業 企業の海外高度人材受け入れと多文化社会コーディネーター	CL-1
458	Miyasaka.Y(2010)	J	企業 企業人としての多文化社会への視点	CL-1
459	Miyasaka.Y(2010)	J	企業 企業人としての多文化社会への視点	CL-1
460	Hide.S(2010)	J	幼児教育における年中行事から見る多文化教育	AS-3
461	Namekawa.E(2010)	J	母語による国語の学習を親子で実践する―「わたしの文化」を活かして―	L2-7
462	Paichadze S(2010)	J	多文化教育の意義についての再考察	O-1
463	MURNI RAMLI(2010)	J	インドネシア留学生の次世代支援 : 「ビネカ子ども勉強会」の成立と発展	CL-2
364	Oh.S(2010)	J	海外ミニ情報(2)韓国多文化教育の現況と課題 (特集 多文化・他民族社会に開かれた社会教育)	O-3
465	Sung.K(2010)	J	フレイレ教育論と生涯学習研究――教育と政治性のあいだにある争点	O-2
466	Mimura.Y(2010)	J	本学[常葉学園大学]におけるスペイン語教職課程のこれまでと今、および「これから」について	L2-7
2010, TOTAL				**45**
467	Ukeda.H(2011)	J	インタビュー調査から (3) 鶴見と中南米	O-3
468	Kitawaki.Y(2011)	J	インターカルチャー政策に基づく自治体外国人政策のフレームワーク	O-3
469	Sugisawa.M(2011)	J	序 「多文化共生」の内実を求めて―上田市における協働実践研究	O-1
470	kim.Y(2011)	J	韓国における平生教育としての多文化教育の形成と展開――「プルン市民連帯」から考える地域多文化教育	O-3
471	Oh.S(2011)	J	東アジア・日韓型の多文化教育に関する学校カリキュラムからの一考察――日本の事例を中心に	O-3
472	Lee.J (2011)	J	多文化教育と文解教育、どう出会うべきか (韓国の生涯学習(平生学習))	O-3
473	Kawasaki.S(2011)	J	特定課題研究 多文化社会における公正な社会的判断力―アメリカの「エクイティ教授」の実践を手がかりとして	O-3
474	Aoyama.T、Others(2011)	J	日常の活動やネットワークを活かして災害情報を多言語で提供―東京外国語大学多言語・多文化教育研究センター	CL-2
475	Kiritani.M(2011)	J	多文化教育から問いなおすナショナル・シティズンシップ――アメリカの歴史カリキュラム改革を通して	O-3
476	Kim.A(2011)	J	在日コリアンの韓国語・文化教育の意味――多文化共生・多文化教育の観点から	O-3
477	Ito.S(2011)	J	上田市における協働実践研究の意義・成果・課題―多言語・多文化教育研究センターの立場から	L2-6
478	Sugisawa.M (2011)	J	実践者が行う「実践研究」の意義とあり方	O-1
479	Sugisawa.M (2011)	J	協働実践研究の新たな展開に向けて	O-3

480	Yoshida.(2011)	J	外国につながる子ども支援をめぐる地域人材と学校組織の協働： 神奈川の多文化教育コーディネーター制度から考える(その2)	CL-1
481	Watado.I(2011)	J	横浜市鶴見区における協働実践研究の課題と実践――複合民族化する大都市インナーシティからの発信	CL-3
482	Shiobara.Y(2011)	J	多文化社会における「つながり」の重要性と自治体政策の役割	CL-1
483	Tomimoto.J(2011)	J	鶴見に住み、つなげることの意味――南米コミュニティのこれからに向けて	O-3
484	Takeda.S(2011)	J	インタビュー調査から（1）外国人住民のもつ「つながり」方の多様性	CL-4
485	Hasebe.M(2011)	J	インタビュー調査から（2）地域社会と外国人住民の「つながり方」˜ジェンダーに注目して˜	CL-4
486	Ootsuka.Naya(2011)	J	鶴見区の多文化共生政策の課題と今後の展開	CL-3
487	kim.G(2011)	J	コメント 多文化社会における「つながり」の変容について	CL-4
488	Yamaguchi.K(2011)	J	群馬県の「多文化共生」を振り返って	CL-3
489	Yamanishi.Y(2011)	J	多文化共生に向けての居場所とは	O-1
490	Abe.H(2011)	J	心理学における「居場所」から「協働型居場所づくり尺度」へ	O-1
491	Ishizuka.M(2011)	J	「協働型居場所づくり尺度」の開発―地域日本語教室の調査から	L2-7
492	Koyama.H(2011)	J	上田市の多文化共生施策と協働実践研究―行政職員の実践	CL-3
493	Yamabe.M(2011)	J	「居場所」としての日本語教室―日本語ボランティア養成講座の考え方と実践	L2-7
494	Shimizu.K(2011)	J	上田市施策担当者の「講座実践」－「居場所」づくりの視点から	O-3
495	Hoshina.T(2011)	J	上田市における協働実践研究の意義・成果・課題―上田市の立場から	O-3
496	Yamanishi.Y(2011)	J	多文化社会コーディネーターの専門性形成と協働実践研究の意味	CL-1
497	Kikuchi.A(2011)	J	省察の場づくりにみる多文化社会コーディネーターの力量形成― 「国際センターサポート・ボランティア事業」における実践を通じて	CL-1
498	Matuoka.M(2011)	J	「協働の場」を通して形成される専門性―外国人集住地区でのコーディネート実践から	CL-1
499	Nara.M(2011)	J	分野を越えてつなぐ―コーディネーターの専門性形成に向けて	CL-1
500	Sato.N(2011)	J	「開かれた吟味」－横浜市におけるコーディネーターの専門性と養成の取り組み	CL-1
501	Ishikawa,H(2011)	J	縦割りをつなぎ、協働をつくりだす―清瀬市におけるコーディネーターの必要性と職制	CL-1
502	Miyazaki.T(2011)	J	対話の場を作り、対話を促す―日本語教師から日本語学習支援コーディネーターへ	CL-1
503	Qi.J(2011)	J		O-1
504	Matsumoto.A(2011)	J	ニュージーランドにおけるマオリの教育とバイカルチュラリズムおよびマルチカルチュラリズム	O-3
505	Amano.M(2011)	J	アメリカにおける多文化教育に関する研究 －『多文化社会における市民への教育』（Educating citizens in a multicultural society）を手がかりとして－	O-3
2011, TOTAL				**39**

TOTAL(1985~2011)	*L1*	*42*	*L2*	*61*	*AS*	*99*	*CL*	*74*	*O*	*229*	*505*

2. SOCIAL STUDIES TEXTBOOKS IN JAPAN AND SOUTH KOREA

JEST/No	JEST Main Contents Japanese elementary Social Studies textbooks are Published by three companies: *Syogkusyakai, Atarashiisyakai,* and *Syogakusyakai in 2011*		Step 1: ME	Step 2: LLSC
A (303,K, 2011)	1．もっと知りたいみんなの町 Let's learn about our town	1-1．私たちのまちはどんな町 What kind of town do we have		
		1-2．わたしたちの市の様子 A view of our town		
	2．見直そう、私たちの買い物 Let's look at shopping	2-1．買い物調べをしよう Let's research shopping		
		2-2．店を調べに行こう Let's go shopping		
		2-3．上手な買い物をするために Aiming to be a good shopper		
	3．調べよう 物をつくる仕事 Production	3-1．しゅうまいをつくる仕事 How to make Shumai (Chinese dumplings)	Food from where (pp.64-65 and p.89)	
		3-2．ほうれんそうをつくる仕事 How to grow spinach		
	4．さぐってみよう 昔のくらし Old fashioned lifestyles	4-1．まちの人たちが受けつぐ行事 Traditional industries inherited		
		4-2 昔の道具とくらし Traditional tools and living		
B (304,K, 2011)	1．安全なくらしとまち作り Safe living and making a town	1-1．事故・事件のないまちをめざして A safe town		
		1-2．火事を防ぎ、地震にそなえる Fire safety and earthquake preparedness		
	2．健康なくらしとまち作り Healthy living and making a town	2-1．ごみはどこへ Methods of garbage disposal		
		2-2．水はどこから Where is our water from?		
	3．昔から今へと続くまち作り Making a town which lasts	3-1．吉田新田はどこにあった Where is Yoshida Sinden?		
		3-2．田を開く Cultivating a rice field		
	4．私たちの県のまち作り Making a town in our prefecture	4-1．県の地図を広げて Open your state map	Fukuoka City and many nations (p.157 and pp.159-161)	CL
		4-2．焼きものを生かしたまち作り Making a town with fried foods		
		4-3．クリークを生かしたまち作り Reviving the waterways in town		
		4-4．世界とつながるまち作り Making a town connected with the world		

C (503, K, 201)	1．私たちのくらしと国土 Our life and our country	1-1．日本は世界のどこにあるの Where is Japan in the world?		
		1-2．日本はなぜ四季があるの Why does Japan have four seasons?		
		1-3．住みよいくらしと環境 Better living and environment		
	2．食料生産を支える人々 People in food production	2-1．農業のさかんな地域をたずねて Visiting agricultural places		
		2-2．水産業のさかんな地域をたずねて Visiting marine places		
		2-3．これからの食料生産 Food products in the future	Introduce Japanese food to foreigners (p.101)	
	3．工業生産を支える人々 People in industry	3-1．自動車会社を訪ねて Visiting car factories	Interview a Japanese worker in abroad (p.131)	
		3-2．世界とつながる自動車 The world and cars		
		3-3．工業の今と未来 A factory, now and then	Disabled and older workers in a factory (p.147)	
D (504,K, 2011)	1．くらしを支える情報 Living and information	1-1．情報のなかに生きる Living surrounded by information		
		1-2．情報ネットワークを生かす A developing network		
		1-3．情報を上手に使いこなす How to use information well		
	2．環境をまもる人々 People saving the environment	2-1．生活環境を守る Protecting the environment		
		2-2．国土を守る Protecting our country	Japanese and Europeans (p.61)	
E (603,K, 2011)	大昔の暮らし Ancient life	1-1．歩み-A history		
		1-2．国作り-A history of our country		
	2．武士の世の中 *Busi (Samurai)* and their world	2-1．政治が始まる The beginnings of policy in our country		
		2-2．文化と力をつける人々 A people: culture and power	Japanese immigration (p.115)	
		2-3．統一への動き The movement toward integration		
		2-4．政治と人々の成長 Developing policies and people		
		2-5．都市、花開く文化 City, developing culture		
	3．近代国家への歩み A developing story	3-1．戦争と日本、アジア The war in Japan and Asia	Colonies: why Korean and Chinese came to Japan (p.121)	
	4.戦争から平和へ From war to peace	4-1．人々の暮らし People's livelihoods		
		4-2．豊かなくらしを目ざして For living		

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F (604,K, 2011)	1.暮らしの中の政治 Policy in living	1-1.身近な暮らしと政治 Daily life and policies	Research about public places (international center, p.3)	CL
		1-2. 憲法と私たちの暮らし The constitutional law and living	Happiness for all (Ainu minority group and foreigners, p.19)	L1
	2．日本と世界のつながり Japan and the world	2-1. 日本とつながりの深い国 Which countries have good relations with Japan		
		2-2. 世界の人々ともの生きる Connected with the world's people	For a multicultural society (Kawasaki City and Komaki, p.63)	CL
G (301,T, 2011)	1．私のまち、みんなのまち My town, Our town	1-1. 学校のまわり Around school		
		1-2. 市の様子 A view of the city		
	2．はたらく人と私たちのくらし Working people and our lives	2-1. 店ではたらく人 People working in shops		
		2-2. 農家の仕事 Agriculture		
	3．かわってきた人々のくらし A changing life	3-1. 古い道具と昔のくらし Old tools and living in olden times		
		3-2. のこしたもの、つたえたいもの Things we want to leave behind, things we want to bring with us		
H (302,T, 2011)	1．くらしを守る Let's protect our lifestyle	1-1. 火事からくらしを守る Safety from fire		
		1-2. 事故や事件からくらしを守る A safe town		
	2．住みよいくらしをつくる For better living	2-1. 水はどこから Where goes our water come?		
		2-2. ごみのしょりと利用 Garbage dump usage		
	3. きょう土を開く open the KYOTO	3-1. 山ろくに広がる用水 Water from the mountains		
	4．わたしたちの県 Our prefecture	4-1. 県のひろがり A developing prefecture		
		4-2. 特色ある地域と人々のくらし Specific people and place		
		4-3. 世界とつながるわたしたちの県 Our prefecture in the world	Kobe City and world (pp.154- 155)	
				CL

I (501,T, 2011)	1.わたしたちの国土 Our country	1-1. 世界のなかの国土 Our country in the world		
		1-2. 国土の地形の特色と人々のくらし Our specific configuration and living		
		1-3. 国土の気候の特色と人々のくらし Living in our specific climate		
	2. わたしたちの生活と食料生産 Our lives and food products	2-1. 米作りのさかんな庄内平野 Rice production and the plains		
		2-2. 水産業のさかんな福岡県 Marine work and Fukuoka		
		2-3. これからの食料生産とわたしたち Food products in the future		
J (502,T, 2011)	1. わたしたちの生活と工業生産 Our lives and factory products	1-1. 自動車をつくる工業-A car factory		
		1-2. 工業生産と工業地域 Factory products and factory areas		
		1-3. 工業生産と貿易 Trade and factory products		
	2. 情報化した社会とわたしたちの生活 Life surrounded by information	2-1. 情報産業とわたしたちの作り The information industry and living		
		2-2. 社会を変える情報 Information that is changing our lives		
		2-3. 情報を生かすわたしたち Using information		
	3. わたしたちの生活と環境 Our lives and the environment	3-1. わたしたちの生活と森林 Our lifestyle and forests		
		3-2. 環境を守るわたしたち Let's protect the environment		
		3-3. 自然災害を防ぐ The prevention of natural disasters		
K (601,T, 2011)	1. 日本の歴史 Japanese history	1-1. 縄文のむらから古墳のくにへ From *Zyomong mura* to Kohun country		
		1-2. 天皇中心の国作り Making a country for *Tenno* (Japanese king)		
		1-3. 武士の世の中へ Bushi (Samurai) and the world		
		1-4. 今に伝わる室町文化 The culture of *Muramachi*		
		1-5. 戦国の世から江戸の世へ From *Zengoku* to Edo		
		1-6. 江戸の文化と新しい学問 *Edo* culture and new learning		
		1-7. 明治の国作りを進めた人々 The people who developed *Meiji*		
		1-8. 世界に歩み出した日本 Japan into the world		
		1-9. 長く続いた戦争と人々のくらし The long war and people's lives		
		1-10. 新しい日本、平和な日本へ New Japan and new peace		

L (602,T, 2011)	1．わたしたちの生活と政治 Our lives and policy	1-1．わたしたちの願いを実現する政治 Our hope, that is policy		
		1-2．わたしたちのくらしと日本国憲法 Our lives and the Japanese constitution		
	2．世界の中の日本 Japan in the world	2-1．日本とつながりの深い国 Nations with strong ties to Japan		
		2-2．世界の未来と日本の役割 The world's future and Japan's role		
M (307,N, 2011)	1．わたしたちの住んでいるところ Our lives	1-1．わたしたちのまちのようす A view of our town		
		1-2．わたしたちの市のようす A view of our city		
	2．くらしをささえるまちではたらく人々 People who support us	2-1．店ではたらく人々の仕事 People in shops		
		2-2．畑ではたらく人々の仕事 People on farms		
	3．今にのこる昔とくらしのうつりかわり The olden days and today	3-1．昔の道具と人々のくらし People living with old tools		
		3-2．昔からつたわる行事 Working, from olden times to today		
N (308,N, 2011)	1．健康なくらしをささえる A good life	1-1．ごみのしまつと活用 Garbage dump usage		
		1-2．命とくらしを支える水 The importance of water for living		
	2．安全なくらしを守る A safe life	2-1．なくそう、こわい火事 Fire prevention		
		2-2．ふせごう、交通事故や事件 Accident prevention (Traffic and others)		
	3．地域のはってんにつくした人 The people who help our city	3-1．よみがえらせよう、われらのひろ村 For our city		
	4．わたしたちの住んでいる県 Our Prefecture	4-1．わたしたちの県のようす A view of our prefecture		
		4-2．県の人々のくらし The prefecture's people		
		4-3．人やものによるつながり Human relations within the prefecture	Okayama Prefecture and world (p.153)	CL
O (507.N, 2011)	1．日本の国土と人々のくらし Life in Japan	1-1．日本ってどんな国 What kind of country is Japan?		
		1-2．さまざまな土地のくらし		
	2．わたしたちの食生活と食料生産 Our food and food products	2-1．米作りの さかんな地域 The areas for rice production		
		2-2．水産業のさかんな地域 The area supplying marine products	The view of housing in other nations (p.51)	L1
		2-3.これからの食料生産 Food production in the future		

P (508.N, 2011)	1. 工業の発達とわたしたちのくらし Our lives and developing factories	1-1. 自動車工業のさかんな地域 The developing car industry		
		1-2. 日本の工業の特色 Specific Japanese industries	Foreigners working in Japanese factories (p.35)	L1
	2. わたしたちのくらしを支える情報 Our lives and information	2-1. 情報を伝える-Sharing information		
		2-2. 情報化社会を生きる The development of an information society		
	3. 国土の環境をまもる Let's protect our environment	3-1. 国土の開発と自然 The developing nation, and nature		
		3-2. 災害から人々を守る Protection from disaster		
		3-3. 自然を守る運動-For nature		
Q (607,N, 2011)	1. 日本の歩み A Japanese history	1-1. 地域の歴史をさぐろう The history of our city		
		1-2. 大昔のくらしと国の統一 Long ago, and unification		
		1-3. 貴族の政治とくらし The living and policy for *Kizoku* (high social class)		
		1-4. 武士による政治のはじまり The first policy by *Bushi (Samurai)*		
		1-5. 天皇統一と江戸幕府 The unification by *Tenno* (Japanese king)and *Edobakuhu*		
		1-7. 江戸時代を生きた人々 The people in *Edo*		
		1-8. 明治維新から世界の中の日本へ Japan into the world from *Meiji*		
		1-9. アジア・太平洋に広がる戦争 The war in Asia and the Pacific		
		1-10. 新しい日本へのあゆみ The new Japan and Japanese history		
R (608,N, 2011)	1. わたしたちのくらしと政治 Our lives and policy	1-1. わたしたちの願いと政治のはたらき Our hope and government working		
		1-2. わたしたちのくらしと憲法 Our lives and the Japanese constitution	Human Rights (discrimination against the Ainu and Koreans)	L1
	2. 世界の中の日本とわたしたち Japan and us in the world	2-1. 日本とつながりの深い国々 The relationship between Japan and other nations		
		2-2. 国際連合と日本人の役割 The roles of UN and the Japanese		
Total	Main contents: 18, books: 49 chapters **Multicultural contents: 16 chapters**		**Total LLSC: 9**	

KEST NO	KEST Main Contents Korean elementary Social Studies textbooks are published by one company, Doosan donga, wrote by Korean MEXT in 2012		Step 1: ME	Step 2: LLSC
A (3-2)	1. 고장생활의 중심지 Living in town	1.1 생활에 필요한 것 Living necessities		
		1.2 사람들이 모이는 곳 Places for people		
		1.3 우리고장과 이웃고장 Our town and neighborhood		
		1.4 고장의 중심지 답사 Visiting downtown		
	2. 이동과 의사소통 Transportation and communication	1.1 생활속의 이동과 의사사통 Transportation and communication in daily life		
		1.2 이동과 의사소통 수단의 발달 The development of transportation and communication		
		1.3 오늘날의 이동과 의사소통 Today's transportation and communication		
		1.4 미래의 이동과 의사소통 Transportation and communication in the future		
	3.다양한 삶의 모습 The diverse life	1.1 우리들이 살아가는 모습 Aspects of our lives	우리반 친구들과 다른나라에 살고 있는 친구들의 생활모습 어떻게 다를까? p.87. Friends in our class and friends abroad	L1
			문화가 다르면 생각과 행동이 다르다 p.91. Different cultures participate in different activities	L1
		1.2 변화하는 전통 의례 The changing of traditional customs		
		1.3 세계 여러나라의 명절과 기념일 Global holidays and official anniversaries	세계 여러나라의 여러가지 명절과 기념일 pp.105-109. World holidays and official anniversaries	L1
		1.4 서로 배우고 존중하는 문화 Learning and respecting each culture	문화적 편견과 다양성 pp.113-119. Prejudice regarding differences	L1

B (4-2)	1. 경제생활과 바람직한 선택 The best choice In the economy	1.1 현명한 선택-What is the best choice		
		1.2 생산활동과 직업의 세계-Production and jobs		
		1.3 가정의 살림살이-The household		
		1.4 소비자의 권리와 책임 Customer rights and responsibilities		
	2. 여러지역의 생활 Variety of lifestyles in various places	1.1 촌락의 생활모습-Aspects of small towns		
		1.2 도시의 생활모습-Aspects of cities		
		1.3 도시로 모이는 사람들 The movement of people towards cities		
		1.4 도시와 촌락의 문제와 해결 Problems between rural and city dwellers		
	3. 사회변화와 우리생활 Social change and our lifestyles	1.1 현대 사회의 가족-Modern society and family		
		1.2 성 역할의 변화-The changing of gender		
		1.3 우리 사회의 인구문제-The problem of population		
		1.4 여가생활과 대중 매체 The media and entertainment		
		1.5 사회의 다양성과 소수자의 권리 The rights of minorities and diversity in society	다문화가정, 외국인 근로자, 장애인, 북한이탈 주민 p.129. Minority families, minority labor, disabled people and North Koreans in South Korea	L1
			국가인권위원회의 차별사례 pp.130-133. The Department of National Human Rights and a case of discrimination	L1
C (5-2)	1. 조선사회의 새로운 움직임 Chosun (Korea's old name) and the new movement	1.1 영조. 정조 시기의 사회 발전 Social development in the period of the kings, *Youngzo* and *Jungzo*		
		1.2 달라지는 경제생활과 신분질서 Changing economy and social status		

		1.3 서민문화의 발달 The development of people with lawful social position		
		1.4 서양문물과 서학의 전래 Western civilization and introduction		
		1.5 실학의 등장과 사회 개혁 노력 The introduction of realists and reform		
	2. 새로운 문물의 수용과 자주독립 The new civilization and independence	1.1 외세의 침략과 조선의 개항 Colonization by Japanese and opening the port		
		1.2 자주독립을 위한 노력, 대한제국 Blood and tears endeavor for independence		
		1.3 근대문물의 수용과 일상생활의 변화 Reception of modern style and lifestyle changes		
		1.4 국권상실과 민족의 수난 Lost national rights and civil disaster	국외로 이주 당한 한국인, 간동대지진 중앙아시아 p.82. Movement of Koreans to middle Asia1923 Great Kanto Earthquake (about 6,000 Korean killed by Japanese, after earthquake in the Tokyo area)	L1
		1.5 주권수호와 독립운동의 전개 The development of the independence movement		
	3. 대한민국의 발전과 오늘의 우리 The development of the Republic of Korea and us	1.1 대한민국 정부의 수립 The establishment of the first Korean government		
		1.2 민주화와 경제발전 Development of democracy and the economy		
		1.3 대한민국의 발전을 위하여 For development of Korea	호주제폐지 2008, p.125. The end of the head of family from 2008	CL

D (6-2)	1. 우리나라의 민주정치 Democracy	1.1 우리생활과 민주주의 Our lives and democracy	자유와 평등 p.13. Freedom and equality	CL
		1.2 민주주의를 실현하는 기관 The department of democracy		
		1.3 생활 속의 법 The law and lifestyle		
		1.4 인권과 인권보호 Human rights and Protection of human rights	우리가 할 수 있는 인권보호운동 p.45. What we can to do for human rights?	CL
			인권보호, 마틴 루터 킹 목사 p.41. Human rights: Pastor Martin Luther King JR	CL
	2. 세계 여러지역의 자연과 문화 Global culture and nature	1.1 세계의 자연과 문화 Global culture and nature		
		1.2 육지가 넓고 인구가 많은 북반구 The Northern hemisphere (larger area and higher population)		
		1.3 바다가 넓고 자원이 풍부한 남반구 The Southern Hemisphere (wider sea and plenty of natural resources)		
		1.4 음식으로 세계 만나기 World meeting with food		
	3. 정보화, 세계화 그리고 우리 Information, globalism and us	1.1 우리가 만들어 가는 정보사회 Information society built by us		
		1.2 세계화와 우리생활 Globalism and our living		
		1.3 전통과 세계의 만남 Traditionalism and globalism	전통과 외국의 다양성 pp. 111-113. Diversity in tradition and globalism	L1
		1.4 통일과 인류 공동 번영의 길 The unification between North and South Korea		
Total	**Main contents (4 books): 12**	**Chapter Sections: 50** **Sections with multicultural contents:** **12**		**Total LLSC: 12**

3. QUESTIONNAIRE FOR SCHOOL TEACHERS IN JAPAN AND SOUTH KOREA

「日本における多文化教育に関するアンケ-ト」のお願い

研究テーマ: The Four Fundamental Factors of Multicultural Education in Japan

The call for multicultural education, especially critical multicultural education is a way to reach a diverse and equal society. Although the number of ethnic minority groups has increased, the school curriculum still focuses on dominating majority groups in some developed and so-called "democratic" Western nations. It is argued that children of ethnic groups are often excluded from school learning activities. As a consequence of globalization, more and more ethnic minority children start to attend Japanese public schools. The children of minority groups tend to be lack of Japanese language skills and Japanese cultural background. How to teach children of ethnic minority groups has become an essential issue for educational policy makers, school administrators, teachers, parents as well as the entire Japanese society. This study examines the four fundamental factors, living, learning, activities at school and community life which are essential to provide school education for children of minority groups.

日本では、多文化教育が行われる必要性がますます高くなるにつれ、外国人児童生徒の教育の現場を支えている教員の声に耳を傾ける必要性も高くなってきています。それで、日本の多文化教育の実態を把握したいと考えております。つきましては、日本の小学校教員の方々に是非様々なご意見を頂きたく、本調査を実施することにしました。お手数をおかけしますが、ご協力宜しくお願い致します。

なお、この調査は日本における多文化教育に関する基礎資料とするものです(本調査は国際学術大会に提出する予定であり、全ては英文で書いております。こちらの質問項目につきましては、日本人の先生のため訳したものであります)。収集（取得）した個人情報は、原則として統計データとしてまとめられ、個人が特定できる形で利用することは決してありません。また、外部に個々の情報を開示・提供いたしません。調査の内容等に関するご質問やお問い合わせがございましたら、お気軽に下記に記した連絡先までお願い申し上げます。

宇都宮大学大学院国際学研究科博士後期課程1年： 徐 　之英
指導教員： 戚 　傑

☛お問い合わせ：
██████、██████@yahoo.co.jp

「日本における多文化教育に関するアンケ-ト」のお願い

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宇都宮大学大学院国際学研究科博士後期課程1年： 徐　之英

指導教員： 戚　傑

1．回答者の属性

P1-a	あなたの性別について	質問項目			
		①	②		
		男	女		
P1-b	あなたの年齢について	①	②	③	④
		20 代	30 代	40 代	50 代以上
P1-c	あなたの教職経験年数について	①	②	③	④
		1〜5年	6-10 年	11-15 年	16 年以上

２．日常生活（living: L1）

L1-a	あなたの学級内の外国籍子どもの有無について	①	②	③	④
		いる(現在)	ない(現在)	いた(過去)	分からない
L1-b	その子の家族の日本滞在の理由について	①	②	③	④
		留学・研究・駐在員	貿易・自営業	在日人・国際結婚	その他（　　　　　）
L1-c	その子の国籍について	①	②	③	④
		東アジア韓国・中国・台湾等	南アジアベトナム・タイ・等	欧米・アフリカアメリカ・イギリス等	その他（　　　　　）
L1-d	多文化教育・異文化間教育(国際理解教育含み)について	①	②	③	④
		よく聞いている	時々聞いている	あまり聞いたことがない	全く聞いたことがない
L1-e	外国籍子どもの日常生活能力（簡単な活動を含み）について	①	②	③	④
		うまくできる	大体できる	あまりできない	全くできない
L1-f	外国籍子どもの友だちつくり等の社会関係について	①	②	③	④
		うまくできる	大体できる	あまりできない	全くできない
L1-g	多文化家庭による子どものアイデンティティについて	①	②	③	④
		問題ないと思う	時々問題がある	あまり問題ない	その他（　　　　　）
L1-h	外国籍子どもであることのクラス中でのあなたの意識について	①	②	③	④
		意識している	時々意識している	あまり意識していない	全く意識していない
L1-I	外国籍子どもの日常生活の課題とは	①	②	③	④
		会話の問題	人間関係の問題	自己表現等の心理問題	その他（　　　　　）
L1-J	外国籍子どものクラス中の課題については	①	②	③	④
		二言語使用	市民意識	学校教育の多文化受け入れ	法律-社会文化

ご自由にご記入ください。

L1-K）外国籍子どもの日常生活上での必要なサポートとがあれば教えて下さい。

３．言語・学習（LEARNING: L2）

L2-a	外国籍子どもの言語使用能力 （日本語）・教科能力について	① うまくできる	② 大体できる	③ あまりできない	④ 全くできない
L2-b	外国籍子どもの言語使用について	① 日本語のみ使用するべきである	② 母国語のみ使用するべきである	③ 母国語・日本語両方使用するべきである	④ その他 （　　　　　）
L2-c	外国籍子どもの特別支援教室での指導について	① 必要である	② 時々必要である	③ あまり必要ない	④ 必要ない
L2-d	外国籍子どもの二言語使用（バイリンガル）について	① 聞いたことがある	② 時々聞いた	③ あまり聞いたことがない	④ 全く聞いたことがない
L2-e	外国籍子どもの二言語使用（バイリンガル）の必要性について	① 必要である	② 時々必要である	③ あまり必要ない	④ 必要ない
L2-f	外国籍子どもの二言語使用のための新しい制度・政策について	① 必要である	② あまり必要ない	③ 必要ない	④ その他 （　　　　　）
L2-g	外国籍子どもの言語使用の課題とは	① 家庭で考えるべきである	② 学校で考えるべきである	③ 両方で考えるべきである	④ その他 （　　　　　）
L2-h	外国籍子どもの個別言語指導教師の取り組みについて	① 必要である	② あまり必要ない	③ 必要ない	④ その他 （　　　　　）
L2-I	これからの多文化教育の推進のための関与について	① 関与したい	② 時々関与したい	③ あまり関与したくない	④ 全く関与したくない
L2-J	多文化教育に関連する研究会の参加について	① 参加したことがある	② 時々参加したことがある	③ あまり参加したことがない	④ 全く参加したことがない

下記の質問にご自由にご記入ください。Ｌ２-K）外国籍子どもの言語・学習上での必要なサポートがあれば教えて下さい。

Ｌ２-L）外国籍子どもへの指導に当たって、最も気に懸けていることや難しいところ等があれば教えて下さい。

４．学校活動（SCHOOL ACTIVITIES:SA）

SA-a	外国籍子どもの学校活動について	①	②	③	④
		うまくできる	大体できる	あまりできない	全くできない
SA-b	外国籍子どもに対する 指導方法(教え方等)の悩みについて	①	②	③	④
		よくある	時々ある	あまりない	全くない
SA-c	外国籍子どものニーズに対する対応について	①	②	③	④
		対応できる	少し対応できる	あまり対応できない	全く対応できない
SA-d	外国籍保護者とのカウンセリングについて	①	②	③	④
		よくしている	時々している	必要に応じてしている	していない
SA-e	外国籍保護者とのカウンセリングの必要性について	①	②	③	④
		必要である	あまり必要ない	必要ない	その他 （　　　　　　）
SA-f	子どもの学習や言語上の特性についてのクラスメイトへの説明について	①	②	③	④
		よくしている	時々している	必要に応じてしている	していない
SA-g	外国籍保護者とのかかわりについて	①	②	③	④
		うまくできる	大体できる	あまりできない	全くできない
SA-h	外国籍子どもに対し学習指導要領に基づいた指導について	①	②	③	④
		指導すべきである	必要に応じて教えるべきである	指導すべきでない	その他 （　　　　　　）
SA-I	外国籍子どもと外国人学校について	①	②	③	④
		外国人学校に通うべきである	日本国・公・私立学校に通うべきである	親が自由に決めるべきである	その他 （　　　　　　）
SA-J	多文化教育と関連した学校教育の課題とは	①	②	③	④
		友だち・先生の意識	教育課程	言語教科能力問題	その他 （　　　　　　）

下記の質問にご自由にご記入ください。

SA-K）外国籍子どもの学校活動上での必要なサポートがあれば教えて下さい。

５．地域社会とのコミュニティー（COMMUNITY LIFE:CL）

CL-a	学校と地域教育機関(市教育センター等)との交流について	① よくしている	② 時々している	③ 必要に応じてしている	④ してない
CL-b	保護者の地域情報に関する受け入れについて	① 必要である	② あまり必要ない	③ 必要ない	④ その他
CL-c	多文化教育における専門的な知識を有する者(コーディネーター等)の配置について	① 必要である	② あまり必要ない	③ 必要ない	④ その他（　　　）
CL-d	東北大震災と外国籍こどものための支援について	① 必要である	② あまり必要ない	③ 必要ない	④ その他（　　　）
CL-e	多文化教育と日本語教室について	① 必要である	② あまり必要ない	③ 必要ない	④ その他（　　　）
CL-f	多文化社会のための新しい法案について	① 増やすべきである	② 少し増やすべきである	③ 増やさなくてもよい	④ その他（　　　）
CL-g	これからの日本社会のための多文化教育の受け入れについて	① 必要である	② あまり必要ない	③ 必要ない	④ その他（　　　）
CL-h	多文化主義と関連した日本社会の課題とは	① 多文化に対する意識	② 法律・制度	③ 学校教育	④ その他（　　　）
CL-I	外国籍子どものための家庭・学校・地域社会コミュニティーの必要性について	① 必要である	② あまり必要ない	③ 必要ない	④ その他（　　　）
CL-J	外国籍子どもに最も必要であるサポートとは	① 生活サポート	② 言語サポート	③ 学校活動のサポート	④ 社会のサポート

下記の質問にご自由にご記入ください。

CL-K）外国籍子どもの地域社会コミュニティーへのため必要なサポートがあれば教えて下さい。

ご協力ありがとうございました。

[한/일 다문화교육과 관련 연구] 조사의뢰서

안녕하십니까? 교장선생님.

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조사실시기간: 2012년 5월7일~ 5월25일까지
조사실시대상: 초등학교 교사 (담임, 부담임, 시간제 교사 등)
조사실시장소: 한국과 일본내 국/공립초등학교
조사형태: 서배이, 객관식, 주관식 40여 문항, 번호에√마크 하시면 됩니다.
설문지 조사 마크시간: 약, 20분 ~30분 예상됩니다.
조사실시방법: 보내드린 설문지에 마크를 하여 보내드린 봉투에 보내 주시면 됩니다. 봉투에는 주소와 우표가 미리 준비되어 있으므로 바로 우편함에 놓으셔도 됩니다. 5월 25일까지 보내주시면 감사하겠습니다.

감사합니다. 궁금한 사항이 있으시면 아래의 연락처로 연락 주십시오.

<div align="right">

연락처 : 서 지영

Tel: ████████ , ████@yahoo.co.jp

지도교원 : 戚 傑

</div>

[한/일 다문화교육과 관련 연구]

안녕하십니까? 선생님

저는 현재, 일본 우츠노미야시, 우츠노미야 대학 국제학연구과 박사과정에 재학중인 서지영이라고 합니다. 일본에서 다문화와 관련된 조사를 진행 중에 있으며. 한/일 초등학교선생님을 대상으로 다문화교육과 관련된 설문지 조사를 실시하고자 합니다. 설문지에는 4가지 요인(일상생활, 학습, 학교생활, 커뮤니티 라이프)으로 분류되어있습니다. 선생님께서 각 영역의 질문목록을 읽어보시고 각 번호에 체크 해 주시면 됩니다. 수업과 업무로 바쁘신 중 정말 죄송합니다만, 설문지에 답변해 주시면 정말 감사하겠습니다. 선생님께서 답변해 주신 모든 내용은 본 연구 목적 이외에 절대 사용하지 않음을 알려드리며, 개인적인 정보는 일체 사용하지 않음을 알려드립니다. 5월 24일까지 설문지에 체크하셔서 담당 선생님께 건네주십시오. 감사합니다.

연구자: 서 지영

일본 토치기현 우츠노미야시 우츠노미야 대학 대학원 국제학연구과 박사과정 2년

1 답변자와 관련된 질문

P1-a	질문항목				
	선생님의 성별은 무엇입니까	①	②		
		남	여		
P1-b	선생님의 연령대에 표시해 주십시오	①	②	③	④
		20대	30대	40대	50대 이상
P1-c	선생님의 교직경험 년수에 표시해 주십시오	①	②	③	④
		1〜5년	6-10년	11-15년	16년 이상

2 일상생활과 관련된 질문 (LIVING: L1)

	질문항목				
L1-a	선생님의 학급에 외국적 학생 유무에 관해서 (현재/과거)	①	②	③	④
		현재 있음	현재 없음	과거에 있었음	기타
L1-b	외국적 학생의 한국체제 이유는 무엇입니까 (무엇이었습니까)	①	②	③	④
		부모님의 유학,연구	부모님의 사업	부모님의 국제결혼	기타 ( )
L1-c	학생의 국적은 무엇입니까 (무엇이었습니까)	①	②	③	④
		동아시아 일본, 중국 등	남아시아 베트남, 타이 등	유럽/미국, 남아메리카	기타 ( )
L1-d	다문화교육에 대해 자주 들으십니까	①	②	③	④
		자주 들음	가끔씩 들음	거의 들어 본적이 없음	전혀 들어 본적이 없음
L1-e	외국적 학생의 한국일상생활능력에 대해서 어떻게 생각하십니까	①	②	③	④
		가능	대체적으로 가능	거의 불가능	불가능
L1-f	외국적 학생과 사회성능력에 대해 어떻게 생각하십니까	①	②	③	④
		가능	대체적으로 가능	거의 불가능	불가능
L1-g	다문화가정에 의한 외국적 학생의 정체성문제에 대해 어떻게 생각하십니까	①	②	③	④
		문제 없음	대체적으로 문제	거의 문제없음	문제많음
L1-h	지도 하실 때 (만약 외국적 학생이 선생님의 학급에 있다면) 의식 하시겠습니까	①	②	③	④
		의식 함	가끔씩 의식함	거의 의식 안함	의식안함
L1-I	외국적 학생의 일상생활에 관련된 문제에 체크해 주십시오	①	②	③	④
		한국어회화문제	사회성문제	정체성 등의 심리적/가치관 문제	기타 ( )

외국적 학생의 생활부분에 관련된 선생님의 의견이 있으시면 아래에 적어주십시오. (예, 한국생활에 관련된 학교측 차원의 지원, 앞으로의 한국생활과 관련된 문제, 지도방향 등에 관련된 선생님의 의견)

3 언어를 포함한 학습에 관련된 질문 (LEARNING: L2)

L2- a	외국적 학생의 언어능력과 교과능력은 어떻다고 생각하십니까	① 가능	② 대체적으로 가능	③ 거의 불가능	④ 불가능
L2- b	외국적 학생의 언어사용에 대한 질문입니다	① 한국어만 사용	② 모국어만 사용	③ 한국어와 모국어 병행사용	④ 기타 ( )
L2- c	외국적 학생의 특수학급/일반학급 어느쪽의 지도가 효과적이라고 생각하십니까	① 일반학급에서 지도	② 필요에 따라 일반학급에서 지도	③ 필요에 따라 특수학급 에서 지도	④ 특수학급 에서 지도
L2- d	외국적 학생의 이중언어제도에 대해서 자주 들어보십니까	① 자주 듣고 있음	② 가끔씩 듣고 있음	③ 거의 들어보지 못함	④ 전혀 들어보지 못함
L2- e	외국적 학생을 위해 이중언어제도의 필요성에 대한 질문입니다	① 필요함	② 부분적으로 필요함	③ 그다지 필요없음	④ 필요없음
L2- f	이중언어제도의 본격적인 시도를 위한 새로운 정책의 필요하다고 생각하십니까	① 필요함	② 부분적으로 필요함	③ 필요없음	④ 기타 ( )
L2- g	외국적 학생의 언어사용문제에 대한 책임은 어디에 있다고 생각하십니까	① 가정에서 생각할 문제	② 학교에서 생각할 문제	③ 가정/학교에서 생각할 문제	④ 기타 ( )
L2- h	외국적 학생을 위한 한국어담당교사배치(개인교사 등)가 필요하다고 생각하십니까	① 필요함	② 그다지 필요없음	③ 필요없음	④ 기타 ( )
L2- I	한국 다문화 교육 추진을 위한 선생님의 참여	① 참여 원함	② 부분적 참여원함	③ 그다지 참여 원치않음	④ 불참여
L2- J	(다문화관련) 강습/연구회 등 참여 하십니까	① 자주 참여함	② 가끔씩 참여함	③ 거의 참여한적 없음	④ 참여한적 없음

외국적 학생의 언어/학습부분에 관련된 선생님의 의견이 있으시면 아래에 적어주십시오. (예, 학생의 언어적 문제 그에 따른 서포트, 외국적 학생의 언어와 관련된 문제, 학교에서의 언어지도 방향, 가정 의 언어환경 등에 관련된 선생님의 의견)

4 학교생활전반에 관련된 질문(SCHOOL ACTIVITIES: SA)

		①	②	③	④
SA-a	외국적 학생의 학교생활능력에 관한 질문입니다	가능	대체적으로 가능	거의 불가능	불가능
SA-b	(만약, 선생님의 학급에 외국적 학생이 있다면) 지도에 고민하십니까, 하시겠습니까	고민 없음	거의 고민없음	대체적으로 고민	고민이 많음
SA-c	외국적 학생의 요구사항에 관한 선생님의 능력은 충분히 대응 가능하다고 생각하십니까	대응가능	대체적으로 대응가능	거의 대응불가능	대응 불가능
SA-d	외국적 학생의 보호자 상담 횟수에 관한 질문입니다	자주 해야	정기적으로 해야	필요할 때 해야	할 필요없음
SA-e	외국적 학생의 보호자 상담은 필요하다고 생각하십니까	필요함	대체적으로 필요함	필요없음	기타 ( )
SA-f	외국적 학생의 특징을 같은 반 친구들에게 설명해야 한다고 생각하십니까	자주 설명 해야함	정기적으로 설명해야	필요에 따라 설명해야함	할 필요없음
SA-g	외국적 학생의 보호자와의 관계/문제에 대한 선생님의 대응에 관련된 질문입니다.	대응가능	대체적으로 대응가능	거의 대응불가능	대응 불가능
SA-h	외국적 학생의 지도는 한국의 지도교육과정에 따라야 한다고 생각하십니까	한국교육과정에 따라 지도 해야함	필요에 따라서 한국교육과정에 따라지도 해야함	한국 교육과정에 따라 지도 하지 말아야 함	기타 ( )
SA-I	외국적 학생의 한국학교선택에 대한 질문입니다.	외국인 학교 선택해야	한국 국공립학교를 선택해야	학부모가 알아서 선택	기타 ( )
SA-J	한국다문화 교육과 관련한 학교교육의 문제점은 무엇이라고 생각하십니까	교사의 인식/ 학급급우들과의 관계	한국교육과정/ 전반적교육시스템	교과학습을 포함한 전반적인 학교생활의 부적응	기타 ( )

외국적 학생의 학교활동에 관련된 선생님의 의견이 있으시면 아래에 적어주십시오. (예, 학생의 한국학교 활동적응

문제 그에 따른 서포트, 보호자와 상담 시 의사전달문제, 교실 내 친구들의 괴롭힘 문제, 교과능력의 문제와 관련

된 선생님의 의견, 해결방안등)

5 다문화 가정과 지역사회와의 커뮤니티에 관련된 질문 (COMMUNITY LIFE: CL)

CL-a	선생님의 학급/학교와 지역 내 국제센터(교육센터)와의 교류에 대해서	① 자주해야	② 가끔씩 해야	③ 필요에 의해서 해야	④ 필요없음
CL-b	외국적 학생의 보호자의 지역사회와의 커뮤니티에 관해서	① 필요함	② 그다지 필요없음	③ 전혀 필요없음	④ 기타 ( )
CL-c	각 학교내의 다문화전문가,한국어지도교사등의 배치에 관해서	① 배치해야	② 그다지 필요없음	③ 전혀 필요없음	④ 기타 ( )
CL-d	자연재해, 화재, 사고에 관련된 외국적 가정과의 정보교환	① 필요함	② 그다지 필요 없음	③ 전혀 필요 없음	④ 기타 ( )
CL-e	다문화 교육과 관련 지역사회 내 한국어교실에 대해서	① 필요함	② 그다지 필요 없음	③ 전혀 필요 없음	④ 기타 ( )
CL-f	한국다문화 사회를 위한 국가적 차원의 법, 행정제도에 대해서	① 제도개선/ 늘려야	② 그다지 늘릴 필요 없음	③ 전혀 필요 없음	④ 기타 ( )
CL-g	앞으로 한국미래를 위해 다문화 교육의 필요성에 대해서	① 필요 없음	② 그다지 필요 없음	③ 전혀 필요 없음	④ 기타 ( )
CL-h	다문화교육을 위한 한국사회의 과제에 대해서	① 국민인식	② 법 제도적인 개선	③ 학교교육	④ 기타 ( )
CL-I	외국적 학생을 위한 다문화 가정/학교/지역사회의 공동체의 필요성에 대해서	① 필요 없음	② 그다지 필요 없음	③ 전혀 필요 없음	④ 기타 ( )
CL-J	외국적 학생에게 가장 필요한 서포트는 무엇이라고 생각하십니까	① 일상생활과 관련된 지원	② 언어/학습에 관련된 지원	③ 학교생활과 관련된 지원	④ 사회관련시스템에 관련된 지원

외국적 학생과 그 가정의 지역사회 협력/정보교환 등에 관련된 선생님의 의견이 있으시면 아래에 적어주십시오.

(예, 다문화 가정과 지역사회와의 공동체 만들기, 앞으로의 다문화사회에 관련된 한국 미래사회문제, 지역 다문화

센터의 역할, 다문화 가정의 과제, 다문화 가정이 한국 지역사회내의 역할 과 관련된 선생님의 의견)

선생님! 협조해 주셔서 감사합니다. 건강하십시오.

4. QUESTIONNAIRE FOR MINORITY FAMILIES IN THE U.S. AND JAPAN

LLSC and Multicultural Education

DIRECTIONS: Please answer these questions about how you support your child(ren). How do you feel about interactions between your child(ren) and American society?

This is not a Test! ☺	**There are no right or wrong answers.**

1. About You	*2. Living*	*3. Learning*	*4. Community Life*	*5. School Activities*
❶ Your gender? Male ( ) Female ( ) ❷ Your age: ( ) years old ❸ Your job: ( ) ❹ Your nationality: ( ) ❺ Number of children: ( )	❶ How do you like living in the US ? Good ( ) So so ( ) Bad ( )	❶ What kind of school is your child attending? Private school ( ) (ex. private preschool) Public school ( ) (ex. a national school)	❶ In which language do you speak with your children at home? English ( ) Parents' languages ( )	❶ How does your child like school ? I think things are good ( ) I worry ( ) Things are not good ( )
	❷ Have you ever considered moving to another country because of racial issues ? No ( ) Not yet ( ) Before ( ) Yes, often ( )	❷ Are you satisfied with the American school system? Yes ( ) No ( )	❷ If your child speaks your native language, do you hope your child will continue to do so in the future? Yes ( ) No ( )	❷ Are there any ethnic tensions between your child and his/her American classmates? No, at all ( ) Sometimes ( ) Often ( )

❻ Total number of family members ( ) ❼ Nationality of membes: ( ) ( ) ( ) Example: my wife is Korean	❸ Do you worry about li ving with children in I N? No, I don't ( ) I worry a little bit ( ) I worry a lot ( ) -Please provide a reason:	❸ If you are satisfied with the education system in US, please explain what is good about it:	❸ Do you think it is difficult for your child(ren) to learn two languages simultaneously? No ( ) Yes ( )	❸ How well are your children supported in class by the teacher? Good ( ) So so ( ) Bad ( ) What is good and bad?
		❹ Please mention good and bad points of the American education system:	❹ Do you receive special information for your ethnic group from your local government about participation in city events? Yes ( ) No ( )	❸ How often do you have counseling with your child's teacher in a year? Once/year ( ) Five times/year ( ) Ten or more times/year ( )

❶ What would be the best environment for your multicultural child(ren) at school and home?

❷ What special support would children of your ethnic group need ?

Thank you for your cooperation!

LLSC and Multicultural Education

DIRECTIONS: Please answer these questions about how you support your child(ren). How do you feel about interactions between your child(ren) and American society?

個人要因(Human Functions)			環境要因(Social Environment Functions)	
1.属性(P)	2.日常生活(L1)	3.学習(L2)	4. 地域コミュニテイ(CL)	5. 学校活動(SA)
a. 성별 ❶ 여 ❶ 남 b.연령대 : ❶ 20대 ❶ 30대 ❶ 40대 ❶ 50대 C.자신의 국적 : (　　　　　) d.영주권 (유·무) e.지금까지의 일본체 재기간 (　　年　　月)	a. 일본생활의 만족도 ❶ 90%만족 ❶ 70%만족 ❶ 50%만족 ❶ 30%이하 만족/ 　불만족 b . 일본생활의 문제점 또는 힘든점 ❶ 언어문제 ❶ 외국인에대한대우 ❶ 사회적집단공동체 ❶ 자녀교육 ❶ 기타	a. 자녀의 언어사용 ❶ 일본어만 ❶ 부모의 모국어 또 일본어 ❶ 부모의 모국어만 b. 자녀의 일본어능력과 교과능 력에 대해서 ❶ 상 ❶ 중 ❶ 하 C.일본국내의 외국인 자녀개별 지도(특별교실내)에 대해서 ❶ 필요하다고생각 ❶ 필요없다고생각 ❶ 잘 모르겠다 d. 학교/가정/사회에서 이중언어	a.지역사회활동 참가에 대해 ❶ 참가하고 있다 ❶ 참가하고 있지 않다 b.지역정보를 받는방법 ❶ 일본인 친구로부터 ❶ 한국인 친구로부터 ❶ 일본국내 미디어 ❶ 모국의 미디어 ❶ 기타 (　　　　　) c.지진(2011·3·11))화재 · 사고에 대한 안전규칙에 대해 ❶ 지역사회에서 받고있다 ❶ 지역사회에서 받고있지않다 d.일본의 다문화사회를 위해 필요	a.일본학교교육의 만족도 ❶ 90%만족 ❶ 70%만족 ❶ 50%만족 ❶ 30%이하만족 이유 : b자녀와담임교사/친구관계 ❶ 90%만족 ❶ 70%만족 ❶ 50%만족 ❶ 30%이하 만족/불만족 이유 : c.담임교사와의 면담에 대해 ❶ 자주면담하고있다

f. 일본체재의 목적	b-1	사용에 대해	한 것은	❶ 가끔면담하고있다
❶ 유학/연구	그렇게 생각하는 이유는?	❶ 이중언어사용하는것이 바람직하다	❶ 일본인 시민의식	❶ 면담하고있지않다
❶ 무역/사업	(	❶ 일본어만 사용하는 것이 바람직하다	❶ 외국인에대한 법률/사회제도	d. 다문화와관련하여일본학교교육의과제
❶ 주재원	)	❶ 잘 모르겠다	❶ 국제교류에대한 적극적인노력	❶ 친구관계/이지메
❶ 국제결혼			❶ 학교교육	❶ 교육과정문제
❶ 기타		e. 자녀의 언어사용에 대한 문제점/과제에 대해서	❶ 기타	(학습지도요령)
( )		❶ 가정에서 생각할문제	( )	❶ 교사의 의식
g. 자녀분에 대해 자녀분의 국적 ( ) 자녀분의 연령 (才)	h.현재,다니고있는학교 ❶ 일본국공립학교 ❶ 일본사립학교 ❶ 외국인학교 ❶ 기타 ( )	❶ 학교에서 생각할문제 ❶ 가정/학교에서 생각할문제 ❶ 잘 모르겠다	e.외국인가정/학교/사회가 만드는 다문화파트너쉽프로그램에 대해서 ❶ 필요하다고 생각 ❶ 필요없다고 생각 ❶ 잘 모르겠다	❶ 언어문제 ❶ 기타 ( )

Q1)다문화교육을 위해 일본 사회는 어떤 서포트를 해야 한다고 생각하시는지 그리고 외국인 자녀를 지닌 외국인 학부모는 다문화교육을 위해 무엇을 해야 할 것인지에 대해구체적으로 적어주십시오.

답변해주셔서 감사합니다. ご協力ありがとうございました。Thank you for your cooperation

5. SHORT ESSAYS BY CHILDREN IN SOUTH KOREA AND JAPAN

「日本における多文化教育に関するアンケ−ト」のお願い

宇都宮市 OOO 校長先生

　拝啓、貴下益々ご清栄の事とお慶び申し上げます。私は宇都宮大学大学院博士後期課程に在籍している徐　之英と申します。現在、多文化教育に関心を持ち、研究を進めております。

　まず本研究の背景と目的ですが、東アジアにおいては多文化教育の必要性が認識されつつも、十分でなかったり余り進んでのない状況です。そこで、私は日本と韓国における多文化教育の実態を把握したいと考えております。把握したい内容ですが、下記の４つの多文化関連要因—日常生活(Living: L1)・学習(Learning: L2)・学校生活(School Activities: AS)・社会活動(Community Life: CL)—を定め、宇都宮市における小学生の短文(Short Essay)から上記の４つの要因を分析することが主な内容であります。同様な調査を韓国でも行いました。

　研究方法としては、宇都宮市内の小学校６年生を対象(教員、保護者等の調査は済である)とし、４つの多文化関連要因と共に‘ハムケセンガクヘヨ’（みんなの社会について考えてみましょう）の短文を書いてもらい、回答を得たデータを、宇都宮市と共に日本の多文化関連政策、法律、教育システム等を考慮し、分析する予定です。

　つきましては、貴小学校の子どもを対象として子供たちからご意見を頂きたく、本調査を実施することにしました。お手数をおかけしますが、ご協力宜しくお願い致します。1月25日まで回収していただければ幸いです。

　なお、この調査は日本における多文化教育に関する基礎資料とするものであり、回答いただいた内容については、集計、統計処理し、調査デ−タとしてのみ取り扱います。誰が回答したのかは分かりませんし、外部に個々の情報が漏れることは決してありません。また、学校名を出すこともありません。質問や問い合わせがあれば、下記にお願いします。また、調査の内容や疑問がある、内容の説明をしてほしいということがある場合も気軽に問い合わせをして下さい。それでは、よろしくお願い申しあげます。

教具

宇都宮大学大学院国際学研究科博士後期課程2年: 徐　之英
☛お問い合わせ：
徐　之英　（ソ　ジヨン),メールアドレス：　　　　　ahoo.co.jp
TEL:

「アンケートのお願い」

6学年担任の先生方へ。

　大変お世話になります。私は宇都宮大学大学院博士後期課程に在籍している徐　之英と申します。多文化教育に関心を持ち、研究を進めております。この研究においては、小学校の6年生が外国人子どもの日常生活、学習（言語含み）、学校生活、社会活動についてどのような考えを持っているかについて、調査するものです。ご回答の内容は研究以外の目的に使用することは決してありませんし、無記名です。本人の考えそのものをお答えいただきますようお願い申しあげます。忙しい中、大変お手数をおかけしますが、ご協力宜しくお願い致します。

「ご実施について」

調査実施対象：小学校6年生（150〜200人）
調査実施期間：2013年1月10日〜24日の間
調査実施方法：教員が配った資料を子どもが読んで一人で作成します。
　　　　　　　社会の時間を利用して書いてもらうと幸いです。
調査実施時間：約20〜30分
調査実施後：　1月25日までに取りまとめの先生にお渡し下さい。
その他：　　1．ご回答にあたっては、他の子どもと相談するのではなく、必ず子ども一人で回答するようお願いします。
　　　　　　2．ご回答にあたって、どうしても子どもがわからない場合は「とばしても大丈夫です」と教示下さい。
　　　　　　3．バリーという人は存在してない人物であり、「ハムケセンガクヘヨ」の例文内容は実際留学生からアンケートで得られた結果を簡単にまとめた内容であります。子どもの理解を得るため、小学生の立場から作成しました。

連絡先：宇都宮大学大学院博士後期課程２年　徐　之英（ソ　ジヨン）
E-mail：
☎：

♡ハムケセンガクヘヨ♡(一緒に考えてみましょう)

A．日常生活： 僕にとって日本での生活、特に住宅、食べ物、買い物等はすごく新鮮な感じがしている。食べ物はしょうゆ味か塩味が多いけど、海産物はおいしい。住宅はね、夏は暑いし冬は寒いね。買い物に行くと文字は日本語で書いてあるから、たまに物を間違えて買ってしまう。僕が道でオランダ語でしゃべると僕のことを見ていて恥ずかしい。でも、たまにやさしいおじさんが声をかけてくれると嬉しいよ。

B．学習〔言語〕：
僕は日本語がうまくなくて、どっちかというと下手。それで勉強することが難しい。教科書は日本語だけで書かれているとその意味が分からないんだ。それで学校成績は一番低い。みんなは勉強が得意そうにみえる。僕の弟は5歳だけど、日本語がうまいよ。僕よりいい感じだね。でも、オランダ語がわからないから僕が教えなくちゃ。

みんなさん。こんにちは。オランダから来たバリー(6年生)です。 日本に住むことは大変だと思うことがあります。大変なことを日常生活・学習・学校生活・社会活動の4点からお話します。

C．学校生活： 僕の髪の色は茶色、皆とは違う。それで、友だちからおかしいよと言われたこともあるけど、すこしはかわいいと言ってくれた。友だちは少ないんだ。
学校の先生はオランダ語ができないからやさしい日本語で説明してくれる。
でも、うまく会話できないときが多いね。
親が学校に来た時は、少し恥ずかしかった時もあったよ。実は、今のように日本人学校でいいのか外国人学校がいいのか悩んでいるんだ。

D．社会活動： 日本の社会は日本人のためのものという感じ。日本人のだけに構成されていて、全ての法律や社会サービスは日本人のためみたい。最初は日本の礼儀やルールなどかわからなくて、たまに誤解されたりしていた。市役所にいくと国際交流会というところがあるのだけど、毎回同じことをしているから楽しくない。日本文化を学んだり、文化交流できる他のところがあればいいなあと思ってるよ。

♡日本人だけではなく外国人含めて，みんなのための学校や社会だといいなあと思います。そこで、よりよい社会のために，バリーがしなければいけないことや、日本・日本人がしなければいけないことについて，あなたの考えを自由に書いて下さい。

A．日常生活：

B．学習（言語）：

よりよい
学校と社会のため

C. 学校生活：

D．社会活動：

ありがとうございました。

[한/일 다문화교육과 관련 연구] 조사의뢰서

안녕하십니까? 선생님.

저는 일본 토치기현 우츠노미야시, 우츠노미야 대학 대학원 국제학연구과 박사과정에 재학중인 서지영이라고 합니다. 먼저, 갑자기 우편으로 연락 드리게 된 점 그리고 허락을 미리 받지 못한 점에 대해 대단히 죄송합니다. 실례를 무릅쓰고, 선생님께 부탁의 말씀을 올립니다.

현재, 저는 일본에서 다문화와 관련된 조사를 진행 중에 있습니다. 특히, 한/일 초등학교의 다문화교육, 인식, 앞으로의 방향 등이 주 리서치 분야 입니다. 연구의 일환으로서 한일 양국의 초등학교 학생을 대상으로 조사를 하고자 합니다. 조사는 4가지 요인(일상생활, 학습, 학교생활, 커뮤니티 라이프)을 평가, 분석하는데 쓰여질 예정입니다. 간단한 조사 목적과 배경에 관한 내용은 아래에 첨부하오니 확인 부탁드립니다. 참고로, 한일설문지를 제외한 모든 내용은 영어로 작성하고 있음을 알려드립니다. 조사 내용의 결과에 관해서는 희망하시는 학교를 대상으로 우편으로 보내드릴 계획입니다. 미래의 다문화 교육을 위해서 선생님 여러분의 협조가 절대적으로 필요합니다. 바쁘신 중 죄송합니다만, 설문지에 꼭 답변해 주시면 감사하겠습니다. 선생님께서 답변해 주신 모든 내용은 본 연구 목적 이외에 절대 사용하지 않음을 알려드리며 또한, 학교이름을 비롯한 개인적인 정보는 일체 사용하지 않음을 알려드립니다. 선생님께 받은 귀한 답변은 본 연구의 소중한 자료가 될 것이며, 본 연구는 한국을 비롯, 일본과 미국 학회지 등을 통해서 발표 될 예정입니다. 간단한 조사내용은 다음과 같습니다.

<u>조사실시기간: 2012년 5월7일~ 5월25일까지</u>

<u>조사실시대상: 초등학교 고학년 (도덕시간을 이용하시면 어떨까 합니다)</u>

<u>조사실시장소: 한국과 일본내 국/공립초등학교 고학년 교실</u>

<u>조사형태: 각 담임 선생님께서 종이를 나누어 주시면 학생들이 각자 글을 읽고 생각을 글이나 그림으로 표현합니다. 너무 어려워하는 아이가 있다면 안해도 된다고 전해 주십시오.</u>

<u>설문지 조사: 약, 30분 정도 예상됩니다.</u>

<u>조사실시방법: 학생들의 글을 보내드린 봉투에 보내 주십시오.</u>

<u>봉투에는 주소와 우표가 미리 준비되어 있으므로 바로 우편함에 넣으셔도 됩니다. 5월 25일까지 보내주시면 감사하겠습니다.</u>

감사합니다. 궁금한 사항이 있으시면 아래의 연락처로 연락 주십시오.

연락처: 서 지영

Tel: ████████ ████████yahoo.co.jp

지도교원: **戚 傑**

♡ 함께 생각하기 ♡

A.일상생활: 한국의 음식,집,물건사기 등 모든 것이 새로워요. 음식은 맵고, 아파트는 너무 높고 사람들도 많아요. 마트에 가면 온통 한글이라 물건사기도 힘들어요. 내가 지하철에서 네덜란드어로 말하면 한국사람들이 다 쳐다봐서 부끄러웠어요. 하지만, 한국인아줌마가 사탕을 2개나 주었어요.

B.학습/언어: 저는 아직 한국어가 서툴러서 잘 읽거나 쓰질 못해요. 그래서 교과서 공부하는게 너무 힘들어요. 한국어 교과서만 있어서 무슨 뜻인지 잘 모르겠어요. 전 매일 학급에서 꼴지예요. 반 친구들은 다들 공부를 잘 해요. 아참. 제 동생은 2살인데 한국어만 할 줄 알아요. 네덜란드 말은 모르죠. 내가 가르쳐주어야 할 것 같아요.

여러분 안녕하세요? 베리라고 해요. 네덜란드에서 왔어요. 요즘 한국에서 힘들어요. 무엇이 힘드냐구요? A/B/C/D/로 나누어서 이야기 할게요.

C. 학교생활: 난 갈색머리에
친구들과 많이 다르죠.
친구들은 이상하다고 놀릴때도 있고
잘 생겼다고 말 할때도 있어요.
친구들은 몇 명 밖에 사귀질 못했어요.
선생님은 네덜란드 말을 못하니
한국어로 설명해 주시는데 잘 모르겠어요.
한국인/외국인 학교 어디가 좋을지
고민이에요.

D.: 사회생활: 한국 사회는 한국인
위주로 사회가 구성되어 있어요.
모든 법률과 사회제도는 한국인을 위한 것이죠. 몰라서 법을 어긴적도 있어요.
어제, 엄마와 국제교류센터에 다녀왔어요. 국제교류센터 말고 다른 곳 또 없을까요?

♡모두 (외국인.한국인)를 위한 학교와 사회를 만들고 싶어요.

여러분의 생각을 적어 주세요! (한국/한국인이 해야 할일/배리가 해야 할일)

I want to make school and society for all (Korean and multi minority group). Please, let me know your thinking about Barry's talking (ex, Barry should do something, Korean should do something).

A. 일상생활:

B. 학습 /언어:

모두를 위한
학교와 사회만들기

C. 학교 생활:

D. 사회활동:

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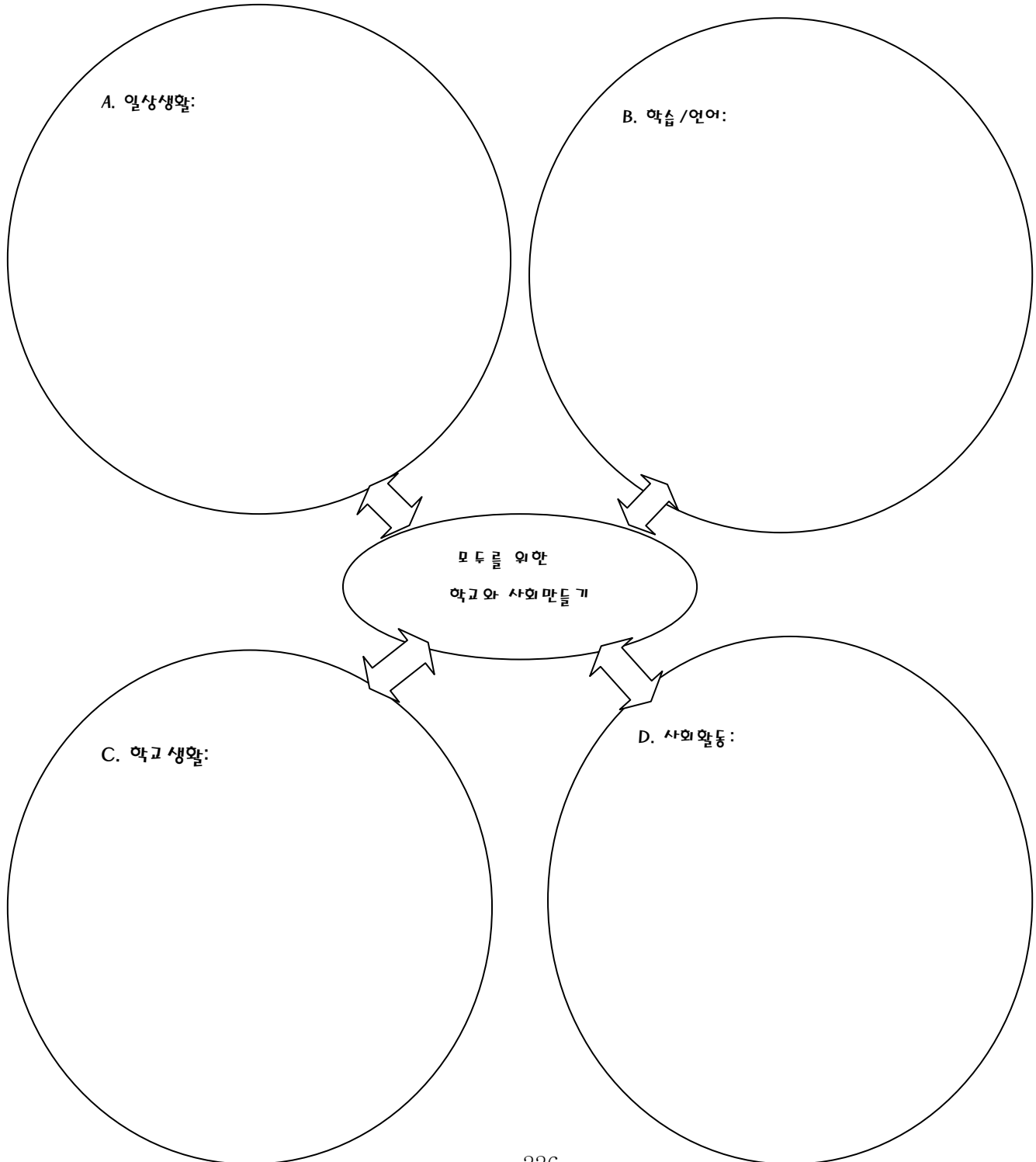
♡ *Hamke sengakheyo* ♡ (Let's think about it together)

A. LIVING: Korean housing, food, shopping and other things are new for me. The food is very spicy and most things are written in Korean, It makes it too difficult to do something in Korea. When I talk in Dutch, everybody looks at me and I felt embarrassed. However, sometimes Koreans are so kind to me, for instance someone gave candy to me in the train

B. Learning: I cannot speak Korean very fluently, that's why it is so difficult to write and read. Most subjects are written in Korean and I don't know its meaning. I am the worst boy in the classroom. All my friends are so smart. My younger brother is 2 years, he only speaks Korean and does not speak Dutch. I have to teach Dutch to him.

Hi, Everyone? I am Barry, from the Netherlands. Nice to meet you.
Living in Korea is difficult.
Why? I will tell you by A/B/C/D/

C.School Activities: I have brown hair and blue eyes, so I look different compared to my Korean friends. Sometimes they are bullying me but some Kopreans say that I am so handsome .
I have only several friends.
The teacher only speaks Korean. I don't Understand exactly what she is saying, so often I guess what she is saying.
Should I go to international school or to the Korean school?

D. Community Life: The Korean society was established by Koreans. All laws and the social system were made for Koreans only.
I don`t know what is bad in Korea. I went to the international center with my mom. I want to go somewhere else to understand Korean culture, not the international center. It is a boring place because every day there is the same.

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I want to make our school and society for Koreans and minorities. Please, let me know what you think about Barry's views (for example, Barry should do something, Koreans should do something).

A. LIVING:

B. LEARNING:

The school and society for all

C.SCHOOL ACTIVITIES:

D. COMMUNITY LIFE:
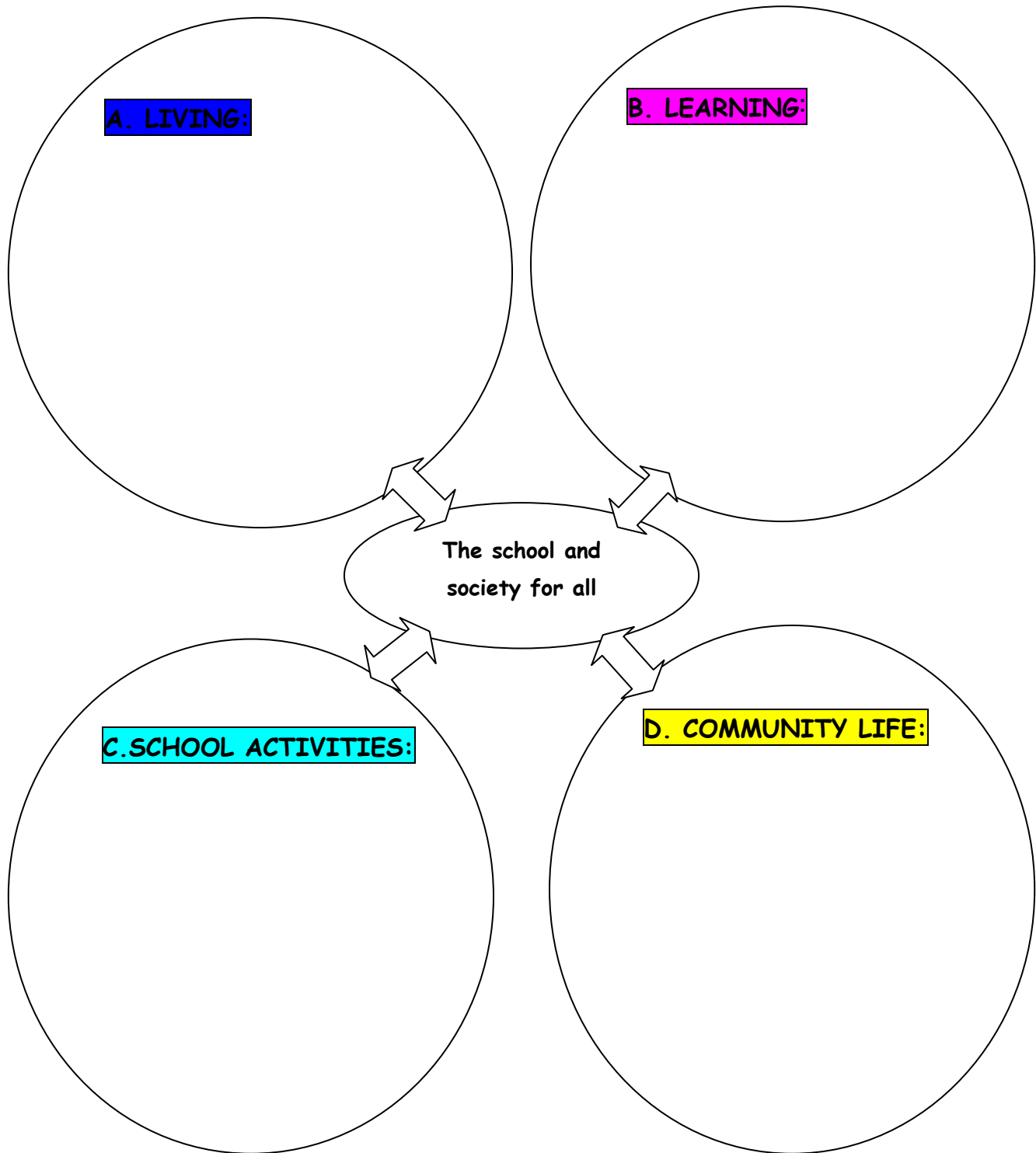
Results of LLSC (N:151, M:1.0, S.D:0.000, *: no answer, **: n:2,1.2%)

	LLSC	N(L1/L2/SA/CL)	%
L1 : What should Barry and Koreans do so that they can live well together?	L1-a	10	6.60%
	L1-b	23	15.20%
	L1-c	21	13.90%
	L1-d	15	9.90%
	L1-e	26	17.20%
	L1-f	4	2.60%
	L1-g	49	32.50%
	N/A*	3	2.1%
L2 : What should we do for learning to improve Barry's Korean language and academic skills?	L2-a	19	12.60%
	L2-b	10	6.60%
	L2-c	30	19.90%
	L2-d	9	6.00%
	L2-e	6	4.00%
	L2-f	33	21.90%
	L2-g	18	11.90%
	L2-h	24	15.90% N/A**
SA : How to resolve these problems: relationship troubles, counseling time, school curriculum and problems between Barry and you in class?	SA-a	15	9.90%
	SA-b	25	16.60%
	SA-c	8	5.30%
	SA-d	14	9.30%
	SA-e	47	31.10%
	SA-f	7	4.60%
	SA-g	11	7.30%
	SA-h	12	7.90%
	SA-i	9	6.00%
	N/A	3	2.0%
CL : How can ethnic minority people communicate better within society, including communication with local government?	CL-a	27	17.90%
	CL-b	46	30.50%
	CL-c	17	11.30%
	CL-d	38	25.20%
	CL-e	12	7.90%
	N/A	11	7.2%

6. LLSC HANDBOOK

[TOMONI MANABI TOMONI IKIRU]

Guide Plan and Worksheet I

1. Objectives of this L1:

a)   Children should be able to understand the L1 Sub-concepts such as identity and different lifestyles of the diversity, difference and equity spectrum.

b)   Children should be able to identify with minority's lifestyles.

2. The main lesson processing/activities L1:

Small Goals	Time	Activities	Advices/so on
✵ "Sphene's different lifestyle," starts with a small story about difference, diversity, and equity in daily life. There is also a discussion about Sphene's lifestyle in the classroom.	10 minutes	✵ listening to the teacher's story with pictures.	✵Teacher should allow sufficient time for the children to think.
○ What are some differences amongst us, and what is diversity in our classroom? Examples: different hair an eye color, height, hairstyles, bags, and clothes.	15 minutes	○ Children draw or write their observations about differences on paper. ○ More steps: how many different people are living in our town, city and nation?	○ After the exercise share the results with friends.
◈Let's think about me, "who am I."	20 minutes	◈ Find out "my good points," and "bad points." ◈ Let's make a "*Watashi*" sheet.	◈ Bring and share baby photos and family photos in the classroom.

3. Questions/Evaluation/Needed Sources:

a)   After a comparison with classmates, what differences were observed in the classroom?

b)   Follow with a worksheet and supplementary data such as facts, photos, videos, and/or stories.

First Work Sheet I: *Sphene's Different Lifestyle*

> Hello everyone.
> My name is Sphene
> and I am from KOREA.

:) *Please, write your views here.*

Second Worksheet I: What are some differences?

Please fill out what is different or similar between you and your friends?

Please write here 🙂

Third Worksheet I: *Who am I?*

Please, attach your photograph here.

My name is .....

I am live:.....

My family members are ...

My hobby is ....

My favorite food is.....

My favorite sport is.....

My best friend is...

Guide Plan and Worksheet II

1. Objective of this L2:

a) Children should be able to understand some of the L2 Sub-concepts such as learning the majority language, bilingualism, and the meaning of diversity, difference and equity.

b) Children should be able to sympathize with minorities who have to use the majority language and have to adopt the learning style of the majority.

2. The main lesson processing/activities L2:

Small Goals	*Time*	*Activities*	*Advices/so on*
✯ Teacher makes a quiz called 'which language?'	10 minutes	✯ listening to the teacher's oral quiz and checking the answers.	✯Teacher should allow the children sufficient thinking time, and inspire interest in different languages.
○ How many different languages are in the world? Why do some people speak more than one language?	15 minutes	○ Using computers, I-pads, smart phones, books, interviews and so on, children search for information about the number of languages in the world. More steps; What is "hello" in other language?	○ After finding this out, children share their findings with their friends or present their findings in front of the class.
◈ A guest who speaks a different language comes to the classroom.	20 minutes	◈ Let's make a small presentation for a guest who is from a different nation. ◈ Let's remember to greet our guest politely.	◈ The children make the invitation cards by themselves.

3. Questions/Evaluation/Needed Sources:

a) What was different, and what did you learn about diversity? (Compare with classmates).

b) Follow up with a worksheet and supplementary data, such as photos, facts, videos and/or stories.

First Worksheet II: Which language quiz

Please listen carefully: Where are these words from?

CAT/猫/고양이

1)

2)

3)

4)

5)

Second Work Sheet II: How many languages are in the world?

How many different languages are in the world?
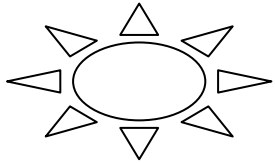
My thinking is

Second Work Sheet II: Let's make invitation cards!

For whom…

When…

Where...

Other details…
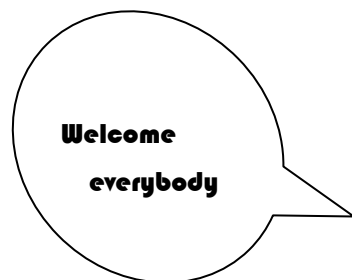
Guide Plan and Worksheet III

1. Objective of SA:

a) Children should be able to understand what SA (*School Activities*) refers to; children should also understand about relations between teachers and classmates.

b) Teachers and school leaders should understand about DDE (the diversity, difference and equity spectrum). Majority children should be able to appreciate how minority students engage in school activities.

2. The main lesson processing/activities SA:

Small Goals	*Time*	*Activities*	*Advices/so on*
☆ This is my teacher.	10 minutes	✶ Children talk about their teacher's favorite foods, hobbies, and favorite character.	✶ Teacher should reveal this kind of information to the students.
○ How can I make good friends, or what kind of friends are best?	15 minutes	○ Let's draw or write an essay about good friends or my best friends.	○ After drawing/ writing; discuss with other friends and then present.
◈Let's make a class newspaper for everybody.	20 minutes	◈ Let's make "Our Class News," our classroom's own newspaper. We can publish our thoughts and hopes, and class news in the newspaper.	◈ Let's make a sheet. Which group is the best team?

3. Questions/Evaluation/Needed Sources:

a)   What were some differences in school activities? (Compare the difference with classmates).

b)   Follow up with the worksheet, and some supplementary data such as photos, videos and/or stories.

First Work Sheet III: This is my teacher

What is your teacher's favorite food?

What is your teacher's hobby?

Good points and bad points?

What do you want to ask your teacher?

What are some other things you know about your teacher now?

Second Work Sheet III: Good friend or best friend

What is the best way to be a good/best friend?

In class:

Hanging out:

After school:

Other time:

Second Worksheet III: Classroom newspaper

What was the best topic this week in our classroom?

We visited an art-center this Monday

Guide Plan and Worksheet IV

1. Objective of this CL:

a) Children should be able to understand some of L2 Sub-concepts; children should understand concepts of diversity, difference and equity between two different groups.

b) Children should be able to understand both sides: the feelings of both the majority and minority members in a group.

2. The main lesson processing/activities CL:

Small Goals	Time	Activities	Advices/so on
✶ Watch a video.	10 minutes	✶ Children watch an international/cultural event such as the Olympic games or an international festival.	☆To understand many communities in the world.
○ How many different groups are in a town, city, and a nation?	15 minutes	○ visit the local international center or exchange center for immigration.	○ After visiting, children's observations must be shared with classmates, or presented to classmates.
◈Discuss what is social harmony?	20 minutes	◈ Children discuss the different needs of majority and minority groups members in the community? Find out national example of this.	◈ The main discussion is regarding observations and thoughts arising from visiting centers.

3. Questions/Evaluation/Needed Sources:

a) What are some differences between a minority group and the majority group in our community? (Compare opinions with classmates).

b) Follow up with the worksheet, and some supplementary data, such as photos, facts, videos, and/or stories.

First Work Sheet IV: International Community

After watching the video:

Second Worksheet IV: Visiting a Center for International Exchange

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Notes

Date:

Where:

With whom:

Preparation list:

Area information:

Information about the center:

Others:

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Third Worksheet IV: Why do we need a community?

Please, write your views here:

ACKNOWLEDGEMENTS