Introduction

It was the third anniversary for Kansai international airport on September 4th. Since it opened, more people have traveled abroad. Behind those phenomena, there were several reasons. First, Japan has become an economic super power. Especially, from late 80's to early 90's, Japan was settled in economic bluster, which is called "bubble prosperity." Second, after 1985's The Plaza Accord, Japanese Yen raised comparing to US dollar. And finally, the price of traveling abroad was reduced, and looked like cheaper than domestic travel. As the result, most of Japanese felt as if they were rich, and they started to go abroad. Japanese government estimated 10 million people going to abroad in ten years, but that estimation was achieved only in a couple of years.

In contrast, Japan was considered as one of the richest countries in the world. Therefore, many foreigners began to come to Japan. Some come for their business, some come for studying, and others come for getting a job. Thus many foreign people come to stay in Japan. Most of Japanese have never had closer relationship with foreign people than ever. Foreigners used to be guests or ambassadors. Now they are our neighbors. We can see them everywhere around us. Many foreigners are involved in several frictions between Japanese and foreigners because Japanese dislike to accept different culture. It is absolutely said that Japanese imitate foreign culture very well, for example, temples from China and Korea, and automobiles and computers from the States. It seems that Japanese easily absorb other culture, but it is not true. We take parts as long as not breaking Japanese fundamental culture. There, Japanese do not attempt to fuse foreign culture respectfully. In other case, Japanese never pick up the culture, which is discriminated by Japanese. Thus, we have never faced foreign culture with equal position.

Chapter 1. Who is a new comer?

Section 1. Old Comers

We just say "a foreigner" a one word. But there are two types of foreigners. One is an old comer, the other is a new comer. Here, the differences between them are explained.

We call those people who came to Japan to live before the World War Second "an old comer." In 1910, Japan colonized Korea and in 1895 a part of China. Japan forced many people living there to come to Japan and to work factories, coal mine and so on. We did not try to accept their languages, culture, and customs. Moreover we forced them to become Japanese, for example, naming Japanese style, speaking Japanese, and behaving like Japanese. They lost their identities.

After the end of World War Second, they could not go home and disguised Japanese because of discrimination. They have already been the third or fourth generation, therefore, they speak Japanese, they know Japanese customs, and some of them are educated with Japanese children in Japanese schools. After all, Japanese did not need to receive different culture.

Section 2. New Comers

We call those people who came to Japan after 1970's "New comer" in the administration(2). The difference between "Old comer" and "New comer" is just when they came to Japan. The word does not men-
The reason behind it, economic power of Japan has been stronger than ever. Most of people come from not only Europe and North America, but also Asia such as China, Vietnam, and Philippine. Some come here for their business, some come for studying, and others come for getting job. New comers, however, are much different. Because they are the first generation, they can not speak Japanese fluently, they are not accustomed to Japanese customs and culture. Thus many Japanese are apt to think those happenings are troublesome. I explained what is difference between old comers and new comers in the introduction. But even though we say “new comer in one world, there are several types. Here I would like to classify new comers by features.

1. the length of staying in Japan
   a. people who live in Japan temporary
   b. people who live in Japan permanently
2. purpose
   ① business
     a. employed by Japanese corporation
     b. employed by foreign corporation and sent to branches in Japan
   ② study
     a. as a student at college, graduate school, and high school
     b. as a researcher, and professor
   ③ blue collar worker
     They work for small factories in Japan legally or illegally.
   ④ refugees
     Most of them come from Vietnam and Cambodia.

There are several types of new comers even though we say “new comers” in one word just because of coming to Japan after World War Second. The type of 1 and 2 are not different. They lie one upon another. The differences of their background make more difficult. Some are rich, others are poor. Some are well-educated, others are half educated. Some have friends or relatives in Japan, others do not have anyone. When we have relationship with new comers, we must consider those differences among them.

Chapter 2. Purpose and method

Section 1. Purpose

I would like to research the present situation of foreign children in kindergartens and day-nurseries in Japan. And then, I also would like to clear what is problem, how foreign children should be taken care of, and what teachers must think of when they take care of and educate not only foreign children but also Japanese children at the same time. And we have to think how we guarantee foreign children’s growth. I reached to the following conclusion based on these interviews.

Section 2. Method

Based on the case studies, I would like to think what kind of problems foreign children are facing in kindergartens and day-nurseries in Japan, how teachers manage them.

The method of research is an interview style. I interviewed some kindergartens’ teachers in Hyogo-prefecture and Osaka prefecture. The questions are

① How do／did you treat foreign children?
② What kind of problems do／did you have?
③ What do／did you think foreign children need?

Samples are
Period: 1997 August
The number of teachers interviewed: 4
The number of schools: 3
The number of children: 9

Nationalities, sexes, and age

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<td>4</td>
<td>2-5</td>
<td>1</td>
<td>3-5</td>
</tr>
</tbody>
</table>

Table 1

The parents purpose of coming to Japan
Permanent residence: 1
Temporary residence: 5
Unknown: 3

The reason of coming to Japan
Business: 4
Study: 2
Unknown: 3

Section 2. Problems in schools

1. Language
 Teachers as having problems with language reported six cases out of nine cases.
③ The child does not talk to teachers.
The multiplex structure and the stance of multicultural infant education

2. Meals
There were five answers about meals.
1. The child got diarrhea at first.
2. Parents could not make lunch boxes.
3. As the child eats meals with fork at home, he often spills meals.
4. The child could not eat school lunch.
5. Juice was in the child’s drink bottle.

3. Extra treatment
There are two answers about extra treatment.
1. An extra teacher who usually takes care of handicapped children took care of the foreign child.
2. If there is a free teacher, she takes care of the child.

4. Requests
There are two requests.
1. They need an extra teacher for foreigners.
2. They need a teacher who can understand foreign language(s).

Section 2. Analysis
1. Language
Teachers attempt to let foreign children get gradually accustomed to Japanese language. They need a teacher who can speak foreign languages as a temporary solution. But they think that getting accustomed to Japanese language is more important. They do not care whether foreign children will go home or not in their future. Teachers do not try to teach their mother language in school. Therefore, foreign children have to learn their mother language at home.

2. Meals
A Brazilian child eats meal with fork at home. He often spills meals in day-nursery because he does not know how to eat with chopsticks. The teacher would like to him to use chopsticks. His father is a Japanese Brazilian, so he can work in Japan legally, and his mother is a Brazilian. Teachers do not know whether they go home or not in the future. It does not seem for the parents to expect their child can eat meals with chopsticks.

The reason why the teacher sticks to use chopsticks may be based on the eating manner in the basic life skills. Guiding principles of day-nursery (hoikusho hoikushishin, 1989) (3) does not mention about chopsticks. It actually mentions about spoons and forks. Judging from the tendency of other day-nurseries, eating manner in basic habits of daily life (kihonteki seikatsu shukan) is almost the same meaning as being able to use chopsticks in Japan.

3. Lunch
On other former case studies, it is reported that children can not have beef or pork. However, in this study, there was no such case. Some children refused to have some food because of the different taste and one child had a diarrhea because his stomach was upset.

The cultural differences make big differences in taste of food. Even we have differences of taste in Japan. It may happen to make serious differences in the world. Foreign children may be confused if they have Japanese taste in day-nursery, and their mother’s taste at home.

There are two reasons why all children at day-nurseries have to eat the same school lunch. One is controlling children’s nutrition, and the other is maintaining children’s hygiene. Under the total nutrition control, nobody has an unbalance diet. Therefore, to leave food is not considered as good manner. But, recently an allergic reaction to some food has come to a problem. For children’s health, schools are now serving lunches that are taken allergic component out. They include almost the same nutrition ingredients as other school lunches.

4. Drink bottle
The teacher was surprised to see, at the field trip of day-nursery, that a Chinese child took juice in his drink bottle. For the field trip, the day-nursery gave the list of personal belongings. It said “drink bottle.” All Japanese parents got their children to take Japanese tea in their drink bottle. After they returned, the teacher explained to Chinese parent about drink bottle.

Although the teacher assumed that children
would take Japanese tea in a drink bottle, she accepts other drinks than Japanese tea only for foreigners to take, because they may not commonly drink Japanese tea. But even she does not accept exceptions for Japanese children. If Japanese children take other than Japanese tea, she would buy Japanese tea for them.

The reasons why she sticks to Japanese tea as the same as the reason for school lunches. Day-nurseries have responsibilities on controlling children’s nutrition. They must serve some percentages of whole day nutrition to children. Some day-nurseries prepare children’s snack for the field trip. Therefore, day-nurseries do not like children eating food that is out of their control.

Next, on children’s hygiene, Japanese tea has sterilizing properties. In addition to it, juice and soda have a lot of sugar in them. Sugar would cause a cavity in a tooth. And water may get mixed with miscellaneous germs. They think that a diarrhea can be a serious cause of group infection. Therefore, for children’s health, Japanese tea is better.

These children’s health and nutrition are not mentioned directly in the guiding principle. From the stance of protecting children’s health, this idea is derived.

**Conclusion**

According to my research, teachers in kindergartens and day-nurseries in Japan try to take good care of foreign children by either individuals or organizations. Some foreign children are treated as semi-handicapped children. Extra teacher takes care of foreign children with other handicapped children. Foreign children are served special menu like other allergic children.

About communication, if foreign parents have some relatives or friends who can speak Japanese, they do not have serious troubles. But if they do not have such people, teachers attempts to communicate each other with in writing. Foreign children, however, can not understand letters. Thus, they really need teachers who can understand foreign languages.

Most of cases, teachers in kindergartens or day-nurseries try to help foreign children to adapt to Japanese life or their kindergartens or day-nurseries, but it always depends on teachers. And moreover, it is just temporary solution. I have never heard of maltreatment by Japanese children or their parents or discrimination in kindergartens or day-nurseries. But it is not denied that maltreatment and discrimination exist potentially. Even though those do not depend on their nationalities, races, and skin colors, poor communication, negative action, and different behavior make negative impression to Japanese children. Therefore, teachers must teach Japanese children where the differences come from. It is not enough to take care of only foreign children mentally and physically. We need total care of foreign children as well as education to both foreign children and Japanese children so as to understand each other.

The basic reason why we hardly accept foreign children comes from our educational issues. Our childhood education is based on the governmental guiding principles. It can possibly accept any kind of culture, but our educational, and cultural common senses make prejudice. For example, only Japanese tea is in only drink for children in day-nurseries. They all believe an unstated rule. They think that is based on scientific reasons. Therefore, it is hard for them to accept different behaviors.

We must think our guiding principles again, and we need concrete description aiming to accept foreign children so that teachers can create a curriculum to accept foreign children. What we want is not temporary solution, but long-lasted and generally accepted curriculum. It is not easy for teachers to master languages. We must prepare various means including language training in advance. At the same time, teachers should have attitudes to consider everything form different perspective. It is very hard to get away from beliefs. Despite of it, we should accept any children as an individual not depending on their nationalities, culture, and races.

**Footnote**

1. September 1985, at Plaza hotel in New York, ministers of finance and central banks advanced five countries (Japan, U.S.A. Great Britain, West Germany, and France) agreed to reduce the value of US dollar.

2. 藤原孝章 1995 外国人労働者問題と多文化教育—他民族共住時代の教育課題— 明石书店 p.164
(3) 厚生省児童家庭局 1990 保育所保育指針 ミネルヴァ書房

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(8) 山口和子編 1989 保育講座 24 小児栄養 ミネルヴァ書房
(9) imidas 1995 集英社 1995
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要約

戦後日本の経済復興と共に日本を訪れる外国人の数が急増してきた。彼等は、戦前に日本に強制連行されてきたいわゆる在日韓国・朝鮮人や中国人に対して、ニューマーケット呼ばれている。彼等の多くは経済的な理由で来日したのであるが、その職業形態、生活形態そして学歴は様々である。

そのような様々な背景を持つニューマーケットが増えるに従って、彼等の子どもも増えていくのである。従来日本人の子どもものみを受け入れることしか考えていなかった日本の幼稚園・保育機関である幼稚園や保育所は、外国人の子どもが急激に増加したために彼等を受け入れざるを得なくなった。従来の日本保育では外国人の子どもに対して対応は切れてなってしまった。

本調査においては言葉の障壁を第一としてあげる答えが多かった。子どもやその保護者に対しては満足なコミュニケーションを取ることができずに、多くのトラブルが発生した。それ以外にも習慣的な行き違いがあった。例えば弁当では余りにも簡単なものしか用意してなかったり、水筒にジュースが入っていたり、元来日本人の間においては「当たり前」と考えられていたことが通じないのである。

そのようなカルチャーショックにおいて日本人の子どもと共に外国人の子どもを保育するにはどの様にしていかなければならないかについて考える必要がある。日本人保母が、「お茶」にこだわったり、「お茶」にこだわるのにはそれなりのわけがある。単に日本人の「同化化」という視点のみでは語れない。それは「経験的」というよりむしろ、「知識的」なのである。多くの「なぜ」という質問に対しての返事は、「保育所保養指針にある」や「小児栄養」や「小児保健」という理由が返ってくる。保育所保育指針にみられる「健康」や「基本的な生活習慣」ということが土台となって、それにより日本の共通認識が加味された結果である。

このように事情はたんに保育レベルにとどまるものではない。従来日本人が研究してきたことや、経験上知り得たことに対しての衝撃になるのである。したがって、外国人の子どもが入園したことによるカルチャーショックは、われわれの従来の保育における共通認識に対して新たに考え直さざる機会を与ええたものである。我々はこれを機に、多文化生活あるいは多文化保育（教育）というものを見つめ直して組み立てていく必要がある。