

Prospective Teachers' Awareness of Intercultural Conflict Factors in Japanese Schools —Toward the Development of a Multicultural, Inclusive School Environment—

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This study aims to examine how prospective teachers in Japan critically recognize the characteristics of Japanese school culture that could result in intercultural conflicts. 117 students participated in this study. They were given three 90-minute lectures on Japanese school education in the globalized era and possible intercultural conflicts among dominant cultural group members and minorities. Among the minority groups in Japan, participants were educated extensively on Muslim culture. After the lectures, they were asked to analyze a case study of an intercultural conflict between a Muslim student and her classmates within a Japanese school environment. A qualitative analysis of the open-ended responses yielded 11 subcategories, 5 medium categories, and 2 large categories. The unique educational values of Japanese schools were identified as possible causes of intercultural conflict. They included group consciousness and prejudice, aversion, and discomfort with being different; a sense of resistance to breaking rules and disturbing public morals; and desire for approval and dissatisfaction regarding legitimacy of endurance and effort. The possibilities of nurturing self-respecting and culturally tolerant students for an inclusive school environment are discussed.

key words: intercultural conflict, Japanese education, inclusive school environment, foreign students, Muslim culture

Introduction

Background of Study

In today's 21st-century world, globalization has led to increased human mobility across borders. Individuals with different nationalities and cultures now reside within single regions, even in an island country like Japan, which has long been considered monoethnic. As of October 2022, Japan's total population is 124,947,000 (Statistics Bureau, Ministry of Internal Affairs and Communications, 2022). By the end of 2022, the number of foreign residents in Ja-

pan reached a record high of 3,075,213, representing 195 countries and regions (Immigration Services Agency of Japan, Ministry of Justice, 2022).

According to the Ministry of Health, Labour and Welfare's Employment of Foreigners report (2021), the number of foreign workers in Japan reached a record high of about 1.72 million at the end of October 2020. Additionally, data from the National Institute of Population and Social Security Research (2023) indicates that the proportion of the foreign population in Japan is estimated to increase to 10.8% by 2070.

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With the growing foreign working population in Japan, there has been a corresponding increase in the number of foreign children enrolled in Japanese schools. The presence of children lacking sufficient Japanese language skills or understanding of Japanese culture has become a notable concern. These children require language and cultural support from Japanese schools, which, historically have been designed to be monolingual and are ill-prepared for multiculturalism.

As of May 1, 2018, the number of foreign students in public elementary, junior high, and senior high schools in Japan needing Japanese as a second language instruction was reported to be 40,755. By May 2021, this number had risen to 47,619 (Ministry of Education, Culture, Sports, Science and Technology, 2020, 2022). National statistics surveys on children's school attendance as of May 2019 indicated that approximately 10,000 foreign elementary and junior high school students in Japan were considered to be out of school (Ministry of Education, Culture, Sports, Science and Technology, 2020).

Given the current circumstances and the unprecedented influx of foreign residents into Japan, there is an urgent need for heightened awareness regarding the development of young individuals equipped with the mindset and skills to navigate domestic diversity. This would place Japan into alignment with the practices observed in many other multicultural developed countries. Conversely, the Japanese government has historically emphasized the cultivation of interculturally competent individuals with a specific focus on fostering economic activities in foreign markets, aimed towards strengthening Japan's economic competitiveness.

Over the past decade, the government has pursued a strategy of "global human resource development," actively promoting the cultivation of young individuals possessing strong international language skills. These individuals are expected to engage in overseas economic activities, thereby strengthening the nation's economic power (Cabinet Office, 2021; Yonezawa, 2014). In contrast to

countries like Australia and Canada, which have adopted multiculturalism policies and incorporated the promotion of intercultural understanding into their educational curricula in order to address local diversity (Australian Curriculum, Assessment and Reporting Authority, 2023), nurturing competence to address diversity has not yet been an educational priority in Japan.

Qualitative empirical studies have reported that Japan's unique school education culture can serve as a contributing factor in intercultural conflicts and school maladjustment experienced by foreign students who face invisible and exclusionary pressures (Fukuyama, 2016; Kojima, 2007; Takenoshita, 2012; Sakuma, 2006). The Ministry of Education, Culture, Sports, Science and Technology Report (2017a) acknowledges the international appreciation for the efforts in "Japanese-style school education" aimed at fostering high moral character. However, it also points out that social and economic changes have created new challenges regarding the acceptance of foreign children, making the issues faced by Japanese schools more complex and diverse.

Implementing traditional education, which tends to pursue uniformity and order, is becoming increasingly difficult, because a monolingual, monocultural, monoethnic, unity-oriented school environment can lead to a sense of discomfort and lack of belonging at school for foreign children.

In dealing with culturally and ethnically diverse populations, Japan has successfully assimilated certain ethnic minorities into its society, including long-standing Korean residents and the Ainu, who are indigenous people from Hokkaido and the northern Tohoku region. However, there is a notable gap in educational programs that fully address the coexistence of these minorities with the majority population (Kim, 2006). In fact, the substantial population of non-attending foreign students suggests that Japanese schools are not providing an inclusive environment for students with diverse backgrounds.

In the pursuit of fostering inclusivity of students from racially and ethnically diverse backgrounds,

multicultural education was advocated in the U.S. (Banks, 1994). This approach not only aims at promoting equitable education for minority children but also highlights the notion of “whiteness” as a privilege that teachers from the majority group may unconsciously hold, potentially impacting non-white students negatively (Banks, 1994). Matsuo (2007) asserts that a similar concept of whiteness exists in Japan, emphasizing that raising awareness about this “Japaneseness” is crucial for realizing a multicultural Japanese society.

While there has always been a general discourse asserting that diversity creates abundance, actualizing this requires schoolteachers to be acutely aware of the “Japaneseness” they may unconsciously hold. Matsuo argues that for a diverse student body to enrich the learning environment, teachers must be highly sensitive to and thoughtfully consider how their assumptions might cause discomfort or disadvantage to those culturally different. Cultivating such awareness is fundamental in establishing the necessary conditions for an inclusive learning environment in Japanese schools.

Regarding the ‘deconstruction’ of Japaneseness, Morimo (2013) emphasizes the need for school curricula to include content that raises awareness among students about the privilege associated with being a majority Japanese. Additionally, the curricula should address the conflict and confrontations between majorities and minorities, presenting narratives from opposing standpoints of minorities. Morimo aligns with the position of Inoue et al. (1992), asserting that the multicultural coexistence targeted by multicultural education should foster social cohesion embracing heterogeneity. It should not merely be a coexistence or co-prosperity within an inner circle but form should be a social cohesion where people with different forms of life can actively build mutual relationships, with mutual recognition of opportunities for free activity and participation.

Due to the distinct nature of Japanese school education, it may be difficult for children from different

cultural backgrounds to comfortably participate and actively build mutual relationships. Japanese schools have many unique customs and events that are seldom encountered in other countries. The intricate rules associated with these customs are often too complex for foreign students and their parents to comprehend or accept (Yamagata Prefecture, 2010). Examples include school lunches and school cleaning which are integrated into compulsory education programs, group-based activities such as athletic meets, overnight training, and school trips that are mandatory for all students, and junior high and high school club activities conducted in the morning and evening hours outside of regular weekday classes and on holidays. Furthermore, these long-standing school customs are executed at exceptionally high levels of perfectionism and are strongly supported by teachers’ beliefs and enthusiasm.

For children from other countries accustomed to a more liberal and relaxed school environment, where bringing snacks and juice to school, wearing casual clothing and accessories, and prioritizing individual values over the group norms are allowed, a Japanese school might prove burdensome. Reports indicate that foreign students experienced frustration with Japanese school practices, with some instances of rebellious behavior (Kojima, 2007). When Japanese educational values and teachers’ beliefs diverge significantly from those of foreign students, and efforts are not made to bridge the gap, schools risk becoming exclusionary places for them.

Purpose of Study

To foster an inclusive environment for foreign students within the conflicted educational landscape, Japanese school teachers need to cultivate skills that bridge the gap between their idealized perceptions of educational values in Japanese schools and the cultural values of foreign students. For this to happen, Japanese teachers must have a profound awareness of their own culture identity as the majority and actively engage in the deconstruction of their “Japaneseness.” To facilitate this proc-

Table 1 *Topics addressed in intensive lectures*

<1st Lecture>Drastic technological changes in the globalized era/Challenges in Japanese education in the 21st century/Fourth Industrial Revolution, SDGs, IoT, Society5.0/Low birthrate and ageing population in Japan/Japanese working abroad/Foreigners working in Japan/Legal reform to secure labor force in Japan/More foreign pupils due to acceptance of foreign workers/Intercultural conflict in Japanese schools/Common senses in Japanese schools
<2nd Lecture>Non-enrollment of foreign nationals in Japanese schools/Non-adaptation of foreigners to Japanese schools/Various problems faced by foreign children/Contradictions between Japanese school culture and globalized society/Difficulties in understanding others in a globalized society/Differences in communication perspectives between Japan and other countries/Difficulties with common senses in Japanese schools for foreign parents and children/Cultural differences, cultural diversity, visible and invisible cultures
<3rd Lecture>Life of Muslim people as one example of different cultures/Customs and behaviors of Muslims/Halal and Haram, frequency and timing of prayers

ess, educational initiatives have been implemented with the explicit goal of enhancing prospective teachers' intercultural awareness and dismantling preconceived notions of "Japaneseness" that may be ingrained in them.

An essential aspect of this effort involves clarifying what kind of awareness regarding "Japaneseness" is attained through intercultural education. Understanding the outcomes of such education provides a foundation for discussions concerning the appropriate direction for the implementation of multicultural education in Japan.

Methods

Participants

The study included 116 participants (30% female and 70% male) enrolled in a teacher training course at University X. University X is a medium-sized university located in western Japan. Study participants, all prospective teachers, willingly agreed to participate in the study. The study was conducted from late July to early August 2019 during a second-year class in University X. This class, which was focused on contemporary issues in education in Japan, was an omnibus class of 15 lectures, each lasting 90 minutes. Five professors, each delivering three face-to-face lessons, taught the class. The class sessions were held once a week, with the author teaching three classes that specifically delved into global and intercultural issues related to Japanese schools.

Following each lecture, students were required to complete a short quiz to assess their understanding of the lecture material. Additionally, as a summary of the three lectures, students were tasked with writing an analysis report on a case involving intercultural conflict between Muslim culture and Japanese school culture. With their consent, these reports served as subsequent research data. The students were assured that their anonymity and privacy would be protected, with explicit confirmation that non-participation would not result in any disadvantage. As a result, all 116 students in the class unequivocally expressed their agreement to participate in the study. Among those, 30 % were female and 70 % were male students.

Procedures

The three 90-minute lectures covered a range of specific topics, as outlined in Table 1. In addition to presenting current situations and theoretical knowledge about Japanese and foreign cultures, schools, and education, the lectures provided real-life examples of intercultural conflict commonly experienced by foreign students in Japan. The curriculum also delved into the culture and ways of life of Muslims, considering their increasing numbers and growing global influence. Although there are more Muslims living in local communities in Japan than ever before, they are still a minority in number and their culture is unfamiliar to the majority of Japanese.

To ensure a nuanced understanding and avoid stereotypical or essentialist perceptions, the lec-

tures limited explanations about Muslim culture to basic customs and ideas shared among Muslims in general. Additionally, emphasis was placed on highlighting the unique aspects and the rationale behind these cultural elements. The specific scenario chosen to illustrate an intercultural conflict between Muslim and Japanese cultures was as follows :

You are a fifth-grade homeroom teacher. A Muslim girl, Leila, has just transferred to your class and has been granted two special considerations by her school: 1) she does not eat school lunch but brings her own lunch, and 2) she is allowed to leave her classroom for her prayers and use an empty room. After a while, you begin to hear complaints from her classmates. It started with the cherry tomatoes served during school lunch. Leila said, "I don't like tomatoes. I don't even eat them at home." Four or five students came up to you and insisted, "The teacher always says to us that even if we do not like anything, we should eat whatever is offered at school lunch. Leila only brings what she likes from home and eats it. Even after lunch, when everyone else is cleaning up the classroom, she disappears. That's not fair! The teacher patronizes her." Leila seems to get increasingly isolated in the class.

In this scenario, a Muslim student transfers to an elementary school in Japan. This story highlights the intercultural conflicts that occur when aspects of the Muslim culture, specific dietary restrictions and prayer, are encountered by the typical Japanese student that might be unfamiliar with them. Eating halal food and praying are religious acts that are deeply rooted in Muslims' daily lives, and they are seen here as potential "culture" clash issues based on the idea that religion is an important part of culture (Igoa, 2014). Culture is defined as a system that each group has created for its own survival and relates to attitudes, values, beliefs, norms, and behaviors (Matsumoto, 2000). According to Ting-Toomey (1999), intercultural conflict is characterized by the perceived or actual incompatibility of values, norms, processes, or goals between a minimum of two cultural parties over content, identity, relational, and procedural issues. This concept encompasses not only enduring historical forms of

hostility, hatred, and grievances but also everyday challenges like cultural ignorance, miscommunication, and misrecognition of differences. In the depicted story, despite the special measures granted by the school to a Muslim student regarding food and prayer, Japanese students find it difficult to accept these differences.

In the research, participants were tasked with reflecting on their understanding of the cultural circumstances of the Japanese schoolchildren in the story that potentially led to the conflict. They were encouraged to express their interpretations and opinions freely, and were asked to submit their analysis reports within a week following the third lecture given by the author. Building on the concept of "Japaneseness" discussed earlier, the resolution of intercultural conflicts necessitates teachers' ability to comprehend not only the unique cultural circumstances of foreign individuals but also the social and psychological circumstances of host Japanese that may trigger conflicts. A qualitative study was then conducted to determine what insights gained from the participants' intensive cultural learning.

Analyses

Qualitative analysis of the data was conducted using the KJ method (Kawakita, 2017), a widely used approach for organizing diverse ideas of different dimensions into the same levels and ultimately categorizing them. First, the descriptive responses were separated and organized into cohesive meaning-based cards, resulting in a total of 177 cards comprising multiple sentences. Next, the card descriptions were grouped into piles, each representing the same type of description, and were appropriately labeled. Then these labeled piles, representing subcategories, were then further grouped into medium categories based on similarity and then into large categories.

The entire process of analysis and categorization was undertaken by the author, with the assistance of a researcher specializing in language and culture. This collaborative effort ensured the utmost validity in categorizing the data to the greatest extent

possible.

Results

One hundred and seventy-seven cards were grouped into eleven sub-categories. These sub-categories were grouped into five medium categories and divided into two large categories. Each category was given a name. The two large categories, five medium categories, and eleven sub-categories are listed in Table 2, along with examples of specific descriptive sentences. The total number of cards classified in sub-category, medium category and large category is shown in brackets in Table 2.

The first large category, "Unique educational climate," consisted of the three medium categories: "Indigenous methods of education," "Collective culture," and "Teachers as authorities." These categories were related to the unique educational tendencies or culture of Japanese schools. The second large category, "Underdeveloped intercultural understanding," consisted of the two medium categories: "Lack of understanding of other cultures" and "Lack of understanding of religion." These categories were related to Japanese pupils' lack of intercultural knowledge and awareness.

The sub-category, "Emphasis on the educational value of school lunches and cleaning," is the only one that belongs to the first medium category: "Indigenous methods of education." The unique educational practices were recognized as potential conflict factors for foreign students. In Japan, school lunches are considered part of the compulsory education curriculum as a means of dietary education (Ministry of Education, Culture, Sports, Science and Technology, 2017b). Related activities are conducted daily, including serving meals, finishing meals with no leftovers, and communicating with classmates while eating the same food. Cleaning school premises at assigned times and in their assigned cleaning areas is considered an essential part of student life. Cleaning is intended to improve students' cooperation and work ethic by encourag-

ing them to help each other complete tasks. The expected behaviors of pupils based on these uniquely Japanese educational values could be inconsistent with those of pupils from other cultures that do not emphasize these values.

The second sub-category, "Respect for a group and egalitarianism," the third sub-category, "Group consciousness and prejudice, aversion and discomfort with being different," the fourth sub-category, "Sense of resistance to breaking rules and disturbing public morals," and the fifth sub-category, "Education and culture that are less likely to recognize deviant individuality" pertain to Japanese education's emphasis on groups rather than individual students. Japanese collectivism is based on the belief that everyone is equivalent. From this perspective, special treatment tends to be considered to interfere with the value of equality. The importance placed on group cohesion is reflected in the fact that Japanese students tend to exhibit discomfort and prejudice toward those who act differently. The collectivist culture also pressures individual members to follow the rules rather than pursue personal benefit. As a result, students tend to resist any deviation from the rules.

Under such circumstances, despite its nominal emphasis on individuality (Ministry of Education, Culture, Sports, Science and Technology, 2017c, 2017d), accepting individuality would be difficult if it is perceived as deviant. Although each child's personality traits and background are respected in the Japanese educational environment, acceptance is more difficult when they differ significantly from what is typically expected.

The sixth sub-category, "Obedience to teachers' teachings," the seventh sub-category, "Desire for approval and dissatisfaction regarding legitimacy of endurance and effort," and the eighth sub-category, "Expectations for teachers' guidance," belonging to the medium category of "Teachers as authorities," relate to the fact that in Japanese education, teachers have significant authority and students are expected to obediently follow their instructions. Stu-

Table 2 *Analysis of Japanese Culture as a Factor in Intercultural Conflict among Teacher Training Students*

Large category	Medium category	Subcategory	Examples of actual statements by participants
Unique educational climate (131 responses)	Indigenous methods of education (18 responses)	Emphasis on the educational value of school lunches and cleaning (18 responses)	In Japan, there is a belief that it is wrong to like or dislike food, or to leave or waste school lunches, and that students have the responsibility to keep their school clean. Japanese education instills these values in the children.
	Collective culture (97 responses)	Respect for a group and egalitarianism (27 responses)	In Japanese education, cooperation is very important and students are taught that everyone is equal, so when you see that Leila is the only one being treated specially, you naturally think it is strange.
		Group consciousness and prejudice, aversion, and discomfort with being different (48 responses)	School education is developed and centered around group behavior, and when you see someone doing something different, it may create a sense of discomfort. Even if it is for religious reasons, it is natural to feel that they are cheating because they are doing what they want if that is contrary to school rules.
		Sense of resistance to breaking rules and disturbing public morals (13 responses)	We believe that there is merit in students having the mindset that rules and regulations must be followed, and that everyone must do things even if they do not want to. We see value in or understand when they cannot tolerate someone who is not following the rules and is allowed to do what they want.
		Education and culture that are less likely to recognize deviant individuality (9 responses)	The reason students like Leila are seen as problematic is deeply related to the education system that nurtures an average child in Japan. They say they value individuality, but they only value individuality within a set of rules. In order to accept other cultures, education that teaches acceptance of divergent characteristics is necessary. If we could conduct education that can accept students with natural brown hair and any individuality of students, students like Leila would be able to fit in better.
	Teachers as authorities (16 responses)	Obedience to teachers' teachings (7 responses)	The children are not saying this because they do not like it. From the children's perspective, they would not be happy that Leila is the only one who is allowed to do what they are usually taught and told not to do, whether it is eating or cleaning. It is no wonder they think it is unfair.
		Desire for approval and dissatisfaction regarding legitimacy of endurance and effort (7 responses)	Behind the students' feelings of her being privileged, is a sense of insecurity that they are not acknowledged. Since they do their best to eat school lunch even though it is something they do not like, they would like their teachers to recognize their efforts and they would also want Leila to do her best to eat the school lunch as well.
Expectations for teachers' guidance (2 responses)		There should be a value system that the teacher should teach the students, so that students do not do whatever they want.	
Underdeveloped intercultural understanding (46 responses)	Lack of understanding of other cultures (26 responses)	Lack of intercultural contact experiences and learning (22 responses)	Students spend their school life in a small living area with a few people. In this kind of life, they are not exposed to other cultures. I believe that it does not foster an awareness of other cultures like Leila's.
		Lack of different and other cultural perspectives (4 responses)	I can say that it is a successful education in terms of fostering a sense of camaraderie. However, thinking from another person's perspective, this is not ideal, and they are likely to be dissatisfied with the ways of people with freedom. It is true that we have to eat things we do not like. It's not wrong. It's correct as an education, but I feel the education has been conducted in an extreme way, such as removing the option of leaving food even when students are unable to eat it.
	Lack of understanding of religion (20 responses)	Indifference to, and lack of understanding and education about religion (20 responses)	I think a big factor is the way Japanese people think about religion. Religion is often not a big thing for the Japanese. There are parts of daily life where religious ideas are rooted, but there are no restrictions on behavior like in the case of Islam. I think this leads to the misunderstanding that a foreign student is privileged by their teachers.

dents who do not participate in various compulsory school activities are subsequently criticized. Not criticizing children who avoid the effort related to such compulsory school activities may be considered favoritism. Students are expected to patiently fulfill many of the collective obligations associated with schooling in Japan and gain social approval from their teachers. Failing to fulfill obligations may be regarded as self-centered or selfish and is not likely to be tolerated by their peers. Moreover, when such failure occurs, teachers are expected to guide students, which would apply to foreign students as well.

The ninth sub-category, "Lack of intercultural contact experiences and learning," and the tenth sub-category, "Lack of different and other cultural perspectives," belonging to the medium category of "Lack of understanding of other cultures," reflect the realization that Japanese education overemphasizes in-group camaraderie and in-group correctness and students have very little exposure to foreign cultures in their daily school lives, which limits their ability to see things from other perspectives.

Finally, the eleventh sub-category, "Indifference to, and lack of understanding and education about religion," is the only one belonging to the medium category of "Lack of understanding of religion." It refers to Japanese students' low level of awareness about religions and their practices. With a lack of basic knowledge about religion, students are likely to misinterpret the actions of religious people.

Discussion

This study examined how intercultural education contributed to the critical reflection of prospective schoolteachers on their own school culture. In Japanese school education, there is significant emphasis on fostering students' ability to cooperate with others through the accomplishment of collective tasks, which was meant to facilitate the development of a diligent and well-mannered workforce, social order, and social unity. However, when teachers strongly adhere to beliefs centered around unity and confor-

mity, it can result in not only foreign children feeling isolated but also hinder Japanese host students from building tolerant relationships with international individuals.

The complex challenge lies in reconciling the distinctive educational climate of Japanese schools with those of other cultures. Although there are no definitive answers or clear directions on achieving this reconciliation, the exposure of schoolteachers to critical perspectives on their own school culture can assist them in developing a comprehensive approach to establish a fair and inclusive environment for foreign children. The findings of this study indicate that participants, who are poised to assume leadership roles in dealing with foreign children in schools, were able to identify potential intercultural conflict factors on the part of hosts. The unique educational climate in Japanese schools was acknowledged as the potential cause of intercultural conflicts. Moreover, it was recognized that the lack of intercultural understanding among students stems from the absence of realistic intercultural contact and related educational opportunities in Japanese schools.

It is challenging to definitively attribute the obtained results solely to the three lectures, as various other factors may have influenced the outcomes. Nevertheless, previous studies on the intercultural competence of Japanese students has highlighted the psychological barriers they face in creating an inclusive environment for foreign students in Japan. For instance, a study examining Japanese university students engaged in international volunteer projects with close intercultural contact found that those pursuing leadership roles tended to prioritize strengthening in-group relationships with their Japanese peers, often overlooking the needs of foreign students (Okunishi, 2020). The study revealed that Japanese college students' intercultural understanding tended to remain superficial, with their interpersonal relationships with foreigners confined to homogeneity-based intrapersonal relationships rooted in peer-group consciousness.

Additionally, Komatsu (2017) underscores the need for specialized education and training for Japanese students to increase awareness and respect for cultural diversity and improve their communication abilities. In the context of the study, the three intensive lectures, which focused on the unique aspects of Japanese education as a potential source of cross-cultural conflict, were perceived to have positively contributed to mitigating the cultural awareness gaps among participating Japanese students.

The increase in the number of foreign pupils has posed a challenge for host Japanese teachers and students in navigating unforeseen cultural conflicts (Kojima, 2007; Pan, 2015; Shimizu & Shimizu, 2001). The growing acceptance of foreigners in Japanese society and increased exposure to different cultures in everyday school life may open new possibilities for global education for Japanese host students (Fukuyama, 2016). However, intercultural education in Japan has often been confined to an attitude of understanding and respecting other cultures (Ijo, 2012; Oda, 2012). Current intercultural education in Japanese classrooms has been criticized for its superficial nature, often characterized as focusing solely on the 3Fs (food, fashion, and festival), without achieving significant educational effect (Matsuo, 2007). The cognitive and behavioral skills required of teachers to effectively conduct intercultural education and create inclusive educational environment have not been widely discussed in Japan. Crucially, teachers must liberate themselves from any unconscious ethnocentric perspectives they may hold.

While the present study explored the cultural awareness of prospective teachers resulting from intensive intercultural education, the study is limited in that it did not identify how teachers' deep awareness of their own cultural traits would lead to effective cognitive and behavioral skills needed to create a more inclusive school environment. Further in-depth research on the competencies required to effectively establish inclusive environments for both foreign and domestic students is

eagerly anticipated.

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