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研究課題名(和文) Investigating student perceptions of multiculturalism and developing their intercultural communication competence

研究課題名(英文) Investigating student perceptions of multiculturalism and developing their intercultural communication competence

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研究成果の概要(和文)：本研究では、日本社会における多文化主義に対する日本の学生の認識と態度を調査した。彼らの民族アイデンティティと文化的特性を測定し日本社会の多文化主義政策を分析した。これらの変数が日本社会の多文化主義と移民に対する日本の学生の認識と態度にどのような影響を与えるかを分析した。調査分析によって多文化主義の方向性を予測することができる。何よりも、日本国内の多文化社会のメンバー間の対立を減少させ異なる文化圏の人々に対する理解を高めるための多文化教育教材の作成に役立つ。さらに、この研究の結果は移民者と日本人の両方の相互福祉を認識し促進するための日本社会に適した多文化主義戦略を開発するための基盤を提供できる。

研究成果の学術的意義や社会的意義

The study helped us prepare a multicultural co-living environment that can satisfy both the majority and minority groups in Japan through proper intercultural and multicultural understanding education. It also guided the creation of a sustainable multicultural coexistence environment in Japan.

研究成果の概要(英文)：The study investigated Japanese students' perceptions and attitudes toward multiculturalism in Japan. To this end, it measured their unique national identities and cultural traits and analyzed the current policies of multiculturalism in Japan. It found how these variables impact their perceptions of and attitudes toward multiculturalism and immigrants. It also investigated multiculturalism policies and educational programs in Europe, focusing on integration and equity implications. It would guide the creation of a sustainable multicultural coexistence environment in Japan in the future. The study laid the groundwork for educational resources aimed at cultivating intercultural and multicultural understanding via online platforms, and it has been released as an OER. It would be an essential foundation for developing cultural resources so that students enhance their intercultural and multicultural communication competencies, thus contributing to a more cohesive and inclusive society.

研究分野：Intercultural and Multicultural education

キーワード：Multiculturalism Cultural education Ethnocultural identity Nationalism

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1. 研究開始当初の背景

When initiating this study, three primary backgrounds were taken into account:

Firstly, followed by the foundation research for this study, Japanese students show culturally exclusive attitudes and the most decreased support for multiculturalism. This similar tendency is also shown in the Korean young generation, according to previous studies. Many researchers state that it is related to their collectivist homogeneity of cultural traits. However, Japan and Korea have collectivist homogeneity but different national identities and cultural traits. In addition, there are some differences in how and by whom to practice the policy of multiculturalism in their society. Therefore, this study involved Korea as a comparison group and measured both groups' perceptions and attitudes towards multiculturalism, especially focused on investigating how unique nationalism, cultural traits, and multicultural policies impact people's perceptions and attitudes toward multiculturalism and immigrants.

Secondly, Since Chancellor Angela Merkel declared the failure of multiculturalism in Germany in 2010, debates on its drawbacks have escalated, particularly in Europe. Leaders in France, the Netherlands, and the UK have echoed similar sentiments. Post-World War II, like many Western European nations, Germany faced a severe labor shortage and thus actively recruited foreign workers. Initially viewed as temporary "guest workers," they weren't expected to settle permanently. However, this expectation didn't align with reality. The German government overlooked the necessity of fostering social integration among diverse groups, leading to a lack of equitable participation in society. Some argue that Europe's tolerance of excessive immigration without sufficient integration efforts has resulted in social fragmentation, erosion of national identities, and decreased public trust, as Berry (2016) suggests.

Japan's immigration policy emphasizes temporary labour, expecting foreign workers to return home rather than become citizens. However, many wish to stay, leading to illegal immigration and this tendency strengthens the negative image of foreigners in Japan, as happened in many of Europe. The number of foreigners living in Japan will certainly increase in the future. Despite anticipated increases in the foreign population, efforts to transition from internationalization to multicultural co-living have been recognized, yet multiculturalism hasn't firmly established itself in Japanese society. Many scholars point out that multiculturalism in Japan does not stress national unity and is used to exclude ethnic minorities as different, thereby solidifying Japanese national boundaries. With the growing presence of ethnic minorities, the Japanese feel that ethno-cultural homogeneity within Japan is being undermined.

Lastly, unlike in many multicultural countries where there is cultural diversity in the classroom, Japan's comparably homogeneous cultural environment limits the opportunities students have to share their knowledge and experiences about other cultures in class. Given the homogenous nature of many educational institutions in Japan, providing means of accessing authentic resources about culture is an essential part of the successful development of intercultural competence. In this study, to promote students' active participation in learning culture and to help students understand and reflect on various cultural contexts—including their own—in their multicultural co-living environment, this study would initiate make cultural program using online facilities and this task will be extended to further study.

2. 研究の目的

There are three main objectives of this research:

(1) According to several previous surveys in Japan, the Japanese youth unexpectedly show a nationalistic ethnocultural homogeneous tendency by emphasizing cultural and ethnic uniqueness; this tendency also affected their assimilationist attitudes towards immigrants in their society. Meanwhile, Korean students have also shown a similar reaction towards multiculturalism in Korean society. The groups aged between 20 and 30 years unexpectedly showed the most decreased support for multiculturalism and those aged in their 20s were also most readily adopting a culturally exclusive attitude. With these results, it is pointed out that the relative drop-in support for multiculturalism is not because of fear of crime or unemployment caused by immigrants but does mark "the beginning of the cultural exclusion of others in society." Many researchers state that it is related to their strong national and cultural identity. Japan and Korea have collectivist homogeneity but different national identities and cultural traits. In addition, there are some different how and by whom to practice the policy of multiculturalism in their society. Therefore, to investigate how unique nationalism, cultural traits, and multicultural policies impact people's perceptions and attitudes toward multiculturalism and immigrants, this study involved Korea as a comparison group. The main objective of this research through the main survey is to investigate the young Japanese and Korean generations' perceptions and attitudes toward immigrant and multiculturalism within their respective societies by assessing several variables: acculturation preferences, attitudes towards social equity and equal opportunity, degree of national pride, nationalist/patriotic attitudes, attitudes towards international society, and factors that determined whether immigrants could be considered as fully-participating members of Japanese/Korean society.

(2) Britain, France, and Germany, after World War II, welcomed foreign workers but neglected to foster an inclusive

social environment for diverse groups to coexist and participate equally in mainstream society. This mismatch has undermined social cohesion, national identities, and public trust. In addition, the situation in European societies, where the national identity is built around a dominant culture that forms the majority in the nation, is quite similar to Japan and Korea. It is different from countries like Canada and Australia, where national identity is built on cultural diversity itself. As Western European countries transition their multicultural policies from assimilation to integration and equity, studying this shift provides valuable insights for emerging multicultural countries like Japan and Korea, which currently lean towards assimilationist approaches. Key questions arise: How can immigrants be integrated into mainstream society? Is building a collective identity and sense of belonging feasible? To what extent must immigrants or the majority adapt their identities? True multicultural coexistence doesn't demand minorities to abandon their culture or the majority to adopt it if conflicting. Instead, it involves recognizing, understanding, and accepting differences, including cultural backgrounds. By exploring diversity management and inclusion in Europe, valuable lessons can be drawn to establish sustainable multicultural environments in Japanese and Korean societies.

(3) Unlike many multicultural countries where cultural diversity is prevalent in the classroom, Japan's relatively homogeneous cultural environment limits opportunities for students to engage with and learn about other cultures. Therefore, alternative means are necessary to provide learners access to information and resources related to diverse cultures. Using technology for cultural education is no longer particularly new; advancements in technology have facilitated communication across cultures with relative ease. The objective of developing cultural resources through an online platform is to help students comprehend various cultural contexts, ultimately improving their intercultural and multicultural competence. To achieve this, it's crucial to provide students with opportunities for critical reflection and self-assessment of their cultural perspectives. Moreover, deepening their understanding of both cultural-general and cultural-specific concepts is essential for cultivating empathy and navigating diverse cultural situations effectively.

3. 研究の方法

(1) Firstly, this study aimed to understand Japanese and Korean students' perceptions of multiculturalism in their societies. It assessed their national pride, nationalist attitudes, perception of globalization, and prerequisites for accepting immigrants as full members of society. The research explored potential correlations between these factors and their national identities and cultural traits. The study's research questions are as follows:

RQ1. To what extent do the Japanese/Korean university students have nationalism and globalisation?

RQ2. How do Japanese university students perceive multiculturalism based on acculturation preference and social equity?

RQ3. For the Japanese/Korean university students, what important factors determine whether immigrants can be considered fully participating members of Japanese/Korean society?

Data were gathered in late 2021 from two distinct groups: Group 1, consisting of 194 university students in Tokyo, Japan, and Group 2, comprising 194 university students in Seoul, Korea. Participants were aged 18–24 and enrolled in their first to fourth years of university. Group 1 included 194 Japanese students without migration backgrounds, of whom 81 (41.4%) were male and 113 (58.6%) were female. Group 2 comprised 194 Korean students without migration backgrounds, with 75 (38.1%) male and 119 (61.9%) female participants. Both groups completed an online questionnaire accessed via a QR code distributed through email, social media, and classrooms, accompanied by an explanation of the study's purpose and instructions. Participation was voluntary and anonymous. A pre-test ensured the clarity and comprehension of the questionnaire items before distribution. The questionnaire measured both groups' perceptions and attitudes towards multiculturalism by assessing several variables: acculturation preferences, attitudes towards social equity and equal opportunity, degree of nationalism, and factors that determined whether immigrants could be considered as fully-participating members of Japanese/Korean society. The questionnaire content was the same for both groups.

(2) In 2023, I researched multiculturalism policies and educational programs in Europe, focusing on integration and equity. I conducted this investigation during visits to COMPAS and Wolfson College at the University of Oxford. I analyzed the deeply ingrained ethno-cultural identities in Japan and Korea, exploring how these influence attitudes towards immigrants and multiculturalism. I examined the unique ethno-cultural identities and nationalist narratives of Japan and Korea. Additionally, I researched social interactions between immigrants and mainstream society. I also explored the transition of multiculturalism policies in Europe. This research sheds light on how recognizing and accepting minority groups inform diversity management policies in Europe.

(3) During my visit to Ewha Women's University in South Korea, I laid the groundwork for a technology-driven multicultural education curriculum. South Korea, like Japan, boasts a relatively homogeneous cultural environment but actively pursues globalization. With its advanced integration of technology in education, both institutionally and nationally, South Korea emphasizes technological innovation. My observations underscored the country's efforts to incorporate technology into multicultural education initiatives. Building on previous research, which focused on developing technology-enabled pedagogy to enhance Intercultural and Multicultural Communication Competence, I initiated the development of a curriculum for multicultural education leveraging technology.

4. 研究成果

Regarding the main results of the survey, which measured the Japanese and Korean University students' perceptions and attitudes toward immigrants and multiculturalism within their respective societies, due to space limitations, I cannot provide a detailed description of the tables and their results. However, I can share the overall survey results.

Table 1 is related to the students' nationalist or patriotic attitudes and their perception of globalisation. **It presents a part of the main items measuring them on a four-point scale that ranges from 4 ('strongly agree') to 1 ('strongly disagree'). Overall, Japanese and Korean students do not retain an unswerving sense of nationalism but show blind patriotic attitudes regarding national unity. It shows that the degree of the students' patriotic attitude towards their country affects their attitude towards globalisation.**

Table 1: Nationalism and Globalization

	Japanese**		Korean***	
	Mean	SD	Mean	SD
People should support their country even if the country is in the wrong	1.7	0.4	2	0.46
Strong patriotic feelings in Japan/ Korea strengthen Japan's/ Korea's place in the world	2.5	0.53	2.8	0.75
Strong patriotic feelings in Japan/ Korea are needed for Japan/ Korea to remain united.	2.7	0.71	3	1.02
Japan/ Korea should follow its own interests, even if this leads to conflicts with other nations	2	0.4	2.7	0.63
Foreigners should not be allowed to buy land in Japan/ Korea	2.1	0.39	3.1	0.66

* The scale of each item: strongly agree = 4, strongly disagree = 1

P < 0.001, *P < 0.001

Table 2 presents the Japanese and Korean students' acculturation expectations and beliefs regarding the immigrants' social equity and equal opportunity. **It was measured on a four-point scale that ranges from 4 ('strongly agree') to 1 ('strongly disagree').**

Table 2: Multiculturalism – Acculturation Preference and Social Equity

	Japanese*		Korean**	
	Mean	SD	Mean	SD
Immigrants should maintain their own culture, customs and traditions in Japan/ Korea	2.6	0.59	2.7	1.03
Immigrants should maintain their own lifestyle in Japan/ Korea	2.4	0.51	2.5	0.71
Immigrants should be given government assistance to preserve their customs and traditions	2.6	0.62	2	0.43
Immigrants should learn and accept Japanese/ Korean culture, customs and traditions	3	0.81	3.1	0.83
Immigrants should learn and accept Japanese/ Korean language	2.8	0.88	3	0.8
Immigrants should learn and accept the Japanese/ Korean lifestyle and manners	3	1	3.3	0.87
Legal immigrants should have equal access to public education as Japanese/ Korean	3.2	0.8	3.4	0.95
Legal immigrants should have equal access to public medical services as Japanese/ Korean	3.4	0.9	3.2	0.77
The government should consider the views of foreign immigrants when formulating immigration policies	3.2	0.95	2.9	0.91
Legal foreign workers should return to their home country when the labour contract is terminated	2.3	0.59	2.9	0.53
Foreign workers cannot avoid being discriminated against in their employment and salary	2.2	0.16	2.4	0.4
In the case of two equally qualified applicants, Japanese/ Korean citizens should have priority over legal immigrants in being hired	2.5	0.43	2.7	0.49

The scale of each item: strongly agree = 4, strongly disagree = 1

*P < 0.001, **P < 0.001

Table 3 presents the prerequisites for immigrants to be accepted as members of Japanese and Korean society. Both groups answered a set of questions that assesses their expectations towards immigrants' sense of belonging to Japan/Korea. **The responses were measured on a four-point scale that ranged from 'very important' (4) to 'not important at all' (1).**

Table 3: Multiculturalism Endorsement

	Japanese*		Korean**	
	Mean	SD	Mean	SD
To have been born in Japan/ Korea	2.3	0.39	2.8	0.62
To have Japanese/ Korean citizenship	2.9	0.67	3	0.69
To have Japanese/ Korean ancestry or parent(s)	2.4	0.53	2.7	0.61
Growing up as a Japanese/ Korean from childhood	2.4	0.45	3	0.68
To be able to speak Japanese/ Korean	2.8	0.59	3.3	0.85
To feel Japanese/ Korean	3.4	0.91	3.5	1.07

To respect Japanese/ Korean institutions and laws	3.1	0.75	3.3	0.83
To understanding Japanese/ Korean traditional culture, lifestyle, manners, and values	3.3	0.86	3.5	1.09

The scale of each item: very important = 4, not important at all = 1

*P < 0.001, **P < 0.001

Overall, the results show that the Japanese and Korean students have antithetical attitudes towards immigrants and multiculturalism in their societies. On one hand, they understand cultural diversity and its benefits, and have positive and respectful attitudes towards immigrants' traditions, cultures, and customs. They also understand immigrants' rights and equality, and support their participation in society. However, such respectful understanding and supporting attitudes appear to be only in principle. On the other hand, the students' responses clearly show that their deep-rooted cultural, national, and linguistic homogeneity; uniquely characterised nationalism; and strong cultural and national pride and attachment strongly affect their attitudes and perceptions towards immigrants in their societies in practice. Their attitudes towards cultural diversity, equality, and participation are based on the assimilationist view and segregation of immigrants from their in-group, both ethnically and culturally. It also influences their attitudes towards international society, such as the emphasis on national solidarity in the context of international society.

Regarding the results of the investigating the transition of multiculturalism policies (diversity, inclusion, social equity) in Europe:

They use the terminology of "equality, diversity, inclusion" instead of "multiculturalism", despite the latter being a fundamental concept within multiculturalism. There may be two primary reasons for this shift in terminology: First, multiculturalism might not effectively convey the principles of equality and inclusion, as it predominantly emphasises the existence of multiple cultures. Second, past failures of multiculturalism policies primarily resulted from inadequate systemic inclusion of minority groups in society and a failure to recognise and respect their differences. Equality is not about 'treating everyone the same' but recognising that everyone is different and that people's needs are met in different ways. It is defined equality as ensuring fairness and providing equal opportunities for all, regardless of background or identity. Diversity is about understanding that everyone is unique, recognising, respecting and celebrating the added value that differences bring. Inclusion is where difference is seen as a benefit and where perspectives and differences are shared, leading to better decisions. In the education field, strategies promoting "equality, diversity, inclusion" and "decolonisation" are being introduced. Many European Union countries have incorporated elements of citizenship education into their curricula, which is closely related to promoting diversity. For example, the Netherlands' curriculum covers citizenship in a diverse society, social integration, and global orientation. The Italian citizenship education aims to promote awareness of multiculturalism and citizenship among both native Italians and migrants. In England, citizenship is a compulsory subject in secondary schools as per the National Curriculum, with a particular focus on identities and diversity. In addition, it has been acknowledged that intercultural education is necessary in most countries, which is reflected in the New School Reform.

However, a significant challenge arises from the fact that many schools do not have teachers with specialist expertise in teaching intercultural education. Moreover, there are relatively few instances where issues about inclusion and diversity are integrated into initial or ongoing professional training programs. The British Council provides guidelines that offer examples of teacher and headteacher training sessions addressing inclusion and diversity. It is called a "Culturally inclusive curriculum. "A Culturally Inclusive Curriculum is the centre of developing cultural inclusivity within a school. An understanding of cultural, linguistic, and religious diversity is integrated throughout the school curriculum and developed through teaching and learning. The school actively promotes cultural diversity by organising various extracurricular activities such as assemblies, festivals, school partnerships, and student exchange programs. It's important to acknowledge that knowledge is not limited to Western perspectives. Thus, the curriculum must reflect the contributions of diverse cultures throughout history to our comprehension of the contemporary world. Teaching materials and resources embrace diversity and showcase positive role models from various cultural backgrounds. Additionally, community languages are integrated into the curriculum offerings.

Regard of developing cultural resources through an online platform is to help students comprehend various cultural contexts:

This study laid the groundwork for educational resources aimed at cultivating intercultural and multicultural understanding via online platforms. It was designed to provide foundational knowledge on general cultural concepts, encompassing an understanding of culture, diverse cultural norms, and behaviours, as well as recognizing the significance of embracing and accommodating cultural diversity within a global context. This material was piloted in a foreign language class to assess its usability as supplementary material, whether in traditional classroom settings, online environments. This cultural-general material has been released as the OER (Open Educational Resource), <https://usq.pressbooks.pub/interculturalcommunication/>.

It would be an essential foundation in providing the groundwork for developing cultural resources that align with the findings of the study in the next research. By utilizing these resources, students can enhance their intercultural and multicultural communication competencies, thus contributing to a more cohesive and inclusive society.

5. 主な発表論文等

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〔産業財産権〕

〔その他〕

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6. 研究組織

氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計0件

8. 本研究に関連して実施した国際共同研究の実施状況

共同研究相手国	相手方研究機関
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