

# CHILDREN CROSSING BORDERS AND LITERACIES EDUCATION FOR THE 21<sup>ST</sup> CENTURY

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## 1. Introduction

Due to globalization, internationalization and the enormous flow of information, millions of people are crossing national borders day by day with the purpose of *inter alia* migration, business, study abroad, international marriage, tourism, seeking asylum. This phenomenon is the result of not only domestic factors but also global events and influences. We are living in a time described as a period of enormous transnational population movement. As a result, each and every society has become increasingly fluid, multicultural, multilingual and multi-ethnic. This has significantly affected the economics, social structure and education systems of every society. In particular, issues relating to integration, communication and mutual understanding within society have become even more crucial than in the past. Therefore, the review of national education systems, academic performance and the fostering of language proficiency are being rethought in the world.

Within this context I focus on children who are moving beyond national, regional and linguistic borders and I refer to this phenomenon as 'Children crossing borders' (CCB). These children are learning the language used in their host society as a second language as well as their first language that they use at home. This is now a common occurrence in every society and the number of CCBs worldwide has increased rapidly. The characteristics of CCBs are as follows; firstly, whilst the parents of CCBs cross national borders as part of the migration process for various reasons, the children of such families have little choice in the process of crossing national, cultural and linguistic borders. Secondly, CCBs have to learn subjects at school through a second language whilst being exposed often to plural languages in multilingual situations. Thirdly, in this context most of these children have their learning process interrupted through such border crossing. Fourthly, these children are exposed to far more complex and stronger pressures in their learning environments than most children in the past. Fifthly, as a result, the perceptions of society, family and self for these children may be quite different from children of the past. In the sense, they can be referred to as 'children in transition' in the transnational context of globalization. By the middle of this century CCBs with these characteristics are anticipated to be in the majority and this change will undoubtedly impact upon society.

Based on some case studies in Japan this paper discusses language education for children, including those 'children in transition', from three points of view: (1) what sort of language proficiency is necessary, (2) how this language education is to be designed, and (3) what the goals are of such language education. This is because the view of language proficiency determines the methodology and aims of language education (Kawakami, 2005). Finally, from these perspectives I discuss the type of language education for the 21st century. It is a new literacy education based on a new paradigm which incorporates views and methodology that foster the language proficiency needed for a multilingual and multicultural society.

I start the discussion by briefly describing the context of Japanese society and the background of CCBs in Japan.

## **2. 'Children crossing borders' in Japan**

As mentioned, the phenomenon of CCBs is the result of domestic as well as global factors. For instance, a major domestic concern is the simultaneous aging of Japan's population coupled with a declining birth rate. According to government statistics, in 2006, people aged over 65 years made up 20.8 percent of the total population in Japan, double that of 20 years ago. Young people under the age of 14 make up 13.6% of the total population, which is a half of what it was 30 years ago. The birth rate in Japan in 2005 was 1.25, the lowest ever. This demonstrates that there is a tendency now for married women to have fewer children. The total population of Japan in 2006 was over 127,000,000. However, it is anticipated that this figure will decrease each year for the foreseeable future. Furthermore, the number of people working in the service industries such as information technology is increasing, whereas in the manufacturing industry the available labour force has been decreasing due to the reluctance of Japanese youth to take on the so-called 3D jobs (dirty, dangerous and difficult.) and unskilled labour. As a result, the manufacturing industry is suffering from a shortage of labour. This situation is one of the reasons why the number of foreign residents in Japan has been increasing over the past decade. The number of registered foreign residents rapidly increased to two million in 2004, an increase of 46 percent over ten years. The total population of registered foreign residents in 2007 was over two million with about 75% from Asian countries such as Korea, China, The Philippines, Thailand and Vietnam. Korean residents used to form the largest of these ethnic groups, however, in 2007 Chinese residents surpassed this number and now Chinese migrants are the largest ethnic group among registered foreign residents in Japan.

Making up the top five largest ethnic groups are Chinese, Koreans, Brazilians, Filipinos and Peruvians. Becoming increasingly prominent are South Americans of Japanese descent from Brazil and Peru who have come to work in Japan. The influx of South Americans of Japanese descent is largely due to the 1990 amendment of Japan's Immigration Control and Refugees Recognition Act that was introduced to compensate for worker shortages in Japanese industry. The population of Brazilians and Peruvians has thus increased substantially since 1990. The Japanese government expected people of Japanese descent to enter the labour force smoothly. The rapid increase in the Chinese and Filipino populations however, is due to expanded political and economic ties between with these countries. Additionally, as Japan has been suffering from a shortage of aged care workers, the Japanese government has tried to accept young females from the Philippines and Indonesia to care for the aged people in Japan

Adding to the complexity of Japan's migrant milieu is the increase in international marriages. In 2004, the international marriage rate was 5.5 percent in Japan and 10 percent in Tokyo. Most of these spouses are from Asian countries such as China, the Philippines and Korea. This has led to an increase in children with dual ethnic backgrounds. Similar examples can be found among children living in Okinawa who often have an American father from the US Navy and a Japanese mother. Additionally, in 2008 there were an estimated 170,000 undocumented 'over-stayers' in Japan residing in Japan past the expiry dates of their visas. Further adding to the influx, the Japanese government has tried to attract tourists and overseas students from foreign countries into Japan. For instance, the Japanese government established the Japan Tourism Agency on October 1 2008, which, through the campaign called Yokoso Japan, has attracted 10 million tourists into Japan from other countries each year. The Agency also pushes 20 million Japanese

tourists overseas per year to make Japan an inbound and outbound 'tourism' nation. In addition to this, the Japanese government expects universities in Japan to receive three hundred thousand overseas students per year by 2020.

In summary, the increase of foreign residents into Japan has resulted largely from both globalization and the domestic internationalization of Japan. As mentioned, in these situations adults are crossing national borders for a variety of reasons whilst the children accompanying these adults have little control over their situations. These border-crossing children are moving from one geographical location to another at the same time as they are being forced to cross linguistic borders in their daily lives.

As I have mentioned, corresponding with transnational population trends elsewhere the number of CCBs in Japan has been increasing. The children I will refer to in this study are fictional but I have drawn on my extensive research data and observations over a long period of time in creating their profiles.

Case A: A 10 year old boy who was born in Japan. His father is Japanese, his mother Filipino. He speaks to his father in Japanese while he talks to his mother in Tagalog. However, as his Japanese father tends to be often absent from home because of his business, he spends more time with his mother at home. He attends school and studies subjects through Japanese as a second language. Although he seems to be able to speak with other friends and teachers in Japanese he cannot read or write Japanese as well as other Japanese children. His proficiency in Tagalog is also at the same level. He is a 'Japanese child', who has Japanese nationality, living in a multilingual environment.

Case B: A 13 year old girl who was born in Japan. Both of her parents are Japanese. Before she entered primary school in Japan, her family moved to the United States of America. She attended primary school in New York, and also attended a Saturday school run by the Japanese community there. She learned English quickly. However, she was not as good at using Japanese language as she was with English. Initially, her parents were very proud of their daughter's English proficiency at school in the US, but when they came back to Japan and she began to attend secondary school she could not keep up with her classes where Japanese language was the dominant language used. In other words, she struggled in all classes apart from English. Her academic achievements became relatively low and she lost her motivation to study.

Case C: A 15 year old boy who was born in Sao Paulo, Brazil. He is the third generation of a Japanese Brazilian family who moved to Brazil at the beginning of the twentieth century. His father and mother, who were also born in Brazil, entered Japan in the early 1990s to work in Japan as *dekasegi*. The boy's family are Japanese descendants, but when he arrived in Japan at the age of 8 with his parents, he could not speak or understand Japanese language at all. He attended a primary school but he did not adapt to school well because there was no formal or informal Japanese language support. So, he returned to Brazil alone when he was 10 years old. He stayed with his relatives and attended school there, but he found himself unable to catch up with studying due to his weak Portuguese. Finally, he decided to return to his father and mother in Japan. He re-entered school in Japan, but he still has not acquired enough Japanese language proficiency to communicate with others or understand subjects at school. He spends hours doing nothing at home, and recently he has stopped attending school.

Nowadays, such children are not uncommon in Japan. These children are likely to become so-called 'double limited children' in both languages. Foreign resident children do not have an obligation to attend Japanese schools because they are not Japanese nationals. As a result, some do not attend Japanese schools. The Japanese government conducts an annual survey of foreign resident students attending Japanese public schools, who need special assistance in learning Japanese language, and releases the number of those students in Japan. However, once such students have Japanese nationality, they are excluded from the survey even if they are unable to understand Japanese language. Because the survey is designed to count only foreign students, it does not reflect the real number of students needing language assistance.

This phenomenon highlights the fact that in Japanese society there are many children with a variety of backgrounds in terms of language and language proficiency, and that children in Japan do not form one homogeneous group. In particular, CCBs who are living in multiple language environments and whose language education is often interrupted are an illustrative of this. Consequently, taking this into consideration the national education system in Japan should undergo re-examination

and language education for CCB children should be re-designed. The National education system in any modern nation-state has an aim to foster individuals who contribute to nation building. However, the phenomenon of CCBs strongly questions this fundamental aim of national education systems worldwide.

### **3. Japanese language education as a second language for CCBs in Japan**

The number of students who are learning Japanese as a second language (JSL students) has been increasing in Japan. According to government statistics, JSL students at primary and secondary schools are estimated to number over twenty five thousand coming from approximately 60 different language backgrounds. These languages include Portuguese, Chinese, Spanish, Filipino, Korean, Vietnamese and English. These children mostly live in prefectures surrounding big cities like Tokyo and Osaka. The areas where they reside are located within close proximity of Japanese industries where the children's parents are employed. In particular, large populations of Brazilians and Peruvians can be found in areas known for industries suffering from continuing labour shortages, such as Aichi, Shizuoka and Gunma prefectures.

JSL students at the primary and secondary school levels have many difficulties and problems related to education in Japanese schools. For example, many JSL students are studying in regular classroom settings with native Japanese students but without any special assistance. This is because most Japanese schools do not have a specialist Japanese second language teacher. After a year or so in Japan JSL students are able to understand simple daily conversation in Japanese. However, it still remains quite difficult for them to understand Japanese language used in the classroom. A lack of Japanese language proficiency makes it difficult to understand the content of subjects such as Japanese language, history, science and mathematics. As a result, many students are unable to pass the entrance examination for senior high school and consequently drop out, leading to significant social problems. Furthermore, as these students are unable to learn their first language at school, they often lose proficiency in that language. Communication at home with parents then becomes difficult, if not impossible.

Government statistics suggest there are twenty-five thousand such students needing special assistance. However, this figure does not reflect reality. Because the government does not provide any clear scale with which to identify JSL students who need special assistance many are not included in these statistics. We estimate the real figure of JSL students needing special attention to be well in excess of these government figures. Language learning is essential for students who are in the process of growth and development because language is not only a tool for communication, but also a tool for thinking and learning. Moreover, through language learning, students learn how to form relationships with others from different backgrounds by using the language. This is a fundamental skill necessary to live in the world as human beings. Communication is an essential competence for survival in the complex societies of the twenty first century. In the case of the JSL student there is insufficient provision to develop this fundamental competence.

There are also many school teachers concerned about JSL student issues especially Japanese language education. What those school teachers need is a tool to enable them to understand the Japanese language competency levels of JSL students. In response to this need, I have developed a set of scales that measure Japanese language proficiency, based on ESL bandscales in Australia. The scale is called the JSL bandscales and is gradually being adopted by teachers and volunteers throughout Japan. By using the JSL bandscales, teachers and volunteers are able to evaluate a student's Japanese language development and measure other influential elements of their language learning. They can then administer appropriate assistance for them.

It is worth emphasizing that practice in education for Japanese second language learners in Japan is still at an early stage compared with the educational settings in other countries such as Australia. The fact that there are no specialist Japanese language teachers in schools, no teacher training courses for JSL teachers at universities, no government endorsed scales for measuring the Japanese language proficiency of JSL students and no language educational policy inclusive of both JSL and native Japanese students highlights this neglected aspect of the Japanese education system.

In the next section, I will discuss what sort of language proficiency is necessary, how this language education is to be designed, and what the goals of such language education are.

#### **4. What proficiency is to be fostered?**

What language proficiency is necessary for these children in a multilingual and multicultural society?

In general, the language user's ability is thought to be composed of two components: language knowledge, which is divided into organizational knowledge and pragmatic knowledge; and metacognitive strategies, which refers to topical knowledge and affective schema. In other words, language is used and given meaning in the socio-cultural context of a given society. With regard to this point, the theory of Systemic Functional Linguistics (Halliday, 1994) explains that how to use language is affected by three factors: topics (about which we talk or write), interpersonal relationships (in which we talk or write to someone), and mode (in which we are talking or writing according to purposes or situations). Therefore, specific contexts and situations, interpersonal relationships and socio-cultural meanings reflect on the state of texts and how texts are produced.

Consequently, language proficiency means the ability to interpret or produce texts which shape meaning in given contexts and situations. This implies that the

more complex the context in the multilingual and multicultural society, the more complex language use becomes. Further, the mode of meaning also changes to become more complex as it is also influenced by non-verbal symbols such as visual images, sounds, physical performances, architectures, spaces and so on. Therefore, the language proficiency that language learners need to acquire in such multilingual and multicultural societies is the ability to interact with others, who have different socio-cultural backgrounds and perceptions, and to find themselves and develop the ability to articulate their thoughts and create new views or perceptions.

This discussion on the language proficiency required to interpret and produce 'how to mean' among such varied and multimodal meanings leads us to contemplate what literacies are needed for multilingual and multicultural societies, such as intercultural speakers (Kramsch, 1998), intercultural competence (Lo Bianco et al. 1999), multiliteracies (Cope et al, 2000) and plurilingual competence/pluricultural competence in the Common European Framework (Council of Europe, 2001).

For children, in particular those who use their first language at home and use a second language or learn a third language as a foreign language at school, it is important to foster such plural literacies inclusive of their first language literacy. Plural literacies based on first language and knowledge of experiences with the first language affect the acquisition of second or third languages. Cummins' interdependent hypothesis that the first language proficiency aids development of second language proficiency is a theory that supports this view on language learning (Cummins, 1984). The second (or third) language proficiency, which learners acquire based on first language or through the second language or third language education are complex and develop differently. This is because the characteristics of the second (or third) language proficiency are in constant flux and therefore cannot be evaluated by any single paper test (dynamism). Further, there is also differing ability occurring according to the context and situation (non-homogeneity) and interactively changing according to the contexts on which language is used or through the relationship between language users (interactiveness). As language proficiency is composed of not only language knowledge but also metacognitive strategies as stated above, it should not be assessed only by the number of vocabulary which learners have learned or grammatical correctness in texts produced by learners. It is necessary to observe the whole process of learner's language use in various contexts, situations and language interactions with others. In other words, such a new view of language proficiency requires a paradigm shift in assessment as well.

## **5. How is the language education to be designed?**

Language is used and given meaning in the socio-cultural context of society, as mentioned above. However, how is such language use and meaning in a given socio-cultural context taught in the classroom?

This educational issue should be examined in the context of society's constantly moving and changing multilingual and multicultural surroundings. For instance, obviously it is not effective to teach sentence patterns without a context or a situation in which such language expressions are used. Similarly, language and culture cannot be taught separately in language education. In fact, it is necessary for us to question if it is possible to teach 'culture' in language education and what 'culture' in language learning means.

In general, language teachers tend to think that language and culture are static and homogeneous, and therefore they can be taught. However, the culture and language which teachers conceptualize are 'imagined culture' and 'imagined

language' which is created for language classes. Language teachers tend to teach such 'imagined culture' and 'imagined language' because they think learners should learn how to avoid misunderstandings and conflicts with other language users. Rather than that, it is necessary for learners living in a multilingual and multicultural society to learn how to solve such misunderstandings and conflicts with others who have different views and perceptions and how to find a suitable place for each other using the target language.

To revise language education through such perspectives I propose three key points as follows: customization, contextualization and consistentization (3C). It is a language teacher's task to design language learning processes from the 3C points of view.

- 1) Customization: Each student has different perceptions and concerns as well as language proficiency in a target language, even in their first language. It has been argued that students learn a language best when they are treated as individuals with their own need and interests (Scarino, et al. 1988). It is important for each student to participate in language activities and express their own thoughts in the target language. Therefore, space for each student should be provided in the process of language learning.
- 2) Contextualization: One uses a language to communicate with others, or to convey meaningful information to others. So, it is important to let students use language in such authentic and meaningful contexts. Students can more effectively learn a language when they use a language in a meaningful context rather than when they use a language repeatedly as in pattern practice. Contextualization is comprised of three components: the first relates to a specific language use in a specific context, the second consists of flow of content or topics in communication, and the third refers a sequence of learning scenes in different times and places. The concept of contextualization is developed from the content-based approach of language education.
- 3) Consistentization: This is a term that I have developed and it means that a language which students use should be consistent with their thoughts and feelings. It is important for students to use a language to express their own thoughts. This is a basic principle for self-expression in learning a language and students can more effectively learn the target language when they express their own need and interests through it.

These 3Cs are found in the 'JSL Curriculum for School Education' (JSL Curriculum) which the Japanese Ministry of Education completed in 2007. This curriculum is designed for students who are learning Japanese as a second language at school. For instance, the JSL Curriculum at primary school level comprises two types of curriculum: a topic-based curriculum and a subject-oriented curriculum. The topic-based curriculum proposes the basic structure of lessons, 'experience, pursuit, transmission', as learning process. The first stage 'experience' involves activating a schema related to the topic, exchanging information using Japanese through arousing interest. The second stage 'pursuit' is about investigating the topics and generating new perceptions and ways of thinking through observation, making comparisons, associations and conjectures. The last stage 'transmission' means expressing and informing others of what they have learned and subsequently think. In this way, the JSL Curriculum puts emphasis on learning a language through language activities. This concept draws on the 'Cognitive Academic Language Learning Approach: CALLA' (Chamot & O'Malley, 1994) which recommends language activities with language functions such as seeking information, informing, comparing, ordering,

classifying, analyzing, inferring, justifying, persuading, solving problems, synthesizing and evaluating. Students learn a language by using a language in such learning activities including language functions for academic topics and purposes.

## **6. What are the goals of language education?**

The goals of language education are often discussed in terms of how effectively language learners can acquire speaking or writing skills in a target language. However, the kind of language proficiency which is required in a multilingual and multicultural society requires not only the skills to write a letter or participate in daily conversation, but also the abilities to negotiate with others who have different values and views from one's own, to solve problems, to create relationships with others, to read critically, to think logically, to collect data, analyze and reconstruct them, to express their own opinions and thoughts, and to articulate different things by using the target language.

To foster such skills and abilities, a content-based approach should be included in language activities in the classroom, as illustrated in an example from the JSL Curriculum. At the same time, as previously mentioned, the concept of 'interculturality' should be included in the approach because language is used and given meaning in the socio-cultural context of a society and because language education should always remain within 'contact zone' issues. 'Interculturality' refers to 'intercultural competence' that should be fostered through language education. Discussions on 'intercultural competence' in language education have recently intensified in Australia (Lo Bianco. et al. 1999, Parademetre. et al. 2000, Scarino. 2007). In the discussions, it has been suggested that 'intercultural competence' can neither develop automatically nor be developed by teaching language aspects like written grammar. Rather, that interculturality is fostered through communication, complete with communication failure, more so than by smooth communication. This is because communication is a complex behaviour that originates in relationships with others. This claim leads us to discussions on 'the third place'. Language learners are expected to understand a sense of the dynamic and voluntary nature of culture through language learning and learn how to articulate different 'cultures' and construct 'the third place', where he/she reflects on his/her own 'culture', respects the 'cultures' of others and relates comfortably to others by comparing these 'cultures'.

As Kramersch (1998) indicates in her 'multiple levels of perception' model, the process of changing perceptions by learners through language learning is important. In the process, learners understand more deeply their own perceptions and those of others through 'dialogues' which include inferring, comparing, interpreting, discussing and negotiating. Such intercultural language learning constitutes a dynamic process that enables learners to subjectively and consciously seek suitable ways of interacting with other 'cultures' and thereby construct their own unique identities.

Obviously the discussions above not only suggest what the goals of language education should be but also what the goals of general education need to be. Education should aim for the benefit of all students in society regardless of their language background, birthplace, or route that brought them to the society in which they live. Therefore, language education in the Twenty-first century should make the following shifts in perspective:



1. From language education that emphasizes how effectively language knowledge and skills are taught to language education that foster abilities beyond language knowledge and skills.
2. From language education where students learn language passively to language education where students think and create subjectively through language learning.
3. From language education where learning is regarded as an individual activity to language education where learning is regarded as a process of interaction with others in society.
4. From language education in which the aim is minimal-conflict communication to language education which aims for communication that enables learners to overcome conflicts and construct social relationships with others.
5. From language education that is based on static views regarding language, society and culture (monolingual and mono-cultural education) to language education that acknowledges and responds to the fluid nature of these concepts (multilingual and multicultural education).
6. From language education where students enhance their knowledge and skills to language education where students reflect on their own perceptions and deepen them through meaningful interaction with others.

It is our shared task to create new literacy education based on the above to foster the kind of language proficiency needed for a multilingual and multicultural society.

## **7. Some implications of CCBs in Japanese society**

From my point of view, the significance of the concept of CCBs is considerably large in any society for this century because such children impact society in various ways not only in language education but also in the structure of society. In 2001 a conference for cities with concentrations of foreign residents was held at Hamamatsu, Shizuoka prefecture. This conference was conducted by mayors of cities that, since 1990, have become home to increasing numbers of foreign residents. The purpose of this conference was to attract public attention to foreign resident issues and to publicly demand that the national government adopt positive policies towards foreign residents. This was a concern because the Japanese government had no effective policies for foreign residents in place. At the end of the conference the Hamamatsu Declaration was adopted which promised the improvement of foreign resident's lives and, in particular, education for their children. This conference has since been held annually in Japan and educational issues have become a more central theme than before.

In 1996, the Ministry of Internal Affairs and Communications (*Sōmusho*) made a strong recommendation to the Ministry of Education. In 2003, a second recommendation was strongly made to the Ministry of Education to adopt more positive policies to assist JSL students to attend Japanese schools and receive an education. The seriousness of this concern is obvious through the spread of many social and educational problems relating to Japanese language learning, academic achievements, promotion and entrance examination for JSL students and *Fushugaku* (those who do not attend schools) throughout Japan.

It is true that the Ministry of Education has created some new policies. They have provided financial support for JSL curriculum developments for JSL students who need special assistance in learning Japanese language and held seminars to educate people working with these students. However, as mentioned above, the Japanese government still has not established a national policy on the language

education of foreign residents and people with different ethnic backgrounds. This is because the Japanese government believes the present policies to be sufficient. For instance, the government insists that there is no obstacle to foreign resident children entering Japanese schools. The Japanese government also insists that foreign governments should take responsibility in supporting foreign resident children in Japan in the same way that the Japanese government provides educational assistance to Japanese children living abroad in the form of free distribution of school textbooks. In addition, they insist that Japanese companies should take care of foreign resident children in Japan because they employ many foreign worker parents.

In summary, the standpoint of the Japanese government is to control foreigners as alien residents coming to Japan from overseas not as local residents that contribute to Japanese society. In this way, the government's view has not changed since the end of the Second World War.

In 2006, The Ministry of Internal Affairs and Communications announced the *Tabunka kyousei suisin program* (Promotion Program for Multicultural Symbiosis) that advanced comprehensive policies to support the lives of foreign residents in Japan. These included assistance in employment, housing, education, social and medical services and promotion to build local communities in harmony with foreign residents. In particular, support for communication and Japanese language education has been strongly promoted. Because this was the first time that a Japanese government policy included the concept *Tabunka kyousei* (multicultural symbiosis) it was seen as revolutionary. After this action by the Ministry of Internal Affairs and Communications other ministries have followed through the promotion of similar policies under Cabinet control.

However, this does not represent an advanced leap into the future; it only means that we are now at the first stage in building a Japanese society for the Twenty-first Century. In April 2008, I was invited to the Diet of Japanese government and delivered my presentation on this issue to a committee in the Upper House. In the presentation I explained the serious situation for CCBs and insisted that the government should consider fostering specialist language teachers for CCBs called JSL teachers like ESL teachers in Australia.

As for new challenges regarding CCBs in Japan we concluded an agreement in February 2008 between Suzuka City in Mie prefecture and our graduate school at Waseda University. Based on this agreement, we sent one female with an MA degree in Japanese language education for JSL students to Suzuka city and she was employed as JSL coordinator for the city. In Suzuka city over 500 JSL students are attending schools and many have ethnic roots in Brazil and Peru. This large enclave of CCBs is located here because their parents are working for the car company, Honda. Through a survey using JSL bandscales we found that 60 to 80 percent of JSL students in the city had difficulties in reading and writing Japanese in mainstream classrooms. The number of JSL students in Suzuka city is anticipated to reach 800 in three years. Based on the collaborative agreement, the city and university worked collaboratively to solve problems and strongly promoted JSL education using JSL bandscales. Because Suzuka City has adopted a JSL specialist as JSL coordinator and used JSL bandscales this approach, which we refer to as the Suzuka model, is now attracting public attention through nationwide media coverage.

In conclusion, the National education system in any modern nation-state has an obligation to foster individuals who contribute to nation building. The situation of CCBs strongly reinforces the necessity of this fundamental duty of national education systems worldwide. In other words, even if those children are not citizens

of the nation in which they are living and are likely to leave that country eventually, they still have the right to equal educational opportunity in that country and every nation must take responsibility in nurturing children crossing borders. In the coming decades as the number of Japanese children who are born in other countries to Japanese parents or international married couples increases the issue of CCBs, in spite of their different languages and cultural backgrounds, will grow and become a common phenomenon throughout the world.

The implications of CCBs in the world are many. Firstly, the existence of CCBs questions the dichotomy of nationals and non-nationals as well as notions of nationality linked to ethnicity. This is because CCBs are different and possess mixed backgrounds. Secondly, the existence of CCBs disrupt our ideas of citizenship because they are constantly crossing borders and, in some cases, nationality in the same way we change clothes. They may even remain in a country and possess multiple passports and multiple nationalities. Thirdly, CCBs question notions of family because the families of CCBs are often transient and mobile, leading family members to live in diverse locations maintaining contact through various forms of communication as they remain 'scattered families' (Kawakami, 2001). Fourthly, CCBs might have fluid views of the homeland because they are not likely remain in one place therefore eliminating any nostalgic feelings for one place. Fifthly, CCBs might have different ways of constructing their identities and understandings of self. In this sense, education for CCBs becomes a crucial social and educational issue for every society in the Twenty-first Century.

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