

# **Social Inclusion of Women with Foreign Nationality and Their Children: Multicultural Coexistence of Filipino and Thai Women in Fukuoka Prefecture**

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## **Abstract**

The purpose of this paper is to examine what is required at present, for immigrants not to face social exclusion processes in the communities they enter, but are allowed to be included into the society, and how social inclusion is possible. Here the focus of investigation analysis is placed on local governments in Fukuoka Prefecture and their implementation of the multicultural approach, and the multinational foreign residents given particular consideration will be Filipino and Thai women and their children. Because Filipino and Thai women, and this gender balance leaning towards females is a marked characteristic of these two nationalities among foreign residents.

Each local government in Fukuoka Prefecture is now in the process of bringing into action plans to promote multicultural coexistence. These plans need to avoid multicultural coexistence based on the 3Fs (Fashion, Food, Festival). In place of these, inclusive governmental initiatives based on a clear understanding of the actual conditions faced by foreign residents, and give careful heed to the needs voiced by these people, must be within a new framework of the 3Ps (Policy, People, Participation) enabling the linkage of regained self-dignity and governmental policies with clearer vision to remove social exclusion.

*Key words:* Feminization of migration, Social exclusion, Social inclusion, Migrant children, Women migrant in Japan

## **1. Introduction**

The increase of international marriages, in recent years, is not only seen in the heavily populated urban areas, but also in sparsely populated rural areas as well. Marriages between Japanese and spouses with non-Japanese citizenship, and the existence of children having connections with foreign countries are broadly dispersed throughout the country creating urgent issues that must be faced concerning their employment, welfare and medical care, their living conditions, education and generally

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their other necessities, and social relations of multinationals and the hosting communities of national citizens. In comparison to the experience of developed nations in Europe and America, such as Germany with an 8.8% ethnically non-German population<sup>1</sup> as a result of the active promotion and acceptance of foreign labor in the postwar period to compensate labor shortage, the ratio of resident foreign nationals for the total population of Japan is less than 2%. But, the number of couples formed by international marriages, especially the number of migrant women residing in Japan because of these marriages, is on a steep rise.

Against the background of this increase in the number of foreign nationals taking up permanent residence in Japan, the Ministry of Internal Affairs and Communication (MIC) in 2006 defined a multicultural coexistent society as “people of different nationalities and/or races recognizing each other’s cultural differences, working to build equal relationships, and living together as members of the same community.” Based on this definition, the MIC drew up a plan for the promotion of multicultural coexistence that included the support of living conditions for foreign residents in their local communities, in particular their housing, education, working environment, medical care, public health, welfare and disaster prevention that they encouraged all local governments and cities designated by ordinance to implement. This was significant policy amelioration, because it reoriented the previous foreign resident policy centered on immigration control and the alien registration system to include and promote the welfare and social coexistence of non-Japanese residents.

From this definition of multicultural coexistence, however, it is difficult to recognize an active volition to accomplish social integration. Angelo Ishi points out that a major part of the activities to promote a higher awareness for the need to accept foreigners in the community do not promote social integration, but rather tend to be one-time international exchange events symbolized by the 3Fs (Food, Fashion and Festival).<sup>2</sup> Germany has attempted for some time to realize social integration focused on multiculturalism, but Angela Merkel, the chancellor of the Federal Republic of Germany has said that “The multicultural society approach is failed, absolutely failed.” She stressed also that the effort to just live simply side by side in a multicultural society has failed, and demanded that the immigrants have not only to respect the German laws but also must possess the German language on October 17, 2010 in her speech at the National Congregation of the Young Christian Democrats in Potsdam.<sup>3</sup> It means that just multicultural policy itself does not promote social integration.

The purpose of this paper is to examine what is required at present, when globalization continues rapidly and impetus is given to migration, for immigrants not to face social exclusion processes in the communities they enter, but are allowed to be included into the society, and how social integration is possible. Here the focus of investigation and analysis is placed on Fukuoka Prefecture, and the multinational foreign residents given particular consideration will be Filipino and Thai women and their children. Also, for comparison, the measures put in action by the local government of Essen, Germany for immigrant residents, and a Thai self-help organization will be discussed.

This paper applies the EU definition<sup>4</sup> of social exclusion and social inclusion. Here *social exclusion* refers to:

*“a process whereby certain individuals are pushed to the edge of society and prevented from participating fully by virtue of their poverty, or lack of basic competencies and lifelong learning opportunities, or as a result of*

*discrimination. This distances them from job, income and education and training opportunities, as well as social and community networks and activities. They have little access to power and decision-making bodies and thus often feel powerless and unable to take control over the decisions that affect their day to day lives.”*

And likewise, *social inclusion* is understood as:

*“a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have a greater participation in decision making which affects their lives and access to their fundamental rights.”*

There are two reasons for choosing Fukuoka Prefecture for this study. The first is that the number of registered foreigners living in Fukuoka is the thirteenth highest of all prefectures, and the highest among the prefectures of the Chugoku (westernmost area of Honshu Island) and Kyushu regions. The second is that Fukuoka is, relatively speaking, the closest to China, Korea and Taiwan, Province of China, and it is home to foreign diplomatic missions and research and development for international businesses, which also makes it the urban center and model for the Kyushu and Chugoku regions. Its future prospects are for more business and academic exchange that will in turn give rise to further international marriages, migration and long-term residence of families with multicultural backgrounds expected to shape the area for generations to come.

There are three reasons for focusing this study on Filipino and Thai women.

The first reason is that over 70% of the total number of foreigners registered by nationality and gender in Japan are Filipino and Thai women, and this gender balance leaning towards females is a marked characteristic of these two nationalities among foreign residents. The second reason is that previous research shows women of foreign nationality and their children (especially those children who have been brought to Japan from their mother's country, or for various reasons move back and forth between Japan and their mother's country) are potentially at higher risk of facing social exclusion in terms of living conditions and employment, including difficulties in communication. For Filipino and Thai women their situation is much more acute, because the media's image created of them has not always been positive and receptive, which has led to their negative image held by the public.<sup>5</sup> Finally, the third reason is that this author and Pataya Ruenkaew<sup>6</sup> have conducted a joint investigative study of Thai women and their children in Japan and Germany, and found in the hosting countries problems concerning the human rights of immigrant women, particularly Thai women, and also gained understanding of their social relations between family and extended family members, including their children, whom they were able to facilitate immigration to the host country (Ruenkaew, 2009), and the social capital of international marriage, divorce, single parent families, and self-help groups (Saito, 2010: 58).

Based on the above reality, we examine the situation of Filipino and Thai women in Fukuoka Prefecture.

Table 1. 2009 Statistics of Registered Foreigners in Japan by Nationality  
(The Ten Nationalities with Highest Female Registrants)

	Nationality	Total	Male	Female	Female %
1	Chinese	680,518	285,548	394,970	58.0%
2	Korean	578,495	264,296	314,199	54.3%
3	Filipino	211,716	47,204	164,512	77.7%
4	Brazilian	267,456	145,292	122,164	45.7%
5	Thai	42,686	11,192	31,494	73.8%
6	Peruvian	57,464	30,336	27,128	47.2%
7	Vietnamese	41,000	22,439	18,561	45.2%
8	American	52,149	34,415	17,734	34.0%
9	Indonesian	25,546	16,987	8,559	33.5%
10	Indian	22,858	15,952	6,906	30.2%

Source: Ministry of Justice, Immigration Bureau of Japan Statistics

Note: Male-Female Gender % calculated by author.

## **2. People of Non-Japanese Citizenship in Fukuoka Prefecture: Old-comers and New-comers, and the rise of international marriages**

The number of registered foreigners (of non-Japanese citizenship) <sup>7</sup> living in Fukuoka Prefecture as of March 31, 2010, is 52,172 accounting for 1% of the prefecture's population of 5,038,574. In terms of age groups the highest representation of foreign nationals are in their 20s and 30s (Ministry of Justice Statistics of 2009). Although, little difference is seen in the gender ratio in the ages of 30 years and younger, the statistics show a clearly higher number of women in the 40s and 50s age groups. Since the 1980s, there is also an increase in the number of multi-national foreign residents referred to as New-comers. This allows speculation that the women, who entered Japan at that time were in their 20s and 30s and are now in their 40s and 50s, because they have remained after marriage and the need to raise their children who are Japanese citizens.

There are also a number of significant characteristics concerning the foreign resident population of Fukuoka Prefecture. The first is that a major portion of those with Korean ethnic background are what often is referred to as Old-comers, or people who had settled in the area before, during and after the Pacific War. According to the 2009 Census<sup>8</sup> the number of resident Koreans with Special Permanent Resident status is 15,187, accounting for almost a third (29%) of the total foreign residents in the prefecture. Due to the aging and naturalization as Japanese citizens, however, the number of Special Permanent Residents is decreasing, and the distinct Korean resident majority registered in 2007 was surpassed in 2008 by an influx of Chinese nationals. A second characteristic is that the proportion of exchange students and school aged children is high with people registered in the categories of College Student and Precollege Student accounting for 23% of the total. The third important characteristic is that 25% of registered foreigners hold status categories of Permanent Resident, Long-term Resident, or Spouse of Japanese National, and are on the increase as they are now the second largest group after the Special Permanent Residents.

According to a 2006 survey<sup>9</sup> of foreign residents in Fukuoka Prefecture, the only municipalities with a foreign resident population over 1% of the total, were the cities of Kitakyushu (1.15%) and Fukuoka (1.47%). Although the claim can be made that these

two cities have the largest proportion of foreign residents, there are a number of municipalities with less than 1% foreign residents that show gender statistics of female residents representing more than males. For example, Kurume city (0.78%: female 67.4%), Omuta city (0.44%: female 79%), Yanagawa city (0.44%: female 74.5%) and Yame city (0.42%: female 76.8%) have less numbers of foreign residents, but along with Korean and Chinese nationals they host Thais, Vietnamese, Russian, Indian and Romanian to mention some of the other nationalities. As already mentioned these people have status as exchange students, occupational trainees, spouses of Japanese, and special permanent residents. Furthermore, the survey reported that included in these residents were women of foreign nationalities who had entered into international marriages and lived in these areas needing Japanese language skills, requiring language training and advice on lifestyle customs, information concerning child care and education, and network development in their communities, but as of 2006 local governments did not provide Japanese language teaching services.

Also the same survey reported that children, either of foreign nationality or who had connections with other countries or whose mother tongue was not Japanese, were on the increase. The Ministry of Education, Culture, Sports, Science and Technology (MEXT) reported in its annual report on the "Situation for the accommodation of schoolchildren needing Japanese language instruction" that in 2009 there were 238 children with these needs in Fukuoka Prefecture.<sup>10</sup> These statistics, however, exclude children born to a mother of foreign nationality and Japanese father and are Japanese citizenship. The problem is that even if they are fluent enough in everyday conversational Japanese they still have trouble grasping theoretical and abstract ideas in Japanese.

### **3. Case Study of Filipino and Thai Women and Their Children in Fukuoka Prefecture**

#### *(1) Outline of the case study*

The period of this case study was between September and December, 2010. The author visited Fukuoka Prefecture four times for a total of ten days, and the co-researcher Pataya Ruenkaew from Germany visited Fukuoka once. A research assistant, and employees at the Fukuoka branch office of the Tourism Authority of Thailand, contacted the people we interviewed, and also those we first interviewed introduced us to other possible candidates. In total 12 women (6 Filipino, and 6 Thai nationals, 11 having child care experience) living in the cities of Kitakyushu, Fukuoka, Onojo, Chikushino and Kurume were interviewed in person. During interviews the questions put to the interviewed concerned, conditions leading to their move to Fukuoka Prefecture, about their families (marriage, divorce, nationality of children and educational background), their adaptation to the Japanese language and society and/or the obstacles they faced, their experiences at work and future dreams (their own and the expectations they have for their children). These interviews were semi-structured conducted as open-ended conversations. Since the interview would touch on personal information, such as child raising, they were informed before the session that they did not have to answer questions they were uncomfortable with, and based on informed consensus guidelines the interviewees were assured their identities would be protected in any publicly released documents.

(2) Profiles of the 12 interviewees

The age distribution of the 12 interviewees were, one in her 20s, five in their 30s, four in their 40s, and two in their 50s. The six interviewees in their 40s and 50s have lived over ten years in Japan and hold permanent or long-term resident status. All six of the Filipino women first entered Japan as entertainers and had married men through their work (two have since divorced and are now single mothers). The six Thai women also met and married Japanese men through their work. In their cases, two entered Japan on entertainer visas, three met and married Japanese men in Thailand and came to Japan on spouse status, and one refrained from answering. Out of the six Thai women, one has divorced and is now a single mother.

Table 2. Profiles of Women Interviewed

	Nationality	Marital Status	Nationality of Children (P: Filipino, T: Thai, J: Japanese) Numerical Values=Order of Birth (by gender), HC=Home Country
PA	Filipino	Married→Divorced	Daughter 1 (P: sent from HC), Son (J, P)
PB	Filipino	Married→Divorced	Son 1 (P: sent from HC), Son 2 (P: sent from HC), Daughter 1 (J), Daughter 2 (J)
PC	Filipino	Married	Daughter (J)
PD	Filipino	Married	Daughter 1 (P: sent from HC), Daughter 2 (J)
PE	Filipino	Married	Daughter (J)
PF	Filipino	Married	Daughter (P: living separately)
TA	Thai	Married→Divorced	Daughter (T: living separately), Son (dual J&T)
TB	Thai	Married	Son 1 (J), Son 2 (T)
TC	Thai	Married→Divorced →Married	Son (J) by 1 <sup>st</sup> Marriage, Daughter (J) by Present Marriage
TD	Thai	Married	Daughter (J), Son (J)
TE	Thai	Married	Daughter (J), Son (J)
TF	Thai	Married	No children

Source: Created by the author.

(3) Japanese language acquisition and career development

One of the twelve interviewees had about two years of work experience, four Filipinos in order to receive nursing assistant qualification had attended Japanese classes to learn occupational language conversational and reading skills, seven learned Japanese on their own through interpersonal relationships at work, talking with their husbands, friends and acquaintances. None received any language training in Japanese teaching services provided by local governments for the purpose of nurturing multicultural coexistence. Although all claimed having little problem with everyday conversational Japanese, for these foreign women reading and writing posed problems, and all answered that reading the school communications their children brought home was difficult. Each overcame the problem by asking their husbands to read for them, making great efforts to read on their own, or using support services provided at their city government halls.

In Kitakyushu city a citizen's volunteer group runs the *Seishun Gakko* (literacy school) to help resident Korean women of middle age or older to improve their Japanese literacy skills. In recent years Filipino women married to Japanese have started attending. Along with the learning how to read and write Japanese, it has become

common for these Old-comers and New-comers through these classes to exchange experiences of their lives. The opportunity for people who were unable to learn Japanese reading and writing when they were at school age and are unable to express their feelings and experiences because of their low literacy, to meet and learn together with foreign women making an effort to live in Japan is important. Adult learning education and the chance to learn again is very important, and the group in charge of the program has appealed to the local government to open a public night school program, but this has not been realized.

In addition to everyday conversation, requests have been made, in areas where driving a car is necessary, for classes focusing on Japanese necessary to understand traffic rules and the language skills for getting driver's licenses, or Japanese for business to have a better chance for employment and learn proper manners and dress in the workplace. A company in Fukuoka Prefecture has been offering courses for foreign women to pass the Class 2 certification to work as home nursing helpers. The course is 131.5 hours for course to home nursing helpers Class 2 certification and the students receive 70 hours of Japanese language and culture learning, and the reading, writing and comprehension necessary for home nursing. The company has developed its own teaching materials specifically for the purpose of teaching these resident foreigners.<sup>11</sup>

During an interview one of the interviewed impressed on us with the following strong appeal;

“Give us a chance. Teach us foreigners what we don't understand. We want nothing more than to work, raise our children and live properly together with our families. Don't say 'No' because we are foreigners. If you give us a chance, we will work as hard as we can!”

At present in 2010, foreign resident support based on the 2006 survey findings mentioned above has been offered in Fukuoka Prefecture, and in areas with significant numbers of foreign residents Japanese language classes have been started. This is significant for foreign resident women married to Japanese men and unable to carry on everyday conversations with them in Japanese. In contrast, foreign residents finding their terms of stay tending to lengthen, and even become permanent, there is an earnest need for them to develop the abilities each of them possess and places to do so in Japanese society. As part of its international policy, Fukuoka Prefecture gives support by offering career development business training programs to international exchange students that focus heavily on Japanese language, manners, and personal presentation.<sup>12</sup> This author believes that the knowledge and skills offered in these training programs would be a significant contribution also if they were opened to resident foreign residents as well.

Among the interviewed women in this case study there were two regularly employed home nursing helpers, two who were searching for employment, one housewife, and three sole proprietorship as translators, interpreters, Thai and English language instructors, and teachers introducing Thai culture. Also, there was one who became an independent entrepreneur after starting a company, and another in the process of opening a Thai traditional massage salon. To start a business it is necessary to have legal and moral support, and actual knowledge, experience and skills combined with a strong will to realize the particular endeavor. In other words, it is proof that if support is offered and received, and abilities are developed, foreign resident women can bring to life their potential and be in a position to create their own employment.

*(4) Problems in the developmental stages of children*

When focusing on children of foreign nationality, or children with ties to other countries, it is important to keep in mind that family, schools and community are the influencing environments that surround their social world. Here a child's development will be divided into three stages; (a) preschool, (b) school age (compulsory primary and junior high school education), and (c) adolescence (ages 16 to 18), and problems pertaining to each will be discussed from the perspective of child care experienced by the twelve interviewees.

*(a) Preschool*

A problem of primary importance is that reproductive health information concerning pregnancy and childbirth, especially pregnancy examinations, labor and delivery, infant medical check-ups, was not communicated to these women from local government offices or public health centers, but rather through friends and acquaintances with same nationality, and Japanese friends. But one Thai woman (TD) claimed she had been the first foreigner to live in her city, and communication with her husband was not good and he did not tell her what was necessary, and she was forced to face childbirth in hospitals and medical centers where she received very little information and had to endure condescending attitudes directed at Southeast Asian women. Another Thai woman (TB), who from the beginning of her marriage to a neglecting husband stated she had to manage from her own savings hospital costs for delivery and provision for living during child care, and experienced social insecurity and isolation that overwhelmed her psychologically to the point of almost abusing her child. Another case was a Thai woman (TA) and her child, who received psychological and physical violence (rubbing hot pepper on the infants anus, obstructing sleep and hitting) from her husband, and after enduring as much as she could this woman was finally introduced to a government agency through the introduction of another friend from her country.

Many women of foreign nationality, unless there is active outreach from support organizations run by citizens or government, find themselves in vulnerable situations because on their own they are unable to access information, or have no knowledge of how to access it. As one way to overcome these disadvantages on the part of foreign resident women, the city of Kitakyushu provides "A Guidebook for Mother-child Health Care" and multi-language information for mother and child care after delivery, child medical services and various consultation offices.

*(b) School age*

Problems encountered by school aged Filipino and Thai children are differences in the way Japanese school education nurture basic academic ability and socialization. These problems are most evident in the cases of children brought to Japan by their mothers, or have moved back and forth between Japan and their mother's country. What is not seen for them is institutional support for acquiring basic academic ability and removing the exclusivism found in Japanese society that tends to exclude anything alien. A case of the obstruction to gain socialization by a young boy (PA) who has dual citizenship (his mother's and Japanese father's) and insensitive attitudes of his schoolteachers was encountered. In first grade of primary school was bullied by classmates after being discovered to have a mother of foreign nationality, causing him

to suffer school refusal. When in third grade he left Japan to live with his relatives in his mother's country, and after two years was called back to Japan by his mother. But, with the lack of institutional support to help him gain an ability to understand Japanese, he was left with only the assistance of a caring teacher who personally tried to give him much needed support. This boy is eligible to receive compulsory education up to junior high school, but his mother worried it will be difficult with his level of academic skills to enter high school.

Among the interviews, two examples of mothers having their children (PB and PD) sent to Japan were gathered. Fortunately, for both children support was available, and in case of one (in Kitakyushu city) the school allowed the mother to sit beside the child in class everyday for a semester until the pupil adapted to Japanese and school life and with the start of classes each morning was given a greeting in Filipino after the Japanese greeting, and the classmates soon found no resistance in hearing Filipino, and the other (in Kurume city) could attend "World Room" which this boy felt comfortable to participate. These are good examples of how schools and teachers, through accommodation, can nurture socialization by stimulating the interest of the children towards their studies and developing human relationships.

These examples of good practice, however, depend greatly on the initiative of the teachers, and it is true that looking after the needs of children and pupils entering school part-way after arriving from overseas does place a heavy burden on these teachers. Also, given responsibility of children from abroad and Japanese pupils makes it difficult for a teacher to insure proper education of school curriculum. What is required is provision for the education of academic requirements for children having connections with other countries and their classmates, and in addition an internationally focused school education that allows for absorbing a lively intercultural exchange.<sup>13</sup>

The problem of bullying or the rejection of anything alien is also a serious problem. Because their mothers are Filipino, or the children themselves go by their foreign names, other cases exist where these children encounter bullying during their primary school days. Often the names of children with Filipino mothers are given in Filipino, or transcribed in western manner, but in the case of children with Thai mothers, regardless of having formal Thai names, they are called by their Japanese nick names or have alternative Japanese names given to them from the start so they don't encounter bullying.

### *(c) Adolescence*

Although in Fukuoka Prefecture there are provisions for special cases in the high school entrance examinations, such as extending the time to write exams, there is no system to give examinations specifically designed for foreign students, which exists in Tokyo and Osaka.<sup>14</sup> Private high schools are the alternative to public high schools, but in that case the economic barriers are high. The board of education for the prefecture encourages the use of the prefecture's scholarship program for students to advance into private high schools.<sup>15</sup>

In cases, however, where academic aptitude and financial means to enter high school are insufficient, then it is necessary to gain occupational training and hunt for jobs. The present situation for employment makes it extremely difficult for children with foreign nationality, or whose mother language is not Japanese to find jobs.

This creates instability for young people who can neither enter school nor find jobs, and there is no support from the local government to promote employment or provide

occupational training opportunities for them. Social instability for young adolescents makes them vulnerable to anti-social behavior in the form of under aged alcohol abuse, smoking and drugs. In order to prevent juvenile delinquency it is necessary to create social niches for these adolescents to find hope for their futures.

Also, adolescence is a time when interest in sexual relations develops. Knowledge of contraception to avoid unwanted pregnancies and defending against violence during dating should be provided and opportunities to think about these things need to be made available.

#### **4. The experience of social integration in Essen, Germany**

In the preceding discussion, the support provided for immigrant women and their children in Fukuoka Prefecture, has been shown that through necessity, Japanese language training, mother-child medical care, support of children having ties abroad have gradually seen implementation. But depending on each local community the approaches to these problems is various and there is as yet no sharing of successful cases.

The following is the example of how social integration is proceeded on in Essen, Germany, the area taken as a model for the development of heavy industry in Kitakyushu city.

Essen is situated in the North Rhine Westphalia State, in the Northwestern of Germany. It is the sixth biggest city in Germany. It has a long history of migration. Between 1945 until the end of the 50s Essen was the biggest City in Ruhr industrial region and had received a number of immigrants, particularly those who were war refugees. Because of the fall of the mining and steel industries, beginning at the end of the 50s, which resulted in dramatically unemployment in the region, the Ruhr region remains since then an old industrial big city region. In 2010 there are 571,055 people living in Essen, about 10% (58,051) are Non-German and 7% (44,818) are people with double citizenship. It means nearly 20% of the population of Essen are persons with migration background. One positive aspect that we can find in Essen today is that it belongs to cities that have a creative city development policy, among them is also an intercultural city policy.

Early on, Essen has acknowledged that it has to have its own communal policy on sustainable integration policy, supplemented to the federal and the state's one. The city council of Essen has initiated to conduct a discourse to develop its own concept. By doing this all agencies working on integration aspects including ethnic groups and organizations were invited to participate. The focus point of integration programs and the responsible steering group were set. Many pilot projects were lunched, such as intercultural language supporting programs for the children in kindergartens and intercultural education for their parents, children und youth programs which implemented under the intercultural concept, and intercultural mediator programs engaging people with migration background to support the authority in conflict between ethnic groups.

One interesting aspect in the process of integration policy development in Essen is that the chance and possibility for the ethic groups to involve and participate in such development are opened relatively early by the policy makers, starting with the foundation of the Foreigners Advisory Council (FAC) in 1975. Though the task of FAC

covers only providing comments and suggestions for local policy makers on programs for ethnic group, such works seems to bare fruits when considering that later some integration programs came into action (e.g., the foundation of the office to support foreign children and youth in 1980, the development of integration programs for migrant workers and their families, etc.).

Besides the development and implementation of integration policy in Essen are managed and steered systematically. It has been reviewed at the certain period of time in order to draw a new appropriate concept for intercultural works. The experiences of Essen reveal lesson learn for duplication in other societies, such as:

- The participatory discourse of concept development and consensus of communal integration concept fosters to the implementation by the administration and external actors
- Effective integration works need strategic management and systematical steering
- Implementation of intercultural concept require its own resources
- Actual participation and networking of politicians, administrative organs, social work institutions, migrants and ethnic organization creates win-win effect
- Controlling as a part of strategic steering belongs to an intercultural concept
- Implementation of intercultural city policy is possible despite financial limitation

## **5. Observations and discussions**

Based on the experience of realizing social integration in Essen, the following will focus on the strategies that are needed for immigrant women and their children to be socially included so that they can participate in society by using the full potential of their abilities, and contribute to the regeneration of their communities. In order to consider their social inclusion some of the causes for the opposite, namely social exclusion will be examined in the light of the economic, social and political dimensions suggested by Hiroyuki Fukuhara. The analysis of these three dimensions are framed within the claim by Fukuhara (2008: 15-16) that economic, social and political dimensions<sup>16</sup> each harbors various causes of exclusion that need to be overcome with macro institutions and policies, and ways to support the recovery of dignity for individuals at the micro level.

As can be understood from Table 3, the tendencies toward social exclusion are evident in all three economic, social and political dimensions. These causes for exclusion that “need to be overcome with macro institutions and policies, and ways to support the recovery of dignity for the individuals at the micro level” (mentioned above) are what is required to realize in society the inclusion of the disadvantaged. At the beginning of this paper, multicultural coexistence, international exchange and understanding, represented by the 3Fs (Food, Fashion, and Festival), were introduced and analytically criticized, but as suggested by the experience of Essen, what is really required is “Policy” as it pertains to the necessary institutions and policies, “People” that enable individuals to regain their self-dignity, and “Participation” that provides the links between an individual’s dignity and governmental policies. Since 2009, meetings have been held twice a year in Kitakyushu for the exchange of ideas and opinions with

Table 3. Social Exclusion (SE)

SE Dimensions	Causes of Social Exclusion
Economic Dimensions	<ul style="list-style-type: none"> <li>● Long-term unemployment, unstable employment, poverty</li> <li>○ Parent-child relations, lack of employment opportunities for younger generation (including career development, support for entrepreneurship)</li> </ul>
Social Dimensions	<ul style="list-style-type: none"> <li>● Severance of links with society through work</li> <li>● Severance of links with family and community</li> <li>● Exclusion from social rights by social institutions and policies</li> <li>○ Lack of skill development opportunities to improve Japanese communication ability and career development</li> <li>○ Education of child: Bullying/discrimination in school, lack of educational environment to gain basic academic aptitude, lack of service information including methods for communication between schools and family and financial grants, etc.</li> <li>○ Lack of information about medical services, health care, and welfare.</li> <li>○ Lack of information for times of disaster, evacuation sites, etc.</li> </ul>
Political Dimensions	<ul style="list-style-type: none"> <li>● Deprivation of voting rights, and make political appeals concerning personal situations</li> <li>○ Lack of information about immigration law and resident eligibility</li> <li>○ Ways to approach government directly and appeal, participation in communities to create better living conditions</li> </ul>

Source: Organized by author based on Fukuhara (2008: 15-16)

Note: ● Causes indicated by Fukuhara ○ Causes suggested by author.

the foreign residents in the city. It is important that these proposals, resulting from the deliberation of the participants, are realized and put into practice, and furthermore, that they are introduced to the other regional municipalities as good practice in establishing networks, and make sharing of information possible.

## 6. Conclusion

Each local government in Fukuoka Prefecture is now in the process of bringing into action plans to promote multicultural coexistence and international policies. But as international marriages continue to increase, and new waves of international migration occur, these plans, in order to start actions in earnest, need to avoid multicultural coexistence and international policies based on the 3Fs. In place of these, inclusive governmental initiatives based on a clear understanding of the actual conditions faced by foreign residents, and give careful heed to the needs voiced by these people, must be within a new framework of the 3Ps (Policy, People, and Participation) enabling the linkage of regained self-dignity and governmental policies with clearer vision to remove social exclusion.

## Notes

<sup>1</sup> Ministry of Labour, Health and Welfare, Government of Japan (2010) *Shogaikoku niokeru Gaikokujin Rodosha Taisaku* [Measures taken by nations towards foreign laborers]. <http://www.mhlw.go.jp/wp/hakusyo/kaigai/10/pdf/tokusyuu/to003~012.pdf> (accessed December 29, 2010).

<sup>2</sup> *Gaikokujin wo Ukeireru Chiikishakai no Ishikikeihatsu nikansuru Kadai* [Issues in developing public awareness in communities accommodating foreign residents], paper presented by Angelo Ishi in Section 1 session, at International Workshop for the Accommodation of Foreign Nationals and Social Integration on February 20, 2010 hosted by the Ministry of Foreign Affairs, Kanagawa Prefecture, International

Organization for Migration (IOM). Ishi (p. 3) suggests in order to overcome the 3Fs (Food, Fashion, Festival), conceptual keywords the 3Cs (Coexist, Coordinate, Cultivate) should be used to redirect to social integration policy and action.

<sup>3</sup> In Germany the idea of multiculturalism has been employed in the public debate about migration policy since the end of 1980s. The conservative politicians repudiate the concept because they are afraid that multicultural co-existence would lead to conflict between ethnic groups, and the economic disadvantage, or the loss of value and norm of the predominant culture. Like the conservatives the liberal position has raised the issue of the inability of many fundamental Muslim to adapt themselves to the value and norm of western culture.

With Prime Minister Merkel's speech she affirmed the critiques of these positions about the putative problematic of the "multicultural society". Therewith, she has ended the attempt to apply the concept and turned to integration policy. In Germany "multicultural society" is a political and publicist slogan that refers to a society in which people of diverse cultures, origins, nationalities, languages, religions and ethnicities live together.

<sup>4</sup> The definition for social exclusion and social inclusion used by the EU, is based on the European Commission official stance as outlined in "Social Exclusion and EU's Social Inclusion Agenda," policy paper prepared for the EU8 Social Inclusion Study (p. 4) by the World Bank (2007).

<http://siteresources.worldbank.org/INTECONEVAL/Resources/SocialExclusionReviewDraft.pdf> (accessed February 12, 2011).

<sup>5</sup> Hasebe (2004) analyzed *Yomiuri Shinbun* newspaper articles between 1986 and May 2003, in a study of how the media forms Japanese images of "Southeast Asian women," in particular Filipino and Thai women. The 16 years and 5 months of the period studied is marked by an increase of Filipino and Thai women entering and taking up residence in Japan. According to Hasebe (p 16), the projected media image for Filipino and Thai women was "sexual," and this projection made possible public interpretations of them being "sexually desirous objects and accessible." These negative images of Filipino and Thai women continue to generate negative and degrading attitudes in later generations.

<sup>6</sup> Co-researcher of KFAW Visiting Researcher (2010), Saito

<sup>7</sup> The nomenclature *zairyugaikokujin* (resident foreigners) nuances the distinction between Japanese and other nationals from the perspective of immigration administration, and in this paper will only be used when referring to government documentation. The author consciously chooses to use a more descriptive phrasing, *zairyusuru gaikokuseki no hitobito* (people of foreign nationalities residing in Japan) in an attempt to describe the people focused in this study as living their lives in a particular community. It should be noted that *zairyusuru gaikokuseki no hitobito* designates people who do not have Japanese citizenship, and therefore, people who have become naturalized Japanese, and people with Japanese citizenship who have returned from places such as China, but do not speak Japanese as their mother language, are not included in this category.

<sup>8</sup> Ministry of Justice (2010). Statistics of Immigration Bureau Registered Foreigners 2009 [Foreign residents by prefecture, eligibility status, and nationality].

<http://www.e-stat.go.jp/SG1/estat/List.do?lid=000001065021> (accessed December 29, 2010).

<sup>9</sup> NPO Women's Empowerment Center Fukuoka (2006). *Fukuokaken niokeru Gaikokuseki Jyumin no Genjyo to Jichitai no Shisaku nikansuru Chosa Hokokusho* [Survey report concerning the situation of foreigners residing in Fukuoka Prefecture and policy measures taken by local governments]. Fukuoka: International Exchange Foundation.

<sup>10</sup> Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2008). *Nihongoshido ga Hisuyona Gaikokujin Jidoseito no Ukeirejyokyo* [Situation for the accommodation of schoolchildren needing Japanese language instruction]. [http://www.mext.go.jp/b\\_menu/houdou/21/07/\\_icsFiles/afieldfile/2009/07/06/1279262\\_2\\_2\\_1.pdf](http://www.mext.go.jp/b_menu/houdou/21/07/_icsFiles/afieldfile/2009/07/06/1279262_2_2_1.pdf) (accessed January 20, 2011).

<sup>11</sup> Interviewed, November 15, 2010.

<sup>12</sup> Fukuoka International Student Support Centre (FISSC) (2011).

<http://www.fissc.net/ja/support/job.html> (accessed February 12, 2011).

<sup>13</sup> For example, primary school arithmetic and Japanese character textbooks can be downloaded in Portuguese, Spanish, and Tagalog from the Tokyo University of Foreign Studies, Centre for Multilingual Multicultural Education and Research (<http://www.tufs.ac.jp/blog/ts/g/cemmer/>). Also, primary and junior high school Japanese sample school notices with translations in English, Portuguese, and Thai can be downloaded from the homepage of a citizen's group (<http://www.mcic.or.jp/otayori/index.htm>).

<sup>14</sup> Interviewed at Fukuoka Prefecture Board of Education, December 10, 2010.

<sup>15</sup> Interviewed at Fukuoka Prefecture Board of Education, December 10, 2010.

<sup>16</sup> Fukuhara (2008: 33) states that the economic dimension contains causes due to long-term unemployment, unstable employment, and poverty; the social dimension contains causes such as severance of links between the workplace and society, and severance of the links with family and community, and also exclusion from social rights because of exclusionary social institutions and policies; and the political dimension contains causes from the denial of means such as voting rights to make political appeal of one's conditions. He also includes problems at the level of acquiring and securing of citizenship rights in the political dimension.

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