

Symposium

« Intercultural City and Multicultural Symbiosis »

MC: Thank you very much for coming along to participate in this symposium "Intercultural City and Multicultural Symbiosis." First of all, let us have the opening address by the President of the Japan Foundation, Kazuo Ogoura.

Kazuo OGOURA: Good evening, everyone. On behalf of the organizer of this symposium, the Japan Foundation, I extend a warm welcome to all the panelists from Europe and the participants. I am also delighted to have the participation of the parties concerned from Europe who are staying in Tokyo, the parties concerned from local governments beginning with the mayor of Minokamo city, Japan, members from academic societies and NPOs, and all the participants.

The Japan Foundation has been started in 1972, and been engaged in arts and cultural exchange with diverse countries, Japanese-language education overseas, and Japanese studies and intellectual exchange. This symposium is one of the activities for intellectual exchange, and let me explain briefly how we have come to organize this symposium.

"Multicultural symbiosis", as I am sure you know, means learning together, respecting one other, and understanding each other in a country or an area where multiple cultures coexist. In Japan, however, people have, for a long time, tended to think about doing that overseas when they heard "multicultural symbiosis" or "cultural diversity." Many of them have believed that getting along with diverse cultures or mutual understanding was a matter of the international society beyond borders. But recently, international cultural exchange is actually happening within the borders, in cities, villages and regional areas in Japan, very close to our environment.

I believe that in Europe this trend has started earlier than in Japan, which makes discussion on this matter with people from Europe highly meaningful. Both the European countries and Japan have advanced their modernization while maintaining their historical and cultural traditions. Thus they share an issue of balancing universality that originates in globalization or modernization, and regional individuality or identity.

Now let me talk a little about my opinion. When we think about "multicultural symbiosis", we usually refer to a spatial concept, which indicates a certain place or region in which different cultures coexist and understand among one another. If we look at cultural symbiosis in Japan

across different eras, however, we can see that different cultures including those in ancient times, middle ages, Edo period and modern times coexist in Japan.

If we take an example in Europe, we cannot see the dramas by Shakespeare or Moliere in the same way that they were played in their time. While in Japan, the dramas written in the 14th, 15th or 16th century are still produced in the same way, as well as new dramas are being written one after another.

When we discuss multicultural symbiosis, it will be essentially difficult to determine whether we have to understand the symbiosis as something that occurs in certain space or something that transcends different times. Nevertheless, these two aspects may be dealt with at the same level and in the same manner both in European countries and Japan.

In this sense, I believe that today's discussion is really meaningful as both people from Europe who have seen many aspects of Japan and those from Japan who know things of Europe participate in it. I hope that today's symposium will be beneficial to you. Thank you very much.

MC: Now let me introduce participants from Europe.

(See the list of participants,p.x)

First, Ms. Battaini Dragoni from the Council of Europe is going to give her opening speech and explain the activities by the Council of Europe and intercultural dialogue programs.

Gabriella BATTAINI-DRAGONI: Excellencies, ladies and gentlemen, I would like to start by thanking for heartedly the Japan Foundation for making this visit and study trip throughout Japan possible during the last week. I have the honor to represent this important event, the Council of Europe. And I would like to start by saying a few words about our organization, the Council of Europe, which is a value based organization.

In fact, it was created after the Second World War, after the conflicts and wars, in order to ensure peace throughout the continent. Therefore, Human Rights, Democracy, and the Rule of Law together with social cohesion and intercultural dialog are the main missions of the organization. The organization now covers 47 member states from Portugal to Russia. It means from Lisbon to Vladivostok and it includes 5 observer states and we are very proud that Japan has been an observer to the Council of Europe for a good number of years.

The organization is known in particular for its work in the legal sector, in the legal instruments that are produced. Let me just mention the most important one of these instruments, which is the European Convention on Human Rights, which is a mandatory convention for all member states of the organization and whose fulfillment and implementation is ensured by

the European Court of Human Rights composed by independent judges. In addition to that, we also have a Human Rights Commissioner.

The diversity in Europe is linked basically to three factors. Diversity because we are many countries, many nations with many different languages, identities, cultures, and so on, but it is also linked to the fact that important national minorities continue to exist within our member states, and thirdly, diversity is linked to migration flows as you might imagine and these migratory flows have increased recently because of the issues of globalization.

The organization has dealt first and foremost with the problem of pacifying its own national minorities and for this reason two important legal instruments, unique in the world I have to underline, have been prepared. The first one, which is the Framework Convention for the Protection of National Minorities and the second one on the Charter for Regional and Minority Languages. So these two important legal texts are now used in Europe in order to regulate the relationships between the majority and the minority in a given society.

As far as migrants are concerned, the most important legal text adopted is the convention on the legal status of migrant workers, but also another very important document, which is the convention on the local participation of foreigners, and finally, a lot of work has been developed in the field of education and youth work in order to prepare the future generations to live together peacefully in Europe.

Ladies and gentlemen, the diversity which has also been present in the European continent has nonetheless increased in a very strong manner over the last years and it has brought some difficulties, some conflicts within society. So very quickly we came to the understanding that if diversity is not managed properly, it can threaten the fundamental values and the social cohesion within Europe. And it is for this purpose that our heads of states and government decided to request a white paper on intercultural dialog whose title is "Living Together as Equals in Dignity" and this text has been adopted last year and it is available outside the room for those who would like to know more about this important policy statement of the organization.

The key principles of the white paper, first of all we need all of us not only migrants not only minorities, but also the majority, to develop a critical look at ourselves and our cultural practices. The second point in the white paper is that we have values such as human rights, gender equality, access to justice, and so on which are non-negotiable. We have fought for them for decades and we want to preserve them. The white paper then insists on the fact that when we manage diversity, we must manage it democratically and this means in particular ensuring equal enjoyment of rights for everybody and participation. But in order to make this easier, we also need to have

spaces that facilitate like today here in this room dialog. So this is also a very important component of our strategy.

In addition to that, we believe very much in the role of education in opening the minds and if we succeed to open the minds of our children, we will open them for the future. And in this field, intercultural skills, we do a lot of work in the field of language teaching, multilingualism, but also history teaching, it is a very important sector, in which by the way the Council of Europe and the Japan Foundation have been cooperating now for many years, history teaching. And also finally, the teaching about religion in the classroom; it is also an important element to develop the skills that we need to cooperate.

Finally of course, dialog is also important at international level. We wouldn't be here if we wouldn't cooperate with the Japan Foundation in order to promote intercultural dialog. This is a very important point put at the end but intercultural dialog or multicultural symbiosis is the responsibility of all of us. Each one of us has a role to play.

We have looked during our trip in this week to your concept of multicultural symbiosis through the lenses of the white paper and we liked very much the concept because it underlines the interdependence, interaction, and enrichment of communities and cultures. We believe that these concepts as for the future should be rooted firmly in human rights. We also believe that it would be important to accompany this strategy of multicultural symbiosis through non-discrimination practices, through ensuring political rights for all and citizenship, and also guaranteeing social rights such as education, health, employment and so on to different people who live in this country. We believe, therefore, that there should be increased migrant participation in the national and local administration that migrants should be facilitated wherever they would like to become entrepreneur for small or medium enterprises and that support should be given also by the central government to the city in their efforts to implement multicultural symbiosis.

Just to conclude, I would like to say that being here throughout this beautiful trip we have also learned a lot and I would like to say that it is here that we will find the famous Confucian motto realized I hope at least for you and for the wellbeing of Japan in the years to come, which goes by saying that "action without a vision is a nightmare, but vision without action is a daydream". So I do believe that by going forward with your beautiful project of multicultural symbiosis you bring together action and vision. Thank you for your attention.

MC: Thank you very much. Next, I would like to welcome Mr. Phil Wood, who is one of co-coiners of today's topic "intercultural city." Mr. Wood, please.

Phil WOOD: Mina-san, Kombarwa (Good evening, ladies and gentlemen).

Europe is an intensely diverse place and it is getting even more diverse year by year. Let me briefly give you the history of European diversity. As we have already heard from my colleague there is the historic diversity in Europe of national, linguistic, cultural, religious, ethnic minorities. In more recent years since the end of the Second World War, the countries that had empires (UK, France, Netherlands) invited members of their colonial communities to take up residence, which was followed in the 1960s by other countries with growing industries (such as Germany) inviting guest workers from many countries around the world. A phenomenon we have seen in your industries here in Japan. This was followed by a different trend from the 1970s onwards when international crises led to large numbers of asylum seekers and refugees being invited to take up residence and protection in Europe.

And of course in the 1990s, a phenomenon we are now all familiar with is the increasing global flow of people traveling in search of a better life as the world seems to become ever smaller. The slide shows evidence of how this has affected population and migration in Europe. As we can see, in the early years although Europe was receiving migration it was exporting even more people to other parts of the world and it is only since the beginning of the 1990s that immigration started to exceed emigration. We can really see that from the turn of the current century, we have seen a rapid increase in net migration.

And interestingly, there has been a coincidence in the beginning of the growth with a significant world changing event on the 11th of September 2001. So you can imagine that this growth in migration as well as this threat to their sense of security that many people may have felt after the 11th of September attacks, has vastly complicated the way in which European people feel about globalization and about migration. It was these events, which influenced me to start looking at what was happening in my country in Britain and in Europe because I was concerned that the increasingly negative tone in which the media and some politicians were starting to discuss migration and diversity.

I am a naturally optimistic person and I was wondering is it possible to conceive that migration and diversity is not always a menacing thing but can be positive. Can we change our mindsets from a negative into a positive one? And particularly for me coming from a professional interest in cities, it also seemed to me that the debate around the world has been dominated by national governments and yet my experience and perhaps yours too is, that it is at the level of the city and the municipality where we actually feel the impact and the presence of migrants. And it is so important because at that level we have the opportunity to understand and

meet each other or, on the other hand, we have the opportunity to ignore or to fear each other.

And so my question to city mayors when I met them was, how do you feel about growing migration and diversity in your city? Do you feel that it is a threat to your city? Do you perhaps feel that it is maybe a nuisance, the growing complexity of language and culture simply makes it much harder to manage your city? How many of you actually feel that diversity is an opportunity for your city? My worry at the time was that very few city mayors and officials felt that there was an opportunity and yet diversity, we learn, does bring opportunity.

There is an advantage and certainly in the world of business many large companies now. For example, Philips Design, realize that in order for them to stay ahead they need to find new concepts and innovations. They have learnt that by forming multiethnic teams of people who bring different skills and understandings of the world, they can actually find that creative spark, which may produce a new product that will enable Philips Design to stay ahead in its particular field. And people like Stefano Marzano, the Design Chief, is convinced that it means a big difference to his company. Of course, a city is a far more complex organism than even the largest of our businesses, but I have been spending the last few years trying to explore whether we can find a diversity advantage for our cities and there are indeed many ways in which migration and diversity can enhance a city.

Migrants bring new skills, which add value to the existing skills of the host community and when a migrant arrives in a country they leave behind them a trail, a two-way street for the host country to enter into new explorations, new trade, and investment connections with their country of origin. Of course, most people who leave their home to create a new home around the world, travel with hope, with aspiration to make a good life for themselves and their children and they are in the most cases extremely patriotic about the place that they have settled in.

I have already said that mixing of people is a great source of new ideas not just in things like technology and design, but in the way we manage our cities. We can learn a lot from each other. And finally, I believe the cities that are going to succeed in this century, will be those that show that they are open, open-minded, open-hearted, and are at ease with their diversity.

So, I made a study of the different ways in which cities in Europe have dealt with diversity and it's surprising you may find that there are many, many different ways even within the small area of Europe and let me briefly summarize what my findings were. There was particular policy common I think in the 1960s through to the 80s encouraging large numbers of guest workers. They were coming into cities but their relationship with the city was very limited. They were excluded from the culture, and from the privileges of citizenship. They were purely engaged in an economic

transaction with the city and the city could at any time terminate that transaction.

A very different approach is adopted in other countries in Europe where outsiders are very much welcomed in and offered citizenship of that country, but on condition that they leave behind any factors that are going to make them different from the majority host community, and this could be called assimilation. A third model, again extremely different, one that is most familiar to me because it was practiced in Britain and also in the Netherlands. This is the multicultural city policy where migrants were very much invited to take up residence, to take up citizenship, and were encouraged to retain and celebrate their diverse cultures. This has led to the development of separate places of worship, separate schools, and teaching facilities and very different lifestyles side-by-side in many cities. This policy has come under scrutiny in the Netherlands and Britain in recent years. Indeed there is now a sharp critique because some would accuse it of failing to achieve mutual understanding between communities and that it has resulted in communities who live in the same place, but know nothing of each other. And this is not seen to be useful for the way we need to live in the future.

And so how can cities achieve diversity advantage? The Council of Europe and our partners believe that to be intercultural is the way to realize this opportunity.

I have noticed during my short stay in Japan that your concept of symbiosis can actually add richness to our current understanding of interculturalism. So this is the first benefit, the first advantage I have achieved from exchanging with the people of Japan and I thank you for that concept of symbiosis.

And so what would an intercultural city policy look like? Well again we see it's a welcoming place of many people in all their diversity and we see that it retains difference. We can see there are many, many different entities there and we know that they are still retaining some of their distinctiveness and yet the thing that is most important, that our brain perceives is the whole not the parts. And we also see the movement, the dynamism, and this is where the energy of the intercultural city comes - from different entities jostling together in a constant hybridization and changing of form. This is the energy that will drive the intercultural city.

So then my next step was to ask "how can I transfer these concepts into something which will enable city mayors and officials to find a workable strategy?" And in studying the different cities, I asked how do these different policy models influence the different functions that cities have to perform? I went through the exercise of looking at different city functions under different policy models and noting where similarities and contrasts arose. This methodology has enabled us to formulate a new policy, an

intercultural city policy and begin to describe what it would be like if it were put into practice.

It has been a very happy convergence for me with the Council of Europe who have invited me to develop and make relationships with cities and this is what the fundamental essence of our project is. It is not a conceptual project, but a practical piece of work, in its pilot phase, with 11 cities from very different parts of Europe from many different experiences large and small, east and west. And our output so far has been the production of a tool kit. A tool kit that is being developed by cities for cities with our assistance.

There are four important tools. Firstly a conceptual tool, a new way of looking at the issues we face, called the Intercultural Lens. Secondly, an analytical tool, a way of looking at the new information and intelligence that we are gathering in cities about diverse populations and we call this the Intercultural City Grid. Our third is an evaluative tool, a means to enable cities to compare themselves to each other and to compare their progress over time and this is what we call our Intercultural City Index. And finally we have a developmental tool - our network of 11 cities, which we hope will grow, which enable cities to talk, to debate, and to develop good practice together.

Let me explain a little bit about these tools. Firstly, it is important to change the mindset of the city, encouraging it to look at itself again afresh through an intercultural lens. So, for example, if I was the mayor of the city and I said I want my city to achieve diversity advantage. How could I ensure that my city is going to be the kind of place where many people will mix together, where they will exchange knowledge and talents, where they will co-create a much more exciting and dynamic city? To do that you need to look again at the things that you do, look at the ordinary things that you take for granted. How would you change your housing service, your planning service, or your schooling to make your city truly intercultural? These are important questions that you need to start asking yourself.

Secondly, the intercultural city grid. This is a gathering together of good practice from around the world and from the 11 cities that are working together. We structure this knowledge around what we call our 10 steps to an intercultural city strategy, 10 key areas that we are encouraging cities to think about.

First of all, it is important that cities make a public statement that the political leadership are prepared to stand up and make a commitment to being intercultural, even if it attracts criticism. Secondly reassessing your city functions through an intercultural lens as I've already explained. Thirdly, being prepared for the conflict that may arise from having different groups in close proximity and having the confidence and skills to manage it. Fourthly, looking at language both the mother tongue of migrants and

the host country language. Fifthly, the important role that the media can play both for bad and hopefully for good in bringing communities together in a city. Fifthly, the city should be open to the world. As we have already seen many Japanese cities are and are developing international policies. Seventh, having a research capacity to know what is going on in your city in terms of the mixing of people and cultures. Eight, having the competence, the skills to be able to use that information to develop your policies, particularly through training your staff and politicians. Nine, a welcoming service for new arrivals because the first few weeks after the foreigner arrives in a city can be the most important. Finally, and maybe most importantly of all, the opportunities to enter into citizenship through the way our cities are governed and led is vital.

The next tool is the intercultural city index is where we are most active at the moment. This is our work in progress. We want our cities to be able to ask themselves questions and measure where they are going.

So for example, if you wanted to review how people worked in public together, and ask do foreigners and Japanese people mix in your cities today. You need to ask yourself some questions about who is in the street and what are they doing? Who is meeting who? What kind of interaction are people having with each other. And are your staff, are your city planning staff, for example, trained in order to plan public spaces and activities that they are going to encourage or to discourage public meeting? And from this you can start to develop indicators to measure your progress by counting the numbers and the kinds of people who are using different spaces. Asking people questions about who they are meeting. What kinds of experiences they are having and is it changing the way they feel about their city and about their multiethnic society. And we are building up data about the cities now. We already have international data across 27 EU member states who have asked these kinds of questions at a national level.

We can demonstrate, for example, that in Luxembourg 82% of people say that within the previous week they have interacted with somebody of a different ethnic background. In Estonia, only half that figure have done. So you see an enormous variation and we hope to compare to what is going on in our individual cities.

And finally, and I think most importantly of all, is the network and the action. Let me give you examples from the cities including some of them who are here today. I have said it is of vital importance that community leaders and politicians have the courage to stand up and say, yes, I am a politician and I believe this is right for my city in the way that Thomas Facchinett has done in Neuchâtel, Switzerland. There is no turning back for Neuchâtel, it is fully embracing an intercultural future.

The value of language is clear and of course schooling is vitally important here, but there are informal methods that are just as important. In Berlin, for

example, the Turkish women and German women can come together and build relationships that otherwise might not exist through the successful District Mothers scheme. We recognize the possibility of conflict whenever people of different backgrounds come together. In Reggio-Emilia, Italy, they are very, very skilled in preparing services and training people who can manage that conflict without it getting out of hand. Handled professionally, you can actually see conflict as a potential creative process from which new forms of trust could develop. We have the city of Patras in Greece looking at its education program in a new way and the city of Melitopol in Ukraine looking at the possibility of city transport as a way of bringing diverse members of its community together. Can you see how rich their imagination is? Meanwhile the city of Tilburg understands that in the future, the management of cities has to be a partnership between the people who live in neighbourhoods and the people who provide services and of the co-creation from both the ground and from the leadership it is going to be the way forward.

In conclusion what are the characteristics of an intercultural city? Well as my friend Gabriella Battaini-Dragoni has already said there has to be a fundamental basis of rights and responsibilities enshrined in law and that all forms of racial discrimination must be outlawed by the political leadership. Then we take a fresh look at the city through an intercultural lens is vital. We must recognize that difference will continue to exist, people will not assimilate into one way of behaving, but we must emphasize those things that bring us all together, rather than those that separate us. In allocating and spending government money we should put the resources to those places where cultures come together – into the bridge-builders rather than the gate-keepers.

We should have the confidence that even in a multilingual, multi-faith, multiethnic city, we still can have a single diverse public sphere where we can all talk to each other. And finally we have to recognize the possibility of conflict. We mustn't fear it, we must not try to ignore it, we must expect it and we must have the skills to manage it.

And if we can do all these things we can have our intercultural city. Thank you.

MC: Thank you very much, Ms. Dragoni and Mr. Wood, for your presentations on the topic of the symposium, intercultural city, which you had to give in a limited time. I am sure that many of you would like to hear more of it, but please refer to the white paper on intercultural dialogue by the Council of Europe and the books by Mr. Wood for detail..

Now let me move on to the visit reports and discussion. I would like to invite Mr. Yasuyuki Kitawaki, director of Center for Multilingual Multicultural Education and Research, Tokyo University of Foreign Studies, as the

moderator. Mr. Kitawaki, please go ahead.

Yasuyuki KITAWAKI: Thank you, Mr. Hara. I am Yasuyuki Kitawaki, moderator of today's discussion. I am happy to be here with you. First of all, we would like to hear the report of the visits. During the past week, the members from Europe visited Minokamo city and Kani city in Gifu prefecture and Kobe city. Now please let us see how the visits were conducted.

(The report was presented by a staff of the Japan Foundation who had accompanied the visits)

KITAWAKI: Thank you very much. I hope you could grasp how the visits were conducted. Next, I would like to invite Mr. Mevis to share with us his understanding and feelings about the visits. Please, Mr. Mevis.

Gon MEVIS: Thank you very much for the invitation indeed, I'll put it a big higher. It is a great pleasure for me to have the opportunity to give some impressions of our journey to Japan and the cities, which were just mentioned and I will give an overview, but in a way, which I call a little bit dialectic. That means that I will try to organize our ideas in three steps, a kind of thesis, anti-thesis, and synthesis approach and use some European lessons and at the last also give some advice. I will do so based on the discussions we had of course amongst the group and many discussions we had with people in Japan. And we tried somehow to joint common idea and feeling which we shared yesterday evening and put on a paper on PowerPoint for this moment.

First, on Impressions of the Japanese Society from an Outsider. It is obviously - it is a highly convenient, effective, consumer friendly society with beautiful culture long lasting and high-level of technology use. It's a country with fantastic people they are helping, they are caring, they were cooperating and very friendly to us. And so just to jump to one conclusion, we had the impression that Japan is by far strong enough to cope with the issue of interculturality.

Of course, we must be a bit hesitant with drawing conclusions. It is a saying at least in our country, you don't know if you know it as well. It says well after 2 weeks you think you understand society or country that you visit, after 2 months you end up in complete confusion, and only after 2 years you start to really understand how the society looks like and the flame of the things you see. So we must be a bit hesitant though I am still going to draw conclusions.

Japan and migration, Japan obviously is a big country, it has a huge population 127 million approximately and the influx of migrants is still small,

2.2 million is 1.7% of the population. So we should not exaggerate the issue though, however, if not anticipated, it will generate problems that can be avoided and I readily add to that European experiences and that respect are embarrassing. So please try to use this experience to avoid these mistakes.

Migration is about people; the Japan approach so far was a bit hesitant. They accepted Koreans in 50s and 60s but it was seen more or less as a kind of duty related to the war in Korea and in East Asia in general. From 1990 onwards legislation on migration changed. It was due to the need of labor force, the industry was flourishing, the bubble economy was the fact, and there was a need for labor force, so Japanese government decided to invite people of Japanese descent, but, however, it is not just labor force, which is migrating and it is people. It is our people with wishes, with dreams and after a while also with families. So the challenge is now not only how to use the labor force but how to use the full strength, capacities, and dreams of the newcomers. Then their contribution to the society will increase significantly.

Migration hurts, migration is painful for the migrants themselves. He gets away from its roots, elects the skills of the new language he has to talk. His knowledge, the culture and habits of the county where he goes to is limited. So it's like he has to learn to walk again though he was very skilled when he was in the country of origin. At the same time it also hurts for you in this case the Japan society. It is a misconception that it would be easier if you invite people with Japanese roots. I can say you for instance in the Netherlands that we also have very open relations with the Dutch Antilleans, which is the former colony but integration policy as exactly of the Dutch Antilleans people is one of the most problematic we have. So also if people have Japanese roots they cannot easily assimilate, the Japan nation should also adapt, should also get common basis for newcomers. So what is needed integrated plans, multicultural symbiosis is needed.

In three steps, a bit an overview of what we saw; good examples, some less example, let's say room for improvement and to conclude some advice. We saw a lot of good examples happily we were very happy with that. We saw obviously three towns that were not starting to think about multiculturalism. Kani, Minokamo and Kobe cities. They do have good plans, solid and complete, we saw for instance early language preparation activities as you also saw on the picture. The three step approach indicating that first child gets lesson outside the school in a separate class thereafter goes to the school and get some individual mentoring at final stage. We saw information and consultation activity. Thank you.

I am always too enthusiastic when I am talking. I can use some extra water. We saw very good examples of information and consultation activities provided. Use of foreign languages at municipalities. We saw

information desks for the newcomers in particular, we saw the use of new technology, SMS services, DVDs provided. We were also impressed by the religious tolerance of the society, religious tolerance is not as we know due to the sometimes problematic relation between the Christian and Islamic population of our countries it is not obvious but in Japan it is a normal thing. So more good examples, we saw a radio station and a television studio global one for the newcomers also and the languages addressing topics that are important for the newcomers.

We saw cities setting up migrant assemblies or migrant boards, very important because the newcomers do not have voting rights and it is anyhow a way of involving people in the political decision making process of the town. We saw the recognition of the world of the NPO, the non-profit or the non-governmental organizations. They were taken serious. We saw also the recognition of the importance of volunteers and the work they do in the society. In Kani, we were impressed by the theater and arts projects because the theater was not only there for the majority people, but it was obviously also attracting the migrants within their programming and within the cultural projects they were executing.

So we did find a lot of good examples and we were inspired by them and some of them we - maybe we said well, we are going to take them back home and use them in our own city but we also obviously saw aspects of concern. There is room for improvements definitely. One major one actually is on legal rights. Mr. Wood will add some information about it but it was really a concern that the newcomers do not have the equal legal rights as the Japanese have. We saw that there is a lot of emphasis on the non-Japanese residents means the residents they should change, they should adapt but actually we think all citizens should adapt and the emphasis is a bit too much on the newcomers only. We saw as I stated the role NPO is acknowledged, but there is room for more frequent and better listening to the migrants themselves not only the representatives and the NPOs but also directly in the neighborhoods to people themselves because they know a lot they are the source of information.

Action is almost taken at municipality level but I think we had the idea if some more officials could be included. Intercultural policy is something integral as Mr. Wood explained before it's something that goes through the whole municipality and not to one department. Coming to some advices, one and maybe even the most important one, is try to increase the will to learn, learn from European mistakes to start with. In European countries for long time there was not a migration policy. We did not realize that migrants even if they came for labor opportunities that they would stay. We underestimated the difficulties caused by migration. We did not - we were not clear in the duties and rights of migrants to explain to them and there is limited openness to migrants, to the foreigners. But also a lesson

to the migrants themselves the communities, the neighborhoods take their knowledge as starting point use their strength. We were really impressed by the strength of the own initiative by the newcomers and migrants from Brazil, from Korea, from the Philippines, what they could tell us about the living situations and what actions they took by themselves so use this energy.

So to conclude an intercultural dialog would help a lot. The city's migration policy should become permanent, structural, and very necessary. It should be there for all major cities that have a significant number of newcomers or foreigners or migrants whatever they are meant. It should both cover the lives of the migrants but also of the Japanese people, it should, therefore, be an intercultural, have an intercultural focus, it should create the dialog between the newcomers and the Japanese citizens.

And it could – we are convinced of that it could be a challenge not a threat. It is necessary in a globalizing world to have an open vision towards migration and it is also an opportunity. This what we have been doing now and what several cities are doing since recent is a starting point. It is going to take time to further analyze the situation, make choices, and make some more focus. We think focus is needed and we would suggest three: education, work, and intercultural dialog and assessment of results will be needed. Well there are all kinds of methodologies for that available. The accountability could be worked out as well. And if needed if invited to do that the intercultural cities network in Europe is definitely willing to support and collaborate with the Japanese citizens. So we would say go forward. Thank you very much.

KITAWAKI: Thank you very much. We have just heard a very persuasive speech, which includes the syllogism, the analysis on good cases and cases that require an improvement in Japanese cities based on the lessons in Europe, and some suggestions.

Now I would like to ask Mr. Wood to add some analyses or supplementary explanation regarding the presentation by Mr. Mevis. Mr. Wood, please.

WOOD: Words have a lot of power; I don't know many words in Japanese, but I think the word I heard more than anything else that stuck in my memory is *gaikokujin*. I understand this to be a respectful word. When a Japanese person uses it they are respectful of the people they are describing by the use of that word, but I wonder whether that word will remain adequate as the diversity of the population develops, and whether new words may needs to enter Japanese language as time changes. Only one person we met to my memory used an alternative and that alternative was an English word "minority". Maybe you would like to reflect upon what is the difference between the two words because at some point every

society has to start thinking of the people amongst it no longer is foreigners, no longer is outsiders but is insiders as members of the same community. They may be different, they may have different characteristics, they may look different, they may have different customs, but they are all members of one community and perhaps *gaikokujin* may not be the appropriate word in the future. So I set you the challenge of thinking of other words with which you can start to describe your changing and diversifying Japanese society.

And other powerful words that I have thought about this week are multicultural symbiosis. And I have also heard the word multicultural coexistence. And sometimes I wonder whether the two are used interchangeably, but for me the two are very different. It seems to me coexistence is a rather passive idea that people can tolerate each other without having a relationship, but symbiosis is much more dynamic. It suggests that there is interaction, give and take, and change is taking place on both sides. So I am very grateful to Kitawaki-san for introducing that concept and we will take it back with us to Europe.

As you know the Council of Europe is an organization based on fundamental values and rights and, whilst we are certainly not here in Japan to lecture the Japanese people on what the European values are, we don't believe that we could do our intercultural city project without having fundamental guarantees for all of our people. There must be guarantees of access to citizenship, a clear transparent process to enable everybody to understand how they can achieve full citizenship in a society.

A legal protection for the rights and freedoms of expression and assembly and particularly in this case legal protection from racial discrimination whether in the work place, in housing, in education, or in relation to the police. We haven't encountered many cases of discrimination during our visit, but we have heard that they exist and that there is no fundamental protection in law for anybody Japanese or minority if that happens. Without that, in our experience in Europe, it would have been impossible for us to build an equal and respectful intercultural city.

Now, we understand that the national government may be opening a discussion about the possibility of change at the national level. We don't know how long that discussion might take, so maybe in the short term cities might want to consider adopting a local charter of rights and responsibilities. The way it could work would be for all the public agencies, landlords, property owners of residential property and the police and other important partners in the city to agree to sign up to a code of practice at the local level. This could be the first stage that could then encourage government to make it national.

I will just make one point on education. Something we take for granted in Europe is that every child, regardless of what their citizenship, has the right to compulsory education. They are expected to attend school.

they must attend school, and this is their greatest right to access to our democracy and all its benefits. We really would like to see that guarantee to compulsory education adopted in schools in Japan.

I think the final point I will make is about the concept of being a stakeholder in your society and I believe in order to feel like you belong to a place and that you can contribute to a place you need to feel that you have a stake in that society. There are three ways at least that one can do that in Japan.

Firstly, the right to own property. We came across lots of examples where it seemed to be very difficult for newcomers in this society to own property even if they have the money do it. The whole process seems extremely difficult due to language and legal requirements and we think that somebody has to take on the role of simplifying that matter because if minorities are not able to get access to property they will always feel outsiders. Property is a basis from which people can start to grow and integrate and can be the basis from which people can start small business, which is a second stake in society. Most foreigners in Japan at the moment are working in very large companies in which they have very little stake at all, no stake indeed, and they could be gone at the end of their contract.

If you want people to really contribute to Japanese society then they must have the right to start businesses. In my own country, we have people who came as foreigners with nothing in their pocket who are now millionaires who have created companies from nothing. And more importantly they are now employing thousands of English people in those companies and I would like to see the opportunity for the foreigners to be able to do the same for Japanese society.

And finally, the third stakeholder point is about the right to vote and to stand for public office. To believe that you have a stake in the political system and the decision-making process of your city. Again this is not possible at the national level and it may take rather a long time to change. We hope the discussion will begin, but even if that is going to take a long time at the national level again we have examples in Europe where cities have set up local citizenship charters and offered local rights for foreigners to vote in the local ward and municipal elections. Again just a small example from my own city. It has been voted by the British government as one of the best managed cities in the UK. The mayor of that city I can tell you was not born in Britain. The Mayor of my city who is one of the best city managers in Britain was born in Pakistan and he came to this Britain at the age of two and he is now contributing to British society and contributing to his city. I would like to see you give that same chance to *gaikokujin* in Japan. Thank you.

KITAWAKI: Thank you very much. Now I would like to move on to

discussion. The themes of today's symposium are intercultural city and multicultural symbiosis. We have considered the symposium as a place in which these two strategies interact with each other, and invited two speakers who are engaged in promoting multicultural symbiosis. We have asked them to talk about, based on their experiences, what they think about the concept of intercultural city, what the European countries and Japan have in common and what are their differences in promoting this concept, and what they want to know more about intercultural city.

Firstly, I would like to invite Mr. Sakai from Minokamo city, one of the visited places, to share his opinion. Since we have a limited time, could you explain in about five minutes, Mr. Sakai?

Yoshimi SAKAI: Hello, everyone. I came from Minokamo city in Gifu prefecture. I have been working in the multicultural symbiosis office of the city until this March. In the first place, let me introduce Minokamo city briefly. The city has the population of 55 thousands, and 10.79% of them have foreign nationality. Among the foreign citizens, those in their 20's account for 27% , a very high percentage. As the reason for this increase in foreign citizens, we can see, as was mentioned before, the influx of foreign workers to Japan in the 1990s when we had the same trend also in Minokamo city.

In today's symposium, we have heard the opinion of Mr. Wood and Mr. Mevis, and let me talk about what came to my mind when I heard them. First, Mr. Wood has talked about the importance of intercity network. In Japan also, Mr. Kitawaki here has founded the Council for Cities of Non-Japanese Residents as one of the core members. It was established in 2001 and its purpose was resolving problems and making recommendations to the government in cooperation with its original members of 13 cities that had many foreign citizens from South America. Since then, the member cities have been undertaking activities and discussing symbiosis within their communities or institutional problems to be solved with much enthusiasm. Minokamo city was the chair city in 2007 and 2008.

Regarding the speech by Mr. Mevis, I appreciate what he has talked about our activities. He has said at the end of the speech that he considers the foreign resident not as a threat but as an opportunity, with which we totally agree. Until now, we have been dealing with the issue of foreign citizens in terms of supporting them. In this time of recession, however, many of the foreign citizens are going back to their country, Brazil, from Minokamo city, and we have a concern about some important functions of the city that could risk being lost.

In these circumstances, I believe that we have to consider the foreign citizens as partners, and not as people the city should support like we were doing before, in order to maintain sustainable city functions. Then

what should we do in our community? Mr. Mevis has just mentioned that we should not try to control foreign citizens. Also in Minokamo city, we have noticed that face-to-face relationship is one of the most important things, and it is discussed also in the Council for Cities. Sustainability of a community can be enhanced by building a strong face-to-face relationship between Japanese and foreign citizens.

During the last year, Minokamo city made an effort to build face-to-face relationship involving Japanese citizens. As a result, we see considerable changes in their awareness, which may lead to a sustainable society with multicultural symbiosis in the future.

KITAWAKI: Thank you very much. Next, I would like to invite another speaker from Kobe city, Ms. Yoshitomi.

Shizuyo YOSHITOMI: Thank you very much. I had planned to show you some pictures of our activities, but since the time is limited, I will verbally explain briefly.

First of all, Hyogo prefecture is not actually a place where many foreigners from South America live, but there are foreigners of different nationalities who live in Kobe in different styles, and they make up not a small part of the entire population. Mr. Mevis have said that 1.7 % of the Japanese population is foreigner. But this number of foreigners indicates those who have a foreign nationality, and does not include people who came from foreign countries but have acquired Japanese nationality. The number of those people reaches 15 thousand per year, which means that there are many multicultural people counted in the Japanese population. Hyogo prefecture has just the same situation.

We have Takatori community center as the core place for our activities. Various activities of this center started after the Great Hanshin-Awaji Earthquake when people had awareness to build the city together based on their experience of helping each other as the victims of the disaster even if they were from different countries. Its activities include those concerning older people and children, translation and interpretation of multiple languages, IT-related problems, and many other programs. Among these activities, we run community businesses that create jobs for foreign citizens, and the center is mainly funded by these businesses. In Japan, NPOs often struggle to collect necessary funds because we do not have a culture to make donations and not many companies are involved in efforts to contribute to the society. Nevertheless, NPOs are beginning to form a cycle in which they provide opportunities for minority people or people from foreign countries to show their abilities, and at the same time they can collect funds for the activities from these opportunities.

Among the programs, those at a radio station deserve a special mention.

We reserve a time frame of broadcast for our program in ten languages in which minority people can speak up. In the program, we also support the children from foreign countries who tend to shrink back in the Japanese educational environment, and encourage them to send messages with self-confidence. In doing so, we have noticed that those children give energy to Japanese young people.

While carrying out these programs such as sending messages and providing opportunities in community businesses, we have found that our awareness in the host society was also changed, and we have noticed things that had been neglected before. We have been having this experience for 15 years. In other words, we are demonstrating that this experience together with understanding and communication among us will result in implementation and lead to a policy change.

In today's symposium, I could hear useful ideas from the conceptual idea that was well organized, to the things that will help us form related policies. Mr. Wood said that we have to build a close relationship together, and this idea is very similar to what we are aiming at. Our NPO has 30 to 40 staff members including full-time and part-time staffs. We also employ ethnic minority people who will act as leaders in the community and establish their own NGO or NPO with our support. Thus we carry out various programs together with foreign citizens. Now I would like to ask what types of activities are implemented in Europe in terms of affirmative action for sending messages from the minority side.

Taking an example in Germany, we can see a certain district where many people from Turkey live forming a kind of ghetto with walls. In Holland, I heard that many foreign citizens work in governmental institutions. Regarding our NGO, it is geared toward carrying out civic activities together with people in the community. As a member of the NGO that is actually involved in the activities, I would like to know what kinds of programs are conducted as municipal policies to promote civic activities.

Since my time is running out, I think I have to finish my questions here. Thank you very much.

KITAWAKI: Thank you very much.

From now on, we would like to start free discussion. As we only have a limited time, but I would like to invite as many of you as possible to participate in the discussion, I have picked up three key points from today's speeches we will focus on during the discussion.

The first point is that we should consider immigrants or foreign citizens as an advantage or an opportunity, and plan and implement strategies to do so.

The second is that not only immigrants or foreign citizens should change, but also the entire society or people of the host society should change

so that everyone can participate in building up a society of multicultural symbiosis or an intercultural city. This is an important thing, and we also have to plan specific strategies for that.

The third point is protection of human rights. It is an important task for the Japanese society to integrate the specific actions for human rights protection into the efforts to create multicultural symbiosis or build an intercultural city.

I would like to ask one from the European members and another from the Japanese guests to talk about one of the three key points. We will repeat the same for each of the topics, after which everyone including the general participants will have discussion.

First, I would like to ask Mr. Mevis to share his opinion on the first key point: how we can make use of the abilities of immigrants or foreign citizens. Could you describe the specific strategies and activities carried out in Tilburg city? I am sure that you have much to talk about, but please explain it briefly as we have a limited time. Mr. Mevis, please.

MEVIS: Well obviously, there was not an instance solution to that question but what we have seen is not exclusive for the Netherlands because we saw it in Japan also, in more than one way and in more than one center and groups of people, because actually it is what I stated this migration integration, multicultural society building is a matter of having contact with these people; having contact with people that come up, that take initiatives, listen to them, listen their stories, see what type of initiatives they are taking. And in the Netherlands we have been - well in Tilburg, we at a certain moment we also had designed policies on being intercultural but we were wondering at a certain moment are we losing track and then we went to the neighborhoods with very empty sheet of paper and we asked them what are your dreams and what are your worries, just these two simple questions.

We did not only ask this to the migrant population, we also asked this to the Tilburg people from origin to the Dutch people because it is not an exclusively problem that politics does not listen to the newcomers, politics also not listens very well to the born - the native people. So that was very basic, asked people what are your dreams and what are you worrying about. And then you find the motivation, you find the deeper interest of people for which they want to struggle for, what they want to do. And that was as a basic thing and if you ask that then secondly also the design of activities is not amongst the municipality itself but it is something that you do in conjunction. And very often the NGOs or the NPOs they take the leads and as a local authority you stimulate, you give support to their first initiatives and to their actions. And after that you have to see what is the action the municipality itself should do.

So for instance if they say we are concerned about the education of the children because there are too many school dropouts then that's crucial that I want to take it up, but obviously you also as a local authority then have the duty, the obligation to see what is happening here, what type of mistakes we are having in our own education program. And if they say well they finish education but I cannot find a job then you should support the initiative and say okay, we will go and have a discussion with the profit sector, with the employers to ask what's happening here. Why do the children from Moroccan origin hardly get a job even when they get a diploma. So basically the strength we are convinced that is strength, namely, if you have the strength to migrate, then you are a very strong person. So you can use this strength also integrate in the society. So ask people what are their goals and their dreams, try to give them space to come into action and support it in a sophisticated way not take the action from them away but give the desired support as a local government.

KITAWAKI: Thank you, Mr. Mevis. The earlier comment from Ms. Yoshitomi included a question as for what kind of programs are being carried out to encourage participation by foreign citizens themselves in Germany and Holland. I think Mr. Mevis answered this question in his comment, so would you give us some comments or opinions about that, Ms. Yoshitomi?

YOSHITOMI: Right. Comments from Mr. Mevis confirmed what I have heard about it so far. As we have similar situations here, I think the most important thing as an entrance is language, and I believe that we should start by planning policies concerning language more concretely. When a person joins a community in a foreign country, the language as the communication tool is indispensable, even if the person has various abilities and skills.

It doesn't necessarily mean, though, that people from other countries must assimilate into our society by learning Japanese language. The right to express themselves in their own languages should also be recognized. It is necessary to make policies, taking those two ways into consideration. Language is essential for both adults and children, and so is the identity behind the language. The society should start with accepting them and providing the foreign citizens with the right to gain access to information. This is not the goal but the entrance to the society where citizens start with what they can do.

KITAWAKI: Thank you, Ms. Yoshitomi. Regarding this point, a speaker from the Europe side has offered to make comments. Please speak.

Irena GUIDIKOVA: Kitawaki-san. Since the question was about Germany as it happens Germany's capital Berlin is also member of our city network

and I just wanted to give you an example of what they are doing there to enable migrants or people of migrant origin to become a resource for society. They have created a project called District Mothers as a cooperation between the city authorities and number of NGOs and have created a set of tools to help these mothers, especially Turkish or Arabic women to go to the families of other migrant communities and explain how the German society works.

So in fact they become an educational resource for the adaptation and integration of these families into the community because you might be aware that certain cultures more closed than others and more reluctant to send women out into the community. So, in fact they are helping them to learn about the German society by sending other people from their community into the homes. This is just one good example of how you can think creatively and use the migrants, as foreigners as a resource in order to achieve the goal that you want.

KITAWAKI: Thank you, Ms. Guidikova. Now, I would like to shift to the second point. Earlier in this session, Mr. Sakai introduced the efforts by Minogami-Shi to create intimate relationship with a human touch between the foreign citizens and the accepting community. Such effort has the same viewpoint in common with the concept that the whole community has to change introduced in the speech made by Mr. Mevis. So, I would like to ask Mr. Mevis to speak again and introduce the efforts, made by Tilburg, to create the situation that the whole community goes changing.

MEVIS: Indeed my colleague from Patras is also interested to intervene, don't you? Okay. So let's make a start and all of us can contribute. We have kind of two layer approach of how to get the born-Dutch in, one is to try and organize joint cultural activities like we have once you know in Tilburg we have the carnival, which is a very Dutch old way of celebrating and many of the migrant people they have their own types of festivities going on, colorful activities going on. So we introduced a new type of parade in which all are participating, both the Dutch carnival organizations but also the Antillean people, Moroccan people, Turkish people, Chinese people even and they work together also in the preparation of this activity. So that is let us say at the cultural level of expressing we are intercultural and we want to show and we are proud of it.

The other one is at a much smaller level, at a neighborhood, namely, as I stated before we are all people and we all basically have the same worries and much of our concern is at the smaller level, having a nice neighborhood to live is a concern of all. So you can have and raise issues at a neighborhood level in order to find joint interests. It is not something like they have an interest and the Dutch must come in to support them, no.

you have joint interest. So you can find activities and interests in which you work together like in Berlin, the mothers are active, we also have mother centers in different neighborhoods of mothers from all backgrounds. It's not exclusively an activity for the migrant people. So, there are just two examples, there are many more maybe Thijs from also Netherlands could add some.

Thomas FACCHINETTI: Can give you an example from Switzerland, Neuchâtel in which the foreigners are 25 % of the population. We have 150 nationality and we think it's mainly the responsibility of our city to include the newcomer. For example, we have a welcome program in which all newcomers will be involved and invited to have information. If the Japanese people immigrate to Neuchâtel or Swiss come back to Neuchâtel or Swiss from another region from Swiss come to Neuchâtel, you will get some information in his language. He will be invited and he will meet the mayor, he will be guide to the visit of the city, he will be promoted to learn to training French language and so on. And this is an action which is done systematically for all newcomers.

Thijs MALMBERG: The business I work for in Netherlands is a quite big business noted on the stock market. I was very much impressed that the cities are thinking about a three way approach bringing citizens together with businesses and with local government talking about those kinds of things. In my view that could be a very strong motor for a change if you can connect the needs of government and citizens to the corporate social responsibility agenda of the businesses.

One example, I would like to give. Our business has organized a way of helping schools in the poor neighborhoods in the Netherlands. Those schools in these neighborhoods lack often good teachers and we have good staff in different areas. Our staff was giving lessons in those of schools. Why? It was not only because we were thinking let's be friendly and give something for free to these communities but in this project we have learned a lot too. It was a kind of free training for our staff to deal with sometimes very difficult situations. So it is a very nice example how you can in a very concrete way connect business to social problems in a neighborhood.

KITAWAKI: Thank you, gentlemen, for providing various examples of the second point. Concerning the third point about 'protection of human rights,' I would like you to remember the various comments made by Ms. Gabriella Battaini-Dracconi and Mr. Phil Wood a short while ago.

Now, I would like to open up a discussion among all participants here. Although I have just brought up three topics, you don't have to stick to them; I would like you to feel free to give any questions or comments.

Those who want to speak, just raise your hands, would you please? Well, I see 4, 5 persons. Now, I would like those 5 persons to speak in turns. I would appreciate if you could be brief, in the interest of time. At first, let me appoint the person in the second row, and then others speak in turns, please.

Floor 1: Let me ask a question briefly. I would like to ask about the relations between 'Interculturalism' and 'Multiculturalism.' As for the title of today's symposium, it is 'Intercultural City' but for the latter half, the title does not include the word 'intercultural' which means 'coexistence.' I imagine. What is the reason for that?

KITAWAKI: So, the question is about the relations between 'Interculturalism' and 'Multiculturalism,' is it correct ?

Now I would like one of the panels to answer this question. Someone who would like to answer, raise your hand, will you? Please speak, Mr. Wood.

WOOD: Well having already said the words were powerful, I cannot escape from this question, can I? Multicultural is a powerful word. It's a positive word. It is a word that I would be happy to use. I think the significant difference between multicultural and intercultural is that I think one is passive, one is descriptive. It describes a condition of diversity but it is static and for me life is constantly moving and changing which is why I prefer intercultural. To me it suggests movement and it suggests change and life. One of the most powerful things I have learned about Japan this week is about Shinto and Japanese culture and the respect the Japanese have for nature which is a constantly evolving process. This is the great power of nature, no matter what we as humans seem to do to try and damage our nature, nature seems to adapt and to change and to grow, and to form new hybrids, new possibilities. Heterogeneity is the secret of survival for plants and for people and so that is why I would use intercultural because it is dynamic.

KITAWAKI: Thank you very much, Mr. Wood. Now, there have been two persons who volunteered to speak. Then, the gentleman in a business suit, please speak.

Floor 2: Thank you for the opportunity. I would like to take up the subject about education. As Mr. Wood has mentioned, compulsory elementary education is applied to foreign children as well. The problem is that those immigrant children would not enter Japanese schools. Those foreign children attend schools of their own system. As you may have got the idea by visiting Hamamatsu and seeing the situation, there being foreign people

in such an area is partly because that they are, after all, Japanese children.

So, it cannot be denied that they are Japanese descent, although it may be different from a legal point of view. Originally there has been a system for paving the way for the Japanese people who had been left in Manchuria to come home, and now, Japanese people coming back from South America are making the situation more complicated. And the problem here is, how we should deal with the cases where such children of Japanese descent neither want to enter Japanese schools nor want to assimilate into Japanese community. Should we establish something like, for example, a school for children from Brazil?

KITAWAKI: Would anybody from the panel like to answer the question? Please speak, Ms. Gabriella Battaini-Dragoni.

BATTAINI-DRAGONI: For this recent question, in Europe, if you do not send your children to school, it's a crime. So the law will impose upon the parents to do something or the parents can have to go to see the judge, etc. So this is something, which is so evident now for everybody that nobody and no family would dare not to send their children to school. Obviously you can choose between public school or private school but the school system is equal throughout the countries and it is in the hands of the Ministry of Education.

So the situation that you described here is obviously that if you want to integrate these communities into the tissue, the fabric of your society you should offer opportunities for repertory as you do and supportive measures but the children must not coexist in a parallel manner with the children that go to the Japanese school. Parents should be informed that the best investment for their children is to go in a regular school and what we do now more and more in Europe in order to preserve and protect the original culture of the children is to work very seriously not everywhere but in many projects in different towns on the protection of the language of origin because language is more than communication, it is identity building. And it would be important for the children to know their language of origin in order to continue to communicate with the family, to be a bridge, important bridge for the family in their integration processes and a child who is of migrant origin and who can master in writing, reading, and in speaking the language of origin is also put in a flexible situation for its future if he at one point to go back to the country of origin that would be extremely facilitated. Thank you.

KITAWAKI: The lady dressed in pink, please speak.

Floor 3: Thank you very much for this opportunity I have an another

issue to cover but I would like to also let you know about the question of the mister here who said I am from South America and I was working sometimes with immigrants here in Japan and this issue that he covers is really important. Probably Brazilians, Peruvians, and Bolivians are largest among the Latin Americans and most of the children don't go to the high school. what is the reason? The reason basically is Japanese education system is really particular they have to start learning kanji for examples in the certain levels and Japanese system don't support to the students to get the knowledge they just memorize kanji and mathematics basically and probably mothers support to Japanese children. And they go to other schools like Kumon or like Juku or other parallel school not only the education system.

In the case of the Latin Americans they cannot send their children or control what they are learning. So when they have to reach the koko (a Japanese senior high school) level is the high school they cannot pass the test because to go to koko they have to pass the test first of all. And the koko is very expensive. So probably most of them they even save to send them to that level. So, most of the children practically end the education and has go to work in the factories.

Probably one reason is that not that they didn't really had enough support to learn probably the kanjis or other topics but in that case probably the education system is having some problems because all the students should learn same. If a children go to a school foreigners or not foreigners should know the same level why the Japanese people send to other school the children. That is my question I don't know who can answer me.

KITAWAKI: Any comments for the question, please?

YOSHITOMI: I think there is another reason why the Children from Peru or Brazil would not go to schools at a certain level or higher. This (situation in which the children of Japanese descent would not go on to receive higher education) is a tendency of the whole society. Those people do not have a vision to live here long and put down roots. Most of the parents are here with short-term contracts. They do not have certain ideas on how long they would stay in Japan. In that case, learning Japanese language would be too large an investment. They do not have motivations to invest for such intellectual properties. Unless they can set a vision for the future, for example, that they will be able to acquire citizenship or that they will be able to stay longer or even to stay here forever, they cannot easily decide to make investments for such intellectual properties.

KITAWAKI: I recommend that we should hear opinions on this point from

an expert on Japan's side, so, will you give us your ideas, Mr. Sakai?

SAKAI: Then, I will speak a little about this topic from my point of view. There was a comment about compulsory education, a little while ago, but I think the compulsory education in Japan is a duty for parents "who possess Japanese citizenship." In other words, education for foreign children is not compulsory. This is not reasonable in the first place. And so, when we are asked if Japanese system is, or Japanese schools are, prepared to receive foreign children, we can only say that it is not. Concerning this problem, Council for Cities of Non-Japanese Residents, which I mentioned earlier, has appealed repeatedly to Ministry of Education, Culture, Sports, Science and Technology, but, I regret to say, the posture of the Ministry, in reality, is that they have no involvement in those children because they do not possess Japanese citizenship, therefore compulsory system would not be applied to them. I'm afraid I have to admit that it is the reality that each of the local administrations is dealing with such situations and it will be so unless the central government would make a strong rule valid for the whole country.

When I was talking with participants from Europe earlier today, I heard a phrase "to make rules flexible," which had a very strong impact to me. It sank deep in my mind. It made me think that although we Japanese are well organized and follow rules very well, still, we need flexibility in many ways.

KITAWAKI: I wish we could deepen the discussion on this topic if possible, but in the interest of time, we have to move on for now. The gentleman in a white shirt, in the forth row, please speak.

Floor 4: I heard that today's speakers visited the Cities of Non-Japanese Residents in the Chubu area; Did you visit the places like the Hello-Work (Employment Service Agency)? When I visited the area, the first words I heard from a foreign resident were "Where is the Hello-Work (Employment Service Agency)?"

The so-called Multicultural Symbiosis societies do exist in many parts in Japan, but those in Kanto, Chubu or Kansai areas subtly vary in their origins, histories and the composition of people. A very serious problem for such societies in Chube area is that the foreign people who can hardly speak Japanese get fired and suddenly thrown into Japanese society, having lost their jobs and residents at once. We already face such serious problems but do you have any good idea to bring a breakthrough in the solution?

KITAWAKI: Any comments on this subject?

MEVIS: Very difficult problem to be solved. When we look for ways of how to cope with bad language skills, and obviously if people 30 or 40 years and become out of job and have very bad language skills, it is also for us we do not have answer of how to really pick it up though what is provided for instance at the labor office is also the opportunity to learn a language. So in this case, the local government is responsible for the social welfare and we can provide activities, classes in Dutch as a content as one part of the supports to come to the job.

So it is not only in orientation to the job to the market itself, but also a possibility to get support and learning the language better. Definitely that is not – well you cannot get all backlashes solved, that's for clear, but you can do something in that respect. Another aspect is that for this same reason we promote starting an own business because often that is key competence of people and obviously you also need to learn a language but you can at the same time be your own boss somehow so you - gives you some space to maneuver and to make money out of the things in which we are really good at and maybe the compensate the deficiencies in language, but I agree with you it is very difficult and I would be wrong to say that we have the solution for growing up for adults, which have a bad skills in a language. That could be a lie because we don't have, but always to support somehow.

KITAWAKI: Thank you very much, Mr. Mevis. And I guess all voluntary speakers have played their part, thank you. Two hours have flashed by and it is around eight now. Mr. Wood and I are to be the last speakers to close the symposium, but as it is a rare opportunity, I would like to offer guests from Europe some time to speak if any of you have comments to make. Would any of you like to speak? No? Well, then, I think we will go on to the closing speeches, as scheduled.

I will make some comments, first. I would like to summarize today's symposium by making three points.

First point is that the concept of 'Intercultural City' and its strategy and the concept of 'Multicultural Symbiosis' and its strategy have very much in common, and therefore those two concepts can share the same approach. That is what I felt through the symposium. Particularly, the way of treating immigrants and foreign residents as people who have hopes and visions rather than labor forces, and the way of considering the existence of such people as strength or opportunity for the society, rather than a threat, and making the most of the powers provided by such people, which we can find in the concept of the 'Intercultural Cities', are the visions we should share. This is the first point.

The second point is the concept of protection of human rights. Guests from Europe have depicted the importance of legislation of human right

protection and establishment of the system to protect it. It is a very important element for the multicultural symbiosis in Japan, and for the future of the multicultural symbiosis to be driven forward with a clear central idea, without deviating from the desirable direction. When we ask ourselves what values the idea of multicultural symbiosis should be rooted in, the concept of human right protection is essential, and with this concept, we can drive forward the idea of multicultural symbiosis without falling apart or dropping back.

And the third point is the importance of local communities and local governments to get the best of such multicultural symbiosis and diversity of society. Today's guests from Europe have stressed that the body that can actually change the community with active driving forces are the local communities in this field, although the central government also has important roles to be played. I quite agree with this and there have been the proven track records in Japan, too. The important thing is that the NPOs, volunteer workers and local governments all cooperate together to make use of such diversity and to create society with such diversity.

In doing this, collaboration among cities is also important. We can already find examples of collaborations among local governments or communities in some parts in Japan, such as Council for Cities of Non-Japanese Residents, introduced earlier. I think we need to enlarge the boundaries of such efforts, collaborating with such areas where lots of Koreans living in Japan reside, not only among the communities among areas where lots of Japanese descents live. And then, we should enlarge the boundary of the circle of such collaborations into the world beyond the borders, not limiting in Japan.

As we have confirmed through today's symposium, the agenda accompanied by immigration intake are becoming the common issues shared by Europe and Japan. That's why the significance of collaboration and cooperation among cities beyond the borders are becoming more and more clear.

With those thoughts in mind, I now truly wish that this opportunity we have had today, that has been realized with the great help of Japan Foundation and Council of Europe, will be a good start for collaboration and cooperation in diversity management of cities and communities beyond the borders. Now, I would like to pass the baton to Mr. Wood. Thanks very much.

WOOD: Thank you Kitawaki-san and thanks to you all for coming here to take part in this event. I am sure I speak on behalf of all my colleagues from Europe in saying what an enormous privilege this has been for us, what a rich learning experience it has been and how many happy and strong memories, as well as very practical ideas, we will take back to European cities from our visit here.

It may surprise you to hear me say that the benefit of Japan to Europe and to the intercultural cities did not begin this week. I would take you back to April of this year when Kitawakii-san with the support of the Japan Foundation was able to come to conference in Tilburg and was able to remind us of the value of international connections and intercontinental connections. We haven't really thought about that before as we were rather inward looking and only concerned with our European situation. But professor you have opened our eyes to the possibility of the global learning and exchange opportunity and I must thank you and the Japan Foundation for doing that and let me just tell you a little now about what we plan to do in the near future.

We are nearing the end of our pilot phase with our 11 cities. We are as I said introducing our index which will begin the process of gathering, analyzing, and evaluating the data of what we have achieved so far and where we can go in the future. We want to expand usage of that index because the more people who use it, the richer will be the information gathered, and the greater the learning experience. And so we certainly will be keen to talk to Japanese cities who might be interested in sharing in the development of this process of research and development. And we hope in the coming year to develop what we are calling an Intercultural Cities Academy. This will be a structured learning process for city administrations and NPOs to begin with the baseline evaluation of where the city is at and then to develop capacity building and coalition building processes within those cities.

Also to share the knowledge and to review internal policy, to develop strategy stronger. But I think of particular significance here is the concept of peer review and peer learning. This academy will not be an institution, it will not be a university on the hill, but will be a living interaction between professionals in NPOs and city administrations around Europe and hopefully around the world. We are engaged on an exciting journey and we would like to invite you to join us in that journey. Thank you.

KITAWAKI: Thank you, everybody, I do appreciate your cooperation.

MC: Thank you very much for joining us today. In closing today's 'Symposium on the Intercultural Cities and Multicultural Symbiosis,' I am very happy to say that it has been a great symposium. Thank you.

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