

Kyoto City Council on Multicultural Policy

Newsletter No. 23



Edited and published by the International Relations Office, City of Kyoto

March 2018

The 2nd & 3rd Meetings of FY2017 were held!

2nd Meeting

Date: Tues. September 12, 2017 2pm - 3:30pm

Venue: Yuuhisai Koudoukan (Kamichojamachi-dori, Shinmachi-higashiiru, Kamigyo Ward, Kyoto)

Topic: Foreign Residents and the Local Community 2

Report Yuuhisai Koudoukan - Presenting Traditional Culture to the World

(Reported by Cislrova Kristyna, Toru Ota, Director of Yuuhisai Koudoukan)

●Yuuhisai Koudoukan

In the location of the current Yuuhisai Koudoukan, there used to be a school called Koudoukan, which was established in 1806 by Minagawa Kien (1734-1807), a prominent scholar representing Kyoto. Minagawa Kien was a man of refined tastes who enjoyed art and culture of various kinds. Though the building of the school does not exist at present, a stone monument is placed in the location of the former Koudoukan. The current Yuuhisai Koudoukan was built through the beginning of the Edo Period to the end of the Showa Period. In order to preserve the building and its garden, Yuuhisai Koudoukan established a public interest incorporated foundation in 2011 and holds various kinds of events such as tea ceremonies and lectures.



●Initiatives at Yuuhisai Koudoukan

Although Yuuhisai Koudoukan provides numerous kinds of lectures and programs to learn and experience Japanese culture such as chado (tea ceremony), noh, maiko dances, wagashi (Japanese confectioneries) making, lectures/programs related to chado are the most popular for both the Japanese and non-Japanese visitors. At a time, 2 to 40 or 50 people from overseas such as students and tourists join a tea ceremony to experience Japanese culture.

●Thoughts on Culture

Culture could be a tool of understanding beyond different nationalities or backgrounds. When people from 10 different countries such as Indonesia, Bhutan, Fiji visited us, we asked them to draw a picture of traditional confectioneries from their countries and make them to introduce their own cultures. Every participant very much

enjoyed the experience.

Chado has developed through importing other cultures from overseas, as it is known that 7 apprentices of Sen no Rikyu were Christians. Every culture develops through multicultural exchanges. In order to learn a new culture, not to mention Japanese culture, we need to experience it ourselves, and the culture we experience has to be authentic. It is important to try to learn the essence of the culture. Though there are many young people in Japan who do not understand traditional Japanese culture, I hope they have more opportunities on a daily basis to learn more about their own culture.

Comments from Committee Members (Extract)

- Overcoming the differences of culture and considering how to convey the essence of each culture leads us to the better understanding of multiculturalism.
- By reconnecting traditional culture and young people will create opportunities for international exchanges and help different cultures integrate.
- If you learn different perspectives, you can better understand your own culture (e.g. we should try to learn chado as a non-Japanese). Additionally, cultural exchanges can create new culture.
- It is important to develop urban planning through studying foreign residents' perspectives who have different backgrounds from Japanese residents.

3rd Meeting

Date: Tue. November 28, 2017 3pm - 5pm

Venue: Kyoto City Hall, Conference Room E

Topic: Foreign Residents and the Local Community 3

Report 1 Xi yang hong no kai Activities

(Reported by Associate Professor Yukifumi Makita, Fukuyama City University Urban Management Department)

●About Xi yang hong no kai

The Xi yang hong no kai started in April of 2012 in Daigo, as an organization to promote support activities and preventive care education in order for the first generation returnees from China and their spouses to be able to have healthy daily lives. The meaning of xi yang hong is setting sun and to provide comfort for the elderly as they approach their twilight years, and also the name in Chinese can be used to refer to the elderly. The name was given to the organization hoping the elderly have a relaxing, slow life. The Xi yang hong no kai was established mainly by the second and third generation returnees from China who were working as geriatric care managers and home-care workers in Japan. At present it is organized by 20 volunteer workers and there are approx. 20 users in Mukaijima. (Activities in Daigo have been halted since 2016 for lack of staff members and users' difficulties related to aging.)



< Activity Purposes >

- To provide information on health and daily lives in Chinese
- To watch and support the first generation returnees who tend to be isolated
- To provide opportunities of exchange and support with the understanding of the Chinese language and culture



↑ < at a preventive care lesson >

● **Regarding Chinese returnees and their challenges**

During the Second World War, Japanese residents in the northeast area (former Manchuria) were drawn into the battle between Soviet Union and Japan, and many children who lost their parents as well as widows had no way to return to Japan. Those who stayed in China for the above mentioned reasons were able to finally return to Japan in 1980s. They are called as Chinese Returnees (*chugoku kikokusha*), and the children and the widows as well as their spouses are called the first generation returnees.

According to a survey on Chinese returnees conducted by the Ministry of Health, Labour and Welfare, the first generation returnees are able to have a daily conversation in Japanese, but many of them have difficulty in understanding issues related to medical care and health insurances.

In 2010, teachers at Ryokoku University and Ritsumeikan University, care workers, local residents, volunteers conducted a survey on the elderly, and discovered that the first generation returnees need translators at medical facilities such as hospitals but most of them hesitate to use the services to avoid troubling their children (the second generation returnees) who are generally fluent in Japanese. Additionally, the first generation returnees tend to feel isolated at events organized by the local community such as lectures on preventive care or at daycare services, because they do not understand instructions/explanations conducted only in Japanese.

The survey shows that the first generation returnees need support by those who understand their cultural and historical backgrounds even though there are few who understand the Chinese language.

It also points out that the local community, including the second generation returnees, should actively supports the first generation returnees, because support should be provided not only by their family members but also by professionals and residents in the local community.

● **Regarding activities of Xi yang hong no kai**

< Activity Details >

- 1 . Lectures on preventive care for the elderly
- 2 . Personnel training – training for volunteer and care workers
- 3 . Forming local networks – activities in the local community, symposia, hospital & nursing home visits

As everything is conducted in Japanese at daycare facilities, it is difficult for the first generation returnees to understand. Therefore the Xi yang hong no kai provides information on health and preventive care in Chinese. It also provides monitoring and consultation services to those who shut in home due to their communication difficulties in Japanese.

The Xi yang hong no kai also provides personnel training for “listening” volunteer workers* and hosts study meetings in Chinese in order for care workers and the second generation returnees who speak Chinese to learn about Japanese nursing services.

*The “listening” volunteer workers just listen to their clients and do not give any advice/directions.

Also, the Xi yang hong no kai participates in activities conducted by the local community in order to form local networks, and visits local hospitals and nursing facilities.

Additionally, some of the first generation returnees have established an art group called Xing yang hong. They make traditional clothes and perform dances in the costumes at local events to actively promote exchanges with the local residents.

In the Japanese society, the returnees from China are not very “visible,” though they are hoping to raise local residents’ interest in them. As it is important to provide support depending on each background, supporters need to understand the returnees’ cultural and historical backgrounds.

Report 2 Concerning Xu Qucheng Zhongguo Wushu Yanjiuhui

(Reported by Jyo Gen Yi)

●About Chinese martial arts

I established this organization to enjoy Chinese martial arts for maintaining good health, to train and grow yourself for competitions, to promote Chinese martial arts, and to foster personnel. There are many kinds of Chinese martial arts such as Tai Chi, and you can choose what suits you. In China, martial arts were used to recover your body functions, to reduce the risk of getting sick, to regain your mental/physical health.



●Chinese martial arts are connected to multiculturalism

Currently, we teach Chinese martial arts at gyms, elementary and junior high schools in Kyoto and Osaka. People from different age groups, from different workplaces, with different backgrounds come to the lessons so that people from young to the elderly can communicate, though they have no chance to talk usually.

The problem of language barriers is a serious issue and it discourages people from getting connected with other people. I understand both Japanese and Chinese, and always try to provide information on Japan to Chinese students. Our school is a place for exchanges to share information.

Examples of Activities



Comments from Committee Members (Extract)

- Depending on home countries, some people may be unable to find a suitable ethnic community group in their local communities, so we have to think about how to support them. Multicultural education is also necessary in a medical setting. We should be able to imagine some patients might not be able to understand Japanese or there might be some food they cannot eat because it is different from what they usually eat in their home countries.
- Education to deepen the understanding of multiculturalism is important. It is also important not to impose the Japanese way of thinking/doing.
- There is no survey to show how many people need support and do not understand Japanese, but we must investigate it because the aging issues will be more serious in the future.
- Through being a volunteer staff at Japanese language lessons, they can learn about multiculturalism. For that reason, at Japanese lessons, Youth Activity Centers started accepting high school students as volunteer workers. It is important to create a system to make various people to meet through sports and food.

Notice from the Secretariat:

If you have any opinion regarding the newsletters or the council, please contact us at the following address. For back numbers of the newsletter in English, please contact us below.

Secretariat for Kyoto City Council on Multicultural Policy

Kyoto International Relations Office

488 Kamihonnojimae-cho, Teramachi-dori Oike-agaru, Nakagyo Ward, Kyoto 604-8571

Tel: 075-222-3072 Fax: 075-222-3055 Email: kokusai@city.kyoto.lg.jp

Website: <http://www.city.kyoto.lg.jp/sogo/soshiki/2-10-0-0-0.html>

Publisher: Kyoto City International Relations Office,
General Affairs Bureau

Kyoto City Publication Number: 295054



市民による自治120年



If you do not need this publication, please recycle with other **misc. paper** at a local collection point.

