GLOBAL EDUCATION IN PRACTICE:
A CASE STUDY OF ONE JAPANESE HIGH SCHOOL

DISSERTATION

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By

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ABSTRACT

This study aims at answering several questions concerning the practice of global education in a Japanese high school, which I refer to as Fuji School. The research reveals how teachers at this high school teach global perspectives and what contextual factors affect high school teachers’ instructional decision-making.

In order to answer the research questions, I conducted a naturalistic case study to explore Fuji School, which is the high school of the comprehensive educational institution from kindergarten up to graduate school, in the suburban area of a major city in Japan. I employed three data collection methods; observations, interviews, and documentary analysis over a period of four months. I utilized the constant comparative method for data analysis to find core categories in terms of the elements of global perspectives that Fuji School’s five selected courses and extracurricular activities offer and to identify the contextual factors that affect the teachers’ instructional decision-making.
The results of the study disclosed that through the five courses and the extracurricular activities, Fuji School teachers offered instruction of five elements of global perspectives; self-knowledge, diverse cultures and cross-cultural communication skills, world problems and local actions, global/local connections, and critical thinking skills. In the process of instructing these five elements, they infused notions of global history and multiple perspectives. The study also showed that the five teacher participants taught these elements of global perspectives under different contexts, in which some of the following eight factors positively or negatively affected their instructional decision-making: curriculum and testing; human resources; resources and funds; events; school climate; teachers’ contexts; students; and time.
This labor is dedicated to my parents and my wife,

Yasumasa, Miyako, and Tamami Kasai
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CHAPTER 1

INTRODUCTION

The world is a single system. Recent awareness of the effects of globalization enables us to think of the world as “Spaceship Earth,” one community sharing the same fate (Otsu, 1997). At the same time, the end of the Cold War impacted every part of the world by increasing conflicts and divisions, such as North-South economic issues, environmental issues, refugee issues, immigrant labor issues, and the arms race (Otsu, 1997). Such global issues have made us increasingly aware of the fact that we have been living in an interdependent global society for more than 2,000 years.

William McNeill (1963; 1995) has called the link between the Atlantic and the Pacific across the Eurasian continent the ecumene, an interdependent world where exchanges of products and contacts with people beyond national borders have taken place for more than 2,000 years. According to Pike and Selby (1988), the difference between the present and 2,000 years ago is the “degree of frequency, depth, and scope” (p. 3) of global interdependence. We are living in a world where we influence each other on a global scale more regularly and deeply than ever.

Japan is obviously no exception. It has been increasingly affecting and affected by, other parts of the world economically, politically, and culturally (Kawabata, 1993; Nakamura, 2004; Uozumi, 1995). Its economic boom in the mid-1980s allowed Japanese
people to recognize the realities of “Japan in the world” (Yoneda, 1997, p. 17). Historically Japan developed by importing anything it needed from the West and making every effort to fulfill the Meiji era slogan, “catch up with and pass the West.” One hundred years after the Meiji era, Japan fulfilled this slogan to some extent by becoming one of the major economic powers in the world. Such a miraculous economic achievement created, and continues to increase, Japan’s new responsibility to actively participate in the global society (Otsu, 1997). Japan is expected to not only import products, but also export its resources, such as advanced manufacturing skills as well as human resources. This led Japanese companies to establish foreign branch offices in order to find cheap labor (Ono, 2001).

As an economic power, Japan has been politically active in the global society. For example, the country joined the United Nations (U.N.) in 1956 and has played an important role as a non-permanent member of the Security Council nine times since then. In fact, in an effort to respond to its increasing political responsibility in the international scene, Japan has been attempting to become a permanent member of the Security Council (The Asahi Shimbun, 2006). It has been actively participating in international political and diplomatic events by establishing its 189 embassies and 71 consulates in the world (Ministry of Foreign Affairs, Japan, 2006). Japan was the second largest contributor to the U.N. regular budget (2004-2006) and was the second largest donor to the Official Development Assistance in 2003 (Ministry of Foreign Affairs, Japan, 2005).
The economic boom also means that Japanese people have had more opportunities to introduce Japanese culture to the world and encounter diverse cultures in and outside of Japan. For example, more Japanese people have been going overseas for business, study, or leisure. In 2000, almost 18 million Japanese people went overseas, compared with less than 5 million in 1985 (Ministry of Public Management, Home Affairs, Posts and Telecommunications Japan, 2002). It has recently become common practice for Japanese experts (e.g., comic story tellers, Kabuki players, baseball players, soccer players, and sumo wrestlers) to perform or pursue their professions in other countries. Moreover, Japanese people have also had more opportunities to interact with people from diverse cultures through the movement of an increasing number of people from different countries, especially Asian countries, into Japan for labor, academic exchange, or international marriage purposes. Japanese people are encountering popular cultures in foreign countries (e.g., music, movies, TV dramas, fashion, cooking, and sports) through the media more frequently than ever. In fact, the Japanese usually attempt to accept and infuse foreign pop culture into their own culture. For example, musicians recently sing gospel songs in Japanese or people use foreign spices in Japanese meals.

Due to the global economic, political, and cultural interconnectedness, Japanese people have come to recognize and understand “Japan in the world” and “the world in Japan” (Yoneda, 1997, p. 17). The increasing global worldviews of Japanese people and the rapid change of Japan’s interconnectedness to the world have significantly influenced Japanese education, as well. For example, in 1996 the Central Council on Education (chuo kyoiku shingikai) proposed education in the 21st century that included several global characteristics, such as the concept of global interdependence, an emphasis on
environmental education, an interest in countries and areas otherwise neglected, and the development of an appreciation of different perspectives in different cultures (Ono, 2001). Consequently, Japanese scholars and educators have paid more attention to global education as an alternative for education in the 21st century (Uozumi, 1995).

Global education developed in the United Kingdom and the United States in the 1970s. While Robin Richardson (1976) was implementing the World Studies Project from 1973 to 1980, he developed an influential framework for exploring global issues in the U.K. Meanwhile, prominent researchers in the U.S. (e.g., Anderson, 1979; Becker, 1979; Hanvey, 1976) developed conceptual frameworks for global education that they felt met the needs for American schools in a global age. Later, based on Richardson’s (1976) and Hanvey’s (1976) work, Graham Pike and David Selby (1988) developed a conceptual framework for global education which significantly influenced global education in Canada (Pike & Selby, 1988). Despite the fact that global education has a number of conceptualizations, there seems to be an agreement that its purpose is to prepare youth for responsible and effective participation in a global society by developing global perspectives (Pike, 2000a).

Global perspectives in education consist of many elements including knowledge, skills, attitudes, experiences, and dispositions. In order to develop global perspectives, educators provide students with an opportunity to “see beyond the local group and to experience a variety of social and cultural settings” (Becker, 1979, p. 37). Numerous scholars and global educators have discussed the theories and studied the practice of

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1 Global education was known as “world studies” in the U.K. during the 1970s and 1980s (Hicks, 2003).
global education for three decades (e.g., Anderson, 1979; see also Alger & Harf, 1986; Becker, 1979; Benitez, 2001; Case, 1993; Fisher & Hicks, 1985; Gaudelli, 2003; Hanvey, 1976; Heater, 1980; Kirkwood, 2001, 2002; Kniep, 1986, 1987; Merryfield, 1998; Pike & Selby, 1988; Richardson, 1976). In reviewing global education literature from the 1970s to the present, there are six essential and interconnected elements: perspective consciousness; global issues; global interdependence; cross-cultural learning and skills; global history; and participation in a global society. These literatures will be reviewed in chapter 2 of this dissertation.

Global education in Japan has been developing since the 1980s. Japanese scholars have learned about and developed the field of global education by inviting scholars (e.g., Lee Anderson, James Becker, Graham Pike, and David Selby) to Japan and incorporating relevant literature (e.g., Anderson, 1979; Becker, 1979; Case, 1993; Fisher & Hicks, 1985; Hanvey, 1976; Kniep, 1986; Pike & Selby, 1988) into their instruction (Asano, 2000; Uozumi, 1987). The goal of global education in Japan is similar to that in the U.S. or the U.K., in that it aims to prepare students to become global citizens by developing their global perspectives. The six essential conceptualizations in global education introduced above are also emphasized in the Japanese context. However, Otsu (1993, 1994) maintains that the elements of global perspectives will be influenced by people’s historical backgrounds or social situations. In sum, global education in Japan has developed by looking at global education in other countries and appropriating it into the Japanese context.
1.1 Statement of the Problem

There has been much discussion about what global education should be and how it should be carried out. However, many teachers are still at an early stage of learning how to put these ideas into practice in their own contexts. Studies are needed to investigate how teachers practice global education, and Japan is no exception. Tsujimura (2005) argues that it is necessary to conduct a careful and thorough study on the practice of global education in Japanese formal education.

Many Japanese scholars (e.g., Uozumi, 1987, 1995, 1998; see also Higuchi, 1995; Nagai, 1985; Otsu, 1993; Sato, 2001; Tada, 1997; Yoneda, Otsu, Tabuchi, Fujiwara, & Tanaka, 1997) have researched and written about the conceptualization, theory, and practice of global education in social studies, English, and integrated studies classes. Global education has been a feature of the field of social studies since Ono and Higuchi (1979) introduced it in their article, “Current Issues of Curriculum Development: Global Education and Social Studies.” In 1982, Lee Anderson was invited to the Nippon Association for Education 2001; in 1983, a national conference called “Consider What Global Education and Search-Based Social Studies Learning Should Be” was held by the Social Studies Research Center; and in 1985, an annual conference entitled “Possibility and Prospect of Global Education” was organized by the Japanese Association for Social Studies. In addition, some influential books were published (e.g., Otsu, 1987; Uozumi, 1987). In all of these efforts, global education has been discussed and practiced in social studies in Japan with one common goal: to nurture Japanese people’s global citizenship.
Since the 1990s, some English language educators in Japan have recognized that they are in a unique position to practice global education (Asakawa, 1996; Cates, 1999; Mantle-Bromley, 1993; McIntyre, 1994; Yoshimura, 1993). The Japan Association for Language Teaching (the largest language education association in Japan) has a special interest group called “Global Issues in Language Education,” which focuses on global education in the language classroom. This group defines global education as “a new approach to language teaching which aims at enabling students to effectively acquire and use a foreign language while empowering them with the knowledge, skills and commitment required by world citizens for the solution of global problems” (Cates, 2004, p. 24). Global education in English classes attempts to make Japanese English learners into actors who solve global issues by making the issues their own and enhancing their English communication skills (Asakawa, 1996). In fact, much has been written about how to teach global issues in university-level English classes (Cates, 1999; see also Asakawa, 1996; Bushell & Dyer, 1994; Cooney, 2003; Haynes, 2003; Hayes, 1999; Higgins & Tanaka, 1999; Murphy, 1995; Nakamura, 1996; Ohashi, 1993; Strain, 1999; Summerhawk, 1998; Swenson & Cline, 1993; Terashima, 1999; Yamashiro, 1996).

In its 1996 report, the Central Council on Education (chuo kyoiku shingikai) proposed establishing “a period for integrated studies” or “integrated studies” (sogoteki na gakushu no jikan) in order to deal with interdisciplinary and integrated topics or issues (e.g., international understanding, information processing, information processing, social welfare, and health) that could not be thoroughly taught in single subjects. Integrated studies started in elementary and junior high schools in Japan in 2002 and in high schools in 2003. Today, integrated studies is supposed to be taught for 2-3 hours a week and each
school is expected to develop its own curriculum for integrated studies, in accordance with the situation of the school or the community and students’ needs. Some scholars (e.g., Sato, 2001; Uozumi, 2000; and Yoneda, et al., 1997) agree that integrated studies seems a suitable field in which to practice global education, since it involves instruction on global content, such as global issues. Thus, integrated studies tends to be considered one of the most promising courses in which to practice global education. As a matter of fact, there has already been a great deal of discussion about how global education should be practiced in integrated studies (e.g., Otsu, 2004; Sato, 2001; Uozumi, 2000; and Yoneda et al., 1997).

An investigation is needed into how high school teachers practice global education in curricular and extracurricular activities over semesters or courses of study. Sato (2001) argues that global education should be carried out in both curricular activities (subject learning) and extracurricular activities (e.g., school excursions, school festivals, or club activities). However, only a few studies (e.g., Hosoya, 2001; Rand & Sculli, 1999; Tada, 2000) have been conducted to investigate how Japanese schools, especially high schools, teach students about the world. Few studies have provided long-term or longitudinal data on how Japanese high school teachers practice global education.

It is important to ascertain the contextual factors that affect teachers’ decisions with respect to teaching global content. Researchers and educators in global education have documented that three factors—curriculum and instruction, teachers’ and students’

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2 Curricular activities refer to any activity that takes place in class for teachers’ course instruction, while extracurricular activities refer to any activity other than curricular activities, including homeroom activities, event activities, and club activities. (Refer to Chapter 4 for detailed information about extracurricular activities of a research site for this study.)
characteristics, and teachers’ conceptualizations of global education—can mainly affect teachers’ decisions on teaching global education. Global educators seem to implement thematic and issues-centered and student-centered instruction for teaching about the world (Benitez, 2001; Gaudelli, 1996; Merryfield, 1998; Shapiro & Merryfield, 1995); some studies found that the characteristics of teachers and students determined what global educators teach about the world and how they teach it (e.g., Gaudelli, 2003; Ishii, 2003; Merryfield, 1993, 1994; Wilson, 1986). Moreover, teachers’ conceptualizations on global education seem to affect their teaching about the world, since some studies found that global educators tend to teach the world by emphasizing multiple perspectives, global issues, interconnectedness across time and space, cross-cultural learning and skills, current world events, and higher-order thinking skills (e.g., Benitez, 2001; Gaudelli, 1996; Kirkwood, 2002; Merryfield, 1993, 1998; Pike, 1997–1998; Tye, 1999; Wilson, 2001). However, these findings were mostly based on social studies teachers in North America. Thus, it is necessary to investigate what factors affect Japanese high school teachers’ decisions with respect to teaching global content, regardless of the subject.

In an attempt to fulfill the above need, this study concentrated on answering the following questions:

1. How do teachers at one Japanese high school teach global perspectives?
   (Extracurricular activity)
   a. What extracurricular activities do they practice that develop students’
      global perspectives?
b. How do they integrate any of these elements into their teaching multiple perspectives, global interdependence, cross-cultural learning, global history, and participation in a global society?

c. What other elements are involved when they engage in global education?  
(Curricular activity)

d. How do high school teachers in Japan make decisions about teaching global content?

e. What global content do they teach in their own subjects?

f. How do they integrate any of these elements into their teaching multiple perspectives, global interdependence, cross-cultural learning, global history, and participation in a global society?

g. What other elements are utilized when they teach global content?

According to the literature, global educators tend to make instructional decisions by considering various contextual factors such as curriculum, teachers and students’ characteristics, and teachers’ perceptions of global education. It is necessary to investigate how such contextual factors and other factors, if any, affect high school teachers’ decision-making to teach about the world. This study employed the factors in instructional decision-making that Shapiro and Merryfield (1995) developed as a framework in the study. They group the factors in instructional decision-making into six categories: “curriculum and testing, people, resources, events, school climate, and the teacher’s contexts” (Shapiro & Merryfield, 1995, p. 44). Therefore, the questions relevant to contextual factors that affect the instructional decision-making of high school teachers were as follows:
2. What contextual factors affect high school teachers’ instructional decision-making?

   a. How do any of the following factors affect their instructional decision-making? Curriculum and testing (e.g., national and local guidelines, university entrance exams and achievement tests), people (e.g., students’ interests, other teachers, parents, and people in the community), resource (e.g., availability of teaching materials and equipment, textbooks, technologies, and libraries), events (e.g., local, national, international events, and global issues), school climate (e.g., school policy, traditions, and class scheduling), and the teacher’s contexts (e.g., age, gender, educational backgrounds, international experiences, and perceptions of global education)?

   b. What other factors affect their instructional decision-making?

1.2 Methodology

In order to answer the questions above, I conducted a naturalistic case study. Naturalistic researchers assume that reality is constructed by individuals, and thus, there exist multiple realities (Glesne, 1999). Thus, they attempt to “come to understand and interpret how the various participants in a social setting construct the world around them” (Glesne, 1999, p. 5). By using a naturalistic paradigm for the study, I gained access to the meanings, constructs, and perspectives of the participants through in-depth and long-term interaction with the respondents. Such interactions helped to avoid simplifying the social phenomenon under study and exploring its complexities (Glesne, 1999). A naturalistic paradigm was appropriate for this study since it enabled me to explore the complexity of one Japanese high school’s practice of global education and the contextual
factors that affected its practice through in-depth, long-term interaction with various participants, such as an upper secondary school headmaster, staff, high school teachers, and students.

Naturalistic inquiry provided the tools to explore the complexity of a Japanese high school’s practice of global education. Lincoln and Guba (1985) present some operational characteristics within naturalistic inquiry: natural setting, human as instrument, tacit knowledge, qualitative methods, purposive sampling, inductive data analysis, emergent design, negotiated outcomes, and case study reporting. These characteristics encourage the practice of in-depth, long-term interactions with research participants in order to collect credible data and develop verifiable findings. For example, self as instrument (human instrument) and qualitative methods required my constant and extensive interactions with the respondents. I collected numerous amounts of data such as field notes, interview transcripts, a reflexive journal, and other relevant documents for the study. Meanwhile, inductive data analysis, emerging design, and negotiated outcomes assisted with the gradual development of core patterns of the teacher participants’ practice of global education, verified by them as the interaction progressed. Naturalistic inquiry helped me access the multiple realities of a Japanese high school’s practice of global education and the contextual factors that affected its practice, through in-depth, long-term interactions.

1.2.1 Research Site and Research Participants

I used a nomination procedure to select a research site and a maximum variation sampling to select research participants from whom I could learn the most about my research problems. Although I identified six Japanese high schools, they could not
participate in the study. Then I asked principals and teachers of the Japanese high schools and participants of my advisor’s online global education course to locate possible Japanese high schools. I eventually selected one high school (Fuji School\(^3\)), because it has practiced global education or international education (kokusai kyoiku) since its establishment in the late 1940s and the teachers at that school appeared to teach global content to a greater extent than teachers at other schools. It was essential to select Fuji School, a high school which actively practices global education, since the study required rich data about the elements of the global perspectives that teachers offer and the contextual factors that affect their instructional decision-making.

Six research participants (one headmaster and five teacher participants) at Fuji School eventually agreed to participate in the study. I utilized a maximum variation sampling to choose teacher participants after one week’s observations of various courses and interaction with numerous teachers. The three primary criteria were (1) teachers teach global content in their English, social studies,\(^4\) or integrated studies courses; (2) teachers are able to articulate their points of view on their teaching; and (3) teachers are willing to participate in the study. In addition to the aforementioned criteria, I also focused on teachers’ backgrounds (e.g., age, gender, international experiences, and students) to identify common elements of global education taught among them. As a result, I selected five teacher participants and their five courses for observation: two English, two social studies, and one integrated studies courses.

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\(^3\) The names of institutions and teachers are pseudonyms.

\(^4\) High school social studies in Japan were separated into two academic fields due to the reform of guidelines by the Ministry of Education in March 1988; one is civics; the other is geography/history. The term “social studies” is used only for the sake of convenience in the study.
1.2.2 Data Collection

The research design included observations, interviews, and documentary analysis. Participant observation was practiced to “get inside the perspective of the participant” (Merriam, 1998, p. 102). These procedures enabled me to better understand how the teachers taught global content and why they taught it in the way they did. Informal and formal interviews were conducted to ensure the credibility of the data gained from the observations, and to obtain further information about Fuji School and teacher participants’ instruction of global content. Informal interviews took place in an unstructured way after lessons or during the lunch break. Formal interviews took place in a semi-structured fashion at pre-arranged times. I collected books, articles, school catalogues, syllabi, textbooks, handouts, other teaching materials, and other resources used by teachers, such as news articles and online resources, in order to obtain further information about Fuji School’s practice of global education, which I could not have otherwise done, as Eisner (1991) argues. Data from each source, as well as a reflexive journal, were synthesized and analyzed to develop the findings for the study.

As Lincoln & Guba (1985) suggest, a triangulation of sources (field notes, interview transcripts, syllabi, textbooks, handouts, teaching materials, and other resources) as well as prolonged engagement, persistent observation, a reflexive journal, peer debriefing, member checking, referential adequacy materials, negative case analysis, and thick description enabled me to establish the trustworthiness of the study.

1.2.3 Data Analysis

Once the data were collected, they were analyzed using the constant comparative method, which allowed for the development of emerging core categories with rich data
support, by continuously and repeatedly comparing the data. In addition, the simultaneity of data collection and data analysis enabled me to make continuous modifications to the ongoing investigation, based on emergent findings. For example, when I recognized that some global content categories, such as economic issues or ecological systems, lacked supporting data, I attempted to focus on these categories for later data collection.

1.2.4 Presentation of the Findings

Case study reporting was used to capture and present the findings of the study. One of the important factors in employing case studies is to identify the focus of the investigation. A case study attempts to examine “a specific phenomenon such as a program, an event, a person, a process, an institution, or a social group” (Merriam, 1988, p. 9). Case study reporting allowed me to offer a “holistic description and explanation” (Merriam, 1988, p. 10) of the phenomena regarding how Fuji School practiced global education through its curricular and extracurricular activities. Case study reporting also provides readers with an opportunity to experience the context vicariously and judge transferability between researched context and the readers’ contexts by presenting the thick description of the researched context (Lincoln & Guba, 1985). The thick description included numerous examples and episodes to support the patterns or categories found in this study. They enabled me to convince the reader “that such an event could and did happen that way” (Erickson, 1986, p. 150), enhancing readers’ understanding and the transferability of this study.

1.3 Significance of the Study

This study investigated what one Japanese high school teaches about the world through its curricular and extracurricular activities. It contributed to our understanding of
global education and the contextual factors that shape its development and implementation over time. The findings of this study may help teachers and scholars reconceptualize global education. Merryfield (2001) believes that it is time to reconceptualize global education to meet the challenges of globalization. This study identified similarities and differences between global education in theory (the literature) and that in practice (the findings of the study) in terms of the conceptualization and reconceptualization of global education.

This study may help schools in Japan consider alternatives as they work to create a school environment in which global education can be practiced effectively. Diaz, Massialas, and Xanthopoulou (1999) maintain that in order to practice global education effectively, it is necessary to create “the climate that pervades the classroom and the comfort level students feel in exploring global and/or controversial issues” (p. 79). The high school under study has carried out global education/international education (kokusai kyoiku) for almost 60 years. The findings of the current study included a thick description of the school context (e.g., school environment and extracurricular activities), which may give other high schools in Japan ideas for creating a school environment suitable for practicing global education, or improving it if they have already attempted to offer global education.

The findings of this study may also help English, social studies, and integrated studies teachers recognize the importance of teaching global content; the findings may also provide teachers numerous ideas about how global education can be applied in their classes. Unfortunately, much of the literature on how to teach global content is limited to only a few lesson plans or learning activities rather than taking the long-term approach
(Diaz et al., 1999; Nakamura, 2004). This study captured the continuous and consistent teaching of global content over four months and went beyond ad hoc lessons that characterize much of the literature. Moreover, since this study focused on how high school teachers can teach global content by working with teachers in extracurricular activities and other subjects, the findings of the study may help teachers in different subjects—especially English, social studies, and integrated studies—recognize their own unique roles in teaching global content and discover cooperative ways of promoting global education.

The findings, in the same vein, also may help educators of pre-service and in-service teachers recognize the importance of infusing global perspectives into their teacher education programs. There is an agreement among scholars that it is difficult, if not impossible, for teachers to practice global education without learning about the content in global education; thus, training for global educators is necessary (Diaz et al., 1999). This study revealed essential knowledge, skills, and attitudes in teachers who actively practice global education that contribute to teacher educators’ development of their programs for global educators.

The study also provided curriculum developers with ideas for creating global education curricula that are based on actual school and classroom practices. Curricula should be developed through an analysis of actual lessons, since curriculum development and action research have the common goal of teaching students better, so that they can develop a global perspective (Tada, 1997). The findings of this study may result in an effective development of globalized curricula that can enhance high school students’ global perspectives.
1.4 Definitions of Terms

The following terms are defined for clarification of their use in this study.

**Global Education** – An approach that educates students to live responsibly and effectively in a global society by developing global perspectives and knowledge of the interconnectedness of the world (Anderson, 1979; Becker, 1979; Pike & Selby, 1988).

**Global Perspectives** – Includes attitudes, knowledge, and skills of (1) perspective consciousness; (2) global issues; (3) global interdependence; (4) global history; (5) cross-cultural learning and skills; and (6) participation in a global society (Anderson, 1979; Becker, 1979; Hanvey, 1976; Kniep, 1986; Pike & Selby, 1988).

**Perspective Consciousness** – The recognition that every individual has a perspective that is not universally shared, while the perspective can be continuously formed and reformed by influences over time (Hanvey, 1976).

**Global Issues** – Persistent worldwide problems that cannot be solved by one nation alone (Alger & Harf, 1986). Global issues include human rights, pollution, poverty, ethnic conflicts, and population problems.

**Global Interdependence** – Interconnectedness of people, events, and issues linked to one another, and the ways in which they affect and are affected by other people, events, and issues (Pike & Selby, 1988).

**Global History** – A history that is interconnected across the world and it may also consist of interrelated regional histories (Anderson, 1979).

**Cross-cultural Learning and Skills** – Knowledge about one’s own culture and other cultures, and skills in effectively interacting with people from diverse cultures and countries (Merryfield & Subedi, 2001).
Participation in a Global Society – People’s actions on a local scale to solve or ease global issues that they learn about (Alger, 1985).

Multiple Perspectives – Examining different people’s points of view as an event or issue (Merryfield, 1998).

International Experiences – People’s experiences overseas (e.g., travel, study, or business)

Teachers’ Perceptions – Teachers’ concerns and awareness about what students need to know or understand, and their belief that what they teach is important (Case, 1993; Merryfield, 1993).

1.5 Limitations of the Study

The limitations of this study resulted from those associated with qualitative approaches to research and small sample size. The findings were limited to understanding curricular activities by five teachers and extracurricular activities at one high school. Thus, the findings may not be generalizable to other teachers and other high schools. Moreover, as data were collected during the second semester of the 2004 academic year, the findings may be limited to an understanding of the activities at that time rather than during other time periods, such as the first semester.

Naturalistic inquiry enabled me to collect and analyze the data through observing school activities and lessons, interviewing school staff and teachers, and reading relevant documents. It allowed for a better understanding of how high school teachers carry out extracurricular activities and teach global content. However, naturalistic inquiry can also be considered a limitation, since it can be a potential source of bias. I am a 32-year-old,
upper-middle-class Japanese male from a rural area with no teaching experience. My background may have limited or biased my understanding of high school teachers’ instruction of global content.

1.6 Organization of the Study

This dissertation is organized into six chapters. In this first chapter, I provided the background of the study and a statement of the research problem. I addressed the research questions investigated in this study, the purpose of which is to examine one high school’s practice of global education and the various factors that affect high school teachers’ instructional decision-making. This chapter includes an overview of the design of the study, research methods, the significance of the study, definitions of the terms, limitations of the study, and organization of the study.

Chapter 2 offers a literature review. The rationales for and development of global education are reviewed first, including in the United Kingdom, the United States, Canada, and Japan. In the next section I discuss the elements in the conceptualizations of global education and contextual factors affecting the process of practicing global education theoretically and practically.

Chapter 3 presents the study’s research design and methodological strategies. This chapter includes a detailed analysis of the naturalistic paradigm and naturalistic inquiry. I provide a rationale for the selection of the research site and research participants, the methods of data collection and data analysis. Chapter 3 also includes guidelines on the establishment of data trustworthiness, ethical concerns, the writing up and presentation of the study, and limitations of the study.
Chapter 4 provides background for understanding the findings outlined in later chapters. I describe the context of the school under study—Fuji School—and discuss the background of Fuji Gakuen, Fuji School, research participants, courses, and extracurricular activities under study.

In chapter 5 I present the findings of Fuji School’s practice of global education. These findings are based on data collected from observations, interviews, and documentary analysis, along with a reflexive journal. I describe each element of global education taught across five courses and extracurricular activities under observation at Fuji School. Description of each element includes strategies and techniques for teaching an element and the contextual factors that influence the teacher participants’ teaching.

Chapter 6 includes conclusions on the global content and contextual factors across Fuji School’s curricular and extracurricular activities. After that, the implications for the practice of global education and recommendations for future research are discussed.

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CHAPTER 2

LITERATURE REVIEW

The purpose of this chapter is to present a review of the global education literature relating to the study. The first section of this chapter discusses the rationales for and development of global education in the United Kingdom, the United States, Canada, and Japan. In the second section, essential elements in the conceptualization of global education in terms of its theory and practice are analyzed through a review of the literature of key authors in the field. The third section shifts attention to a review of the studies on the contextual factors that affect global educators’ instructional decision-making.

2.1 Development of Global Education

This section discusses the rationales for global education and a history of the development of global education in chronological order. Numerous people and organizations have focused on different global elements to rationalize and develop global education (Anderson, 1990; Case, 1993). In spite of the diverse rationales and target elements of global education, the primary purpose of global education is to prepare young people to become effective and responsible participants in a world characterized by rapid

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1 I will follow the chronological order of the years in which the books and articles were published and the projects (e.g., the World Studies project) were started, and around which the events (e.g., the economic depression in the U.S. in the early 1980s) took place.
changes, particularly changes that are associated with “globalization” (Anderson, 1979; Becker, 1979; Diaz, Massialas, & Xanthopoulos, 1999; Lamy, 1983; Merryfield & Subedi, 2001; Merryfield & White, 1996).

First, since their work influenced the “World Studies Project” to a great extent, I discuss the four most influential American scholars whose seminal work was published after 1973, the first year of the “World Studies Project” in the U.K. Next, I present the rationale that scholars, educators, and organizations have developed in global education and I look at how global education developed from the 1970s to the present. Finally, I examine global education in four countries: the United Kingdom, the United States, Canada, and Japan. Global education in the first three countries has influenced its development in Japan (my research site).

2.1.1 Rationales for and Development of Global Education

In the U.S., global education was developed by several scholars, who argued that education should involve a global perspective in order to respond to an unprecedented change in the world after World War II. These four prominent scholars whose work influenced the development of global education over time and nations include Chadwick Alger, Robert Hanvey, James Becker, and Lee Anderson. Chadwick Alger (1974), a political scientist at the Ohio State University, focused on connections of people’s everyday lives to the world. For example, daily products such as clothes, coffee, automobiles, and watches link workers in China, Columbia, Japan, and Korea, while there are numerous multinational companies such as McDonald’s, Sony, and Honda. Alger (1974) argued that it was necessary for young American people to learn about global/local connections and to practice a notion of “think globally and act locally.”
Meanwhile, Alger (1974) developed teaching materials and instructional strategies that allowed students to learn how Columbus’s economy, politics, culture, technology, and environment are connected to the world in his “Columbus in the World/The World in Columbus” project. His idea of teaching global/local connections has been adopted by cities and states in the U.S. (Merryfield, 1997).

Robert Hanvey’s (1976) conceptualizations of global education grew out of his work as an anthropologist at Indiana University focused on the impact of the increasingly developed media on people’s everyday lives. In *An Attainable Global Perspective*, Hanvey (1976) discusses how schools can become the place to teach what young people learn about the world outside of schools. The media such as television, radio, and newspapers are becoming more essential for people to know what currently happens around the world; however, the media tend to report world events, issues, and cultures in a limited or distorted way. In short, Hanvey (1976) presents the powerful impact of the media, in that “they reflect the culture and reinforce it but are also capable of turning it in new directions” (p. 4). Thus, Hanvey (1976) asserts that schools can watch and correct the media to provide students with an opportunity to learn about the world thoroughly. He presents the importance of a global perspective and explains that there are five major elements of a global perspective: “Perspective Consciousness, ‘State of the Planet’ Awareness, Cross-cultural Awareness, Knowledge of Global Dynamics, and Awareness of Human Choices” (Hanvey, 1976, pp. 4-22). Perspective consciousness is considered to be the recognition that every individual has a perspective that is not universally shared and the perspective can be continuously formed and reformed by any influence. ‘State of the Planet’ Awareness refers to the recognition of world conditions and development,
especially what has happened and is happening around the world. Cross-cultural awareness is considered one’s consciousness of varied ideas, values, and practices in diverse cultures around the world and of one’s culture from a different perspective. Knowledge of global dynamics leads to one’s understanding of the world as a system politically, economically, culturally, and technologically. Awareness of human choices refers to the recognition of alternative ways of current world affairs. Hanvey’s five elements are the most frequently used conceptualizations of global education even today (Benitez, 2001; Kirkwood, 2001; Merryfield, 1997).

James Becker (1979), a social studies professor at Indiana University, wrote about how the world is becoming borderless or transnational through overseas travel, multinational corporations, and television. Such a borderless or transnational world possibly creates integration or conflict among people. Moreover, the contemporary world helps American people change their views of “themselves, other human beings, and the planet Earth” (Becker, 1979, p. 35) and increases their recognition that they are all living in a single planet and share a common fate. As education trains Americans to develop their capacities to respond to the world and social changes, Becker (1979) discusses the needs of “World-Centered Education,” aiming at developing students’ understanding of themselves as “individuals, members of the human species, inhabitants and dependents of planet Earth, and participants in global society” (Becker, 1979, p. 41).

Becker (1979), in chapter 2, describes core elements of world-centered education by summarizing the features of the imaginary Middleton’s world-centered schools by Lee Anderson and Charlotte Anderson in chapter 1 and other existing educational programs described in the other chapters. Becker (1979) shows that schools that focus on
world-centered education attempt to achieve the following seven objectives: (1) to offer learning experiences that allow the student to “view the world as a planetwide society” (p. 42); (2) to develop students’ skills and attitudes for their life-long learning in and outside of school; (3) to avoid ethnocentrism; (4) to incorporate world studies into other disciplines or fields of study; (5) to emphasize the “interrelatedness of human beings” (p. 42); (6) to examine future choices; and (7) to provide experiences that allow the student to recognize “the likelihood of continued change, conflict, ambiguity, and increasing interdependence” (p. 43). In order to achieve these objectives, Becker (1979) describes that the schools tend to offer problem- and value-centered education and participatory education. These types of education are practiced by utilizing various facilities in and outside of school (e.g., classroom, business office, community agency, playground, and street corners) and by involving numerous human resources as teachers (e.g., students, school staff members, and community people in other occupations).

Lee Anderson (1979), a political scientist at Northwestern University, in *Schooling and Citizenship in a Global Age* introduces J curve graphs to illustrate how global interdependence has recently grown so rapidly and visibly. The J curve graphs represent a pattern of change whose rate increases at a geometric progression for a long time and, at a certain point, increases suddenly and dramatically. One of the graphs introduced by Anderson (1979) shows human travel speed with advances in transportation (see Figure 2.1). The graph of travel speed shows a slow increase from 1400 to 1900 and a sharp rise in 1900, when the automobile was invented.
The increasing recognition of global interdependence led to people’s awareness of globalization in their societies. Anderson (1979) maintained that globalization has taken place over the last 500 years, and globalization of human conditions can be examined through the lens of history, geography, economics, politics, or culture. The globalization of human conditions can be found in various ways, including (1) the emergence and growth of a global history that integrates isolated local, national, or regional world histories; (2) dramatic advances in transportation and communication contributing to a shrinking world; (3) the emergence and growth of world markets resulting from the integration of local, national, or regional economies; (4) the integration of local political systems into an international political system; and (5) the emergence and growth of global cultures representing increasing similarities among different cultures as interaction increases among distant societies (Anderson, 1979). The contemporary world is
experiencing unprecedented changes that are expected to have an impact on education. Therefore, Anderson (1979) suggests that the content of education should involve a global perspective rather than traditional perspectives such as “a Euro/North American centric Perspective” and “a State-centric Perspective” (p. 427).

Global education in the U.S. was promoted by numerous national and regional associations, centers, and programs in the 1970s. For example, the American Forum for Global Education, Global Education Associates, Global Perspectives in Education, Center for Teaching International Relations in Denver, the Bay Area Global Education Project, and the Mid-American Program for Global Perspectives in Education were all established in the 1970s to support the development of global education by publishing curricula and teaching materials and holding workshops and conferences about global education (Becker, 2002; Sutton, 1998-99).

Influenced by the aforementioned scholars’ work, World Studies was developed in the U.K. (Kimura, 2000). It was implemented by a U.K. government initiative in order to respond to the world-wide phenomenon called “globalization” (Kimura, 2000). The educational charity called “One World Trust,” which was established by members of the Parliamentary Group for World Governance, took the initiative to launch a curriculum project called the “World Studies Project” on a national level in 1973, which lasted until 1980 (Hicks, 2003). Kimura (2000) states that World Studies had four features at the time of its development: (1) it was practiced at a national level in order to respond to globalization; (2) it was developed by involving scholars in various fields and by referring to different types of education, such as development education, peace education, human rights education, and UNESCO’s Education for International Understanding; (3)
curricula of World Studies were developed for secondary education; and (4) it was originally aimed at understanding the contemporary world, influenced by UNESCO’s Education for International Understanding.

By incorporating various issues with which different types of education deal, World Studies emphasized global issues such as poverty, oppression, conflict, and the environment (Hicks, 2003). In the U.K., World Studies courses were taught by Hugh Starkey for the first time in 1976 at a secondary division of the City of Ely College, and taught by a group of scholars including David Selby at Groby Community College later in 1978 (Kimura, 2000). Kimura (2000) found from her analysis of the curricula of both World Studies courses that the curriculum of the City of Ely College did not involve the concept of global interdependence, but focused on global issues from a national perspective, while the curriculum of Groby Community College incorporated global perspectives to a great extent by involving global education in the U.S., and influenced World Studies in the U.K. in the 1980s and onwards.

Global education was also developing in Japan, as Japanese educators learned from other countries and applied their conceptual work to the Japanese context (Nakamura, 2004). Various types of education, such as global education, peace studies, developmental studies, environmental education, and multicultural education, were introduced and developed in order to respond to the changes in the country associated with a phenomenon called “internationalization” (kokusaika) during the 1980s (Nagai, 1985). Otsu (1997) argued that Japan has faced three dimensions of internationalization: going-out internationalization (“soto ni deteiku kokusaika”); coming-in internationalization (“soto kara haitte kuru kokusaika”); and internal internationalization
("uchinaru kokusaika") (p. 22) since the 1960s. Many Japanese people left the country for educational, business, and leisure purposes, while people from various countries came into Japan as part of the labor force, on academic exchange, or for marriage. The increase in the number of people from different countries resulted in the development of Japan’s multicultural society.

Nakamura (2004) found from his extensive literature review of global education in Japan during this period that the literature discussed global education mainly with reference to American scholars such as Lee F. Anderson. Japanese scholars learned and developed global education by inviting scholars (e.g., Lee F. Anderson and James M. Becker) to Japan and incorporating relevant literature (Asano, 2000; Nakamura, 2004; Uozumi, 1987). In 1979, Ono and Higuchi (1979) introduced global education developed by American scholars such as James M. Becker, Robert Leestma, and Lee F. Anderson in their article “Current Issues for Curriculum Development: Global Education and Social Studies” (Uozumi, 1995). Ono published another article entitled “Social Studies Global Education” in 1980, in which he declares that global education, which seeks solutions to global issues from global perspectives, will be necessary in Japan in the 1980s. In 1982, Anderson was invited to the Association for 21st-century Education (nijyuisseiki kyoiku no kai) in Japan, where he presented the conceptualization and learning content of global education. Moreover, some social studies organizations, such as the Japanese Association for Social Studies (nihon shakaika kyoiku gakkai) and the National Association for Social Studies (zenkoku shakaika kyoiku gakkai), discussed the theory and practice of global education in 1985 and 1987, respectively (Uozumi, 1995). It is also worth noting that global education was delivered in social studies classes in Japan (Nakamura, 2004).
example, according to Uozumi (1995), Kamogawa Elementary School in Chiba prefecture held an open research forum to present a report on the practice of global education in social studies classes for the first time in Japan in 1984.

Meanwhile, in the U.S. and the U.K., scholars and organizations developed global education further by expanding the practice to more grade levels and locations. In the U.S., the National Council for the Social Studies (NCSS) (1982) presented the needs of developing curricula for younger children from a global perspective, since the curricula for the elementary and secondary levels were not sufficiently developed. In the U.K. World Studies was developed for lower grade students and spread through the U.K. via the national curriculum project known as the “World Studies 8-13” Project during the 1980s as a successor of the “World Studies Project” (Hicks, 2003).

As the scholars, educators, and relevant educational organizations supported the development of global education since the 1970s in the U.S., government and private foundations became involved in developing global education in the early 1980s. As the U.S. faced a significant economic recession in the 1980s, the Reagan administration released the 1983 report to promote education and foster economic competitiveness (Sutton, 1998-99). Moreover, private foundations such as Rockefeller and Ford started to invest in global education programs that focused on the studies of the global economic systems (Fujikane, 2003; Johnson, 1993).

While global education developed significantly during the 1980s in terms of both theory and practice, there was also severe criticism of it in the U.S. and the U.K., mainly by right-wing or conservative groups (Becker, 2002; Cogan, 1999; Gaudelli, 2003; Hicks, 2003; Lamy, 1990; Schukar, 1993; Uozumi, 1995). The common criticism against World
Studies and global education was the concern that students would be indoctrinated with “the falsehood that other nations, governments, legal systems, cultures, and economic systems are essentially equivalent to us and entitled to equal respect” (Schlaflly, 1986, p. 23). In short, the position of “moral equivalence” was unacceptable to the political right. However, the challenges seemed to result in “the improvement of materials and a more inclusive approach to programming in global education” (Schukar, 1993, p. 55) in the 1990s. The Ad Hoc Committee on Global Education was established to react to criticism by NCSS. In an article entitled “Global Education: In Bounds or Out?,” Wronski, Fair, Boyes, and Fullinwider (1987) in the committee claimed that a global education curriculum should be developed by integrating diverse disciplines such as history, law, international relations, and other related fields while curricular materials should involve multiple perspectives in a well-balanced manner. In another example, Kniep (1986) clarified the content of global education by presenting four essential elements of study: (1) studying diverse and universal human values; (2) studying global systems; (3) studying global issues and problems; and (4) studying global history. His unique contribution to the content of global education was an addition of global history (Miyazaki, 1998). Kniep (1986) argued that a historical perspective should be included to study the other three essential elements.

While the U.S. and the U.K. encountered severe criticism regarding the practice of global education, Canada started and practiced global education by involving development education and multicultural education, which had already been practiced in Canada (Motani, 1997). Further influenced by global education in the U.S., Canada became increasingly active in global education since the late 1980s (Gaudelli, 2003;
Hicks, 2003). The Canadian International Development Agency (CIDA), established under Foreign Affairs Canada, started to give financial support to several global education projects in 1987, which contributed to the development of the theory of global education and the promotion of the practice in Canada. According to Motani (1997), global education seemed to have been practiced in Canada since newsletters about global education were published in provinces such as Alberta and Ontario since then.

Before moving to Canada, Graham Pike and David Selby published an internationally recognized book in the U.K. in 1988, entitled *Global Teacher and Global Learner*. Pike and Selby (1988) argue that there are four dimensions of globality: the spatial dimension; the temporal dimension; the issues dimension; and the human potential dimension.² They describe that the world is becoming more interdependent by resembling the planet to “a giant and intricate spider’s web” (Pike & Selby, 1988, p. 3) in the spatial dimension. They further describe the world becoming interdependent at a great speed by showing Anderson’s J-curves in the temporal dimension (Pike & Selby, 1988). They also argue that global issues as contemporary phenomena are affecting the lives of people in the world and the earth in a harmful way in the issues dimension. In the human potential dimension, they critically examine the mechanistic features of the current schools (e.g., separate subjects or disciplines) and suggest the shift of the mechanistic paradigm to the systemic/holistic paradigm in which schools can thoroughly shape young people’s individual character and wellbeing (Pike & Selby, 1988). By involving Hanvey’s (1976) five elements of an “attainable” global perspective, they presented the

² The human potential dimension is called “inner dimension” in their later work (e.g., Pike & Selby, 1999, 2000).
five aims of the “irreducible global perspective” that global education must achieve: “(1) systems consciousness, (2) perspective consciousness, (3) health of planet awareness, (4) involvement consciousness and preparedness, and (5) process mindedness” (Pike & Selby, 1988, pp. 34-35). Some parts of or the entire of this book were translated later into different languages such as Czech, Arabic, Latvian, Japanese, and Portuguese.

Global education\(^3\) in the U.S., the U.K., Canada, and Japan has made considerable progress since the 1990s through further study and research, and was disseminated and institutionalized on a national level (Case, 1993; Pike, 2000b). In the 1990s, there was rapid increase in the number of books on and institutions dealing with global education due to educational reform; this included the national curricula in the U.S., the U.K., and Japan, which attempted to include global perspectives in formal education on a national level (Fujikane, 2003). Moreover, in Canada, CIDA attempted to disseminate global education to every province in the country by financially supporting the establishment of university centers for global education (Motani, 1997; Pike, 2000b). For example, David Selby and Graham Pike moved from the U.K. to Canada and established the International Institute for Global Education at the University of Toronto in 1992, influencing global education not only in Canada, but also in other countries, including Japan (Hicks, 2003).

In the 1990s, two scholars, Roland Case (1993) and Angene Wilson (1993) advocated the need for cross-cultural understanding and skills in education, and developed perceptual elements to global education. Case (1993) acknowledged the need for a global perspective. He critically examined and combined Hanvey’s (1976) and

\(^3\) As the 1980s progressed, this term gradually replaced world studies in the UK (Fujikane, 2003; Holden, 2000).
Kniep’s (1986) work and developed two dimensions: the substantive dimension and the perceptual dimension. The substantive dimension includes five elements: (1) universal and cultural values and practices (Kniep’s “human values” and Hanvey’s “cross-cultural awareness”); (2) global interconnections (Kniep’s “global system” and Hanvey’s “global dynamics”); (3) present worldwide concerns and conditions (Kniep’s “global issues and problems” and Hanvey’s “world conditions”); (4) origins and past patterns of worldwide affairs (Kniep’s “global history”); and (5) alternative future directions in worldwide affairs (Hanvey’s “knowledge of alternatives”). Case (1993) particularly emphasizes the significance of the perceptual dimension for cross-cultural understanding as people’s points of view affect their understanding of diverse cultures and they tend to look at the world from a narrow, distorted, or stereotypical perspective. Case (1993) expanded Hanvey’s “perspective consciousness” to five interrelated elements: (1) open-mindedness; (2) anticipation of complexity; (3) resistance to stereotyping; (4) inclination to empathize; and (5) non-chauvinism. Loosely or ambiguously defined global perspectives allow teachers flexibility to practice their own global education based on their local contexts, while greater clarity promotes successful dissemination and institutionalization of global education (Case, 1993).

In agreement with Case (1993), Wilson (1993) discusses the needs of global education, focusing on cross-cultural understanding to develop students’ global perspectives. She believes that such an education would be necessary since the schools represent the real world, in that many students from different cultures or countries attend the schools, while various types of global issues are becoming increasingly complex and serious. The schools need to connect their students to the world by developing a
curriculum that focuses on global issues and involves internationally experienced individuals such as students, teachers, and administrators as resources. By referring to Case’s (1993) work, Wilson (1993) presented four elements that internationally experienced people and students usually develop: (1) substantive knowledge; (2) perceptual understanding; (3) personal growth; and (4) interpersonal connections. Wilson (1993) emphasizes the significance of not only gaining a global perspective consisting of the first two elements, but also developing self and personal relationships through cross-cultural learning.

Approaching and entering into the 21st century, numerous global educators and scholars in global education have advocated for the need to include global perspectives in instruction because of their increasing awareness of globalization. They recognized that they encountered a new world as globalization progressed much more than it was expected to in the 1960s and the 1970s and created “a multitude of global villages” (Becker, 2002, p. 54) rather than a cosmopolitan global village. More importantly, unlike the scholars in the 1960s and the 1970s who believed that global interdependence is not something bad or good, but simply a fact of the late 20th century, more recent global educators and scholars have become increasingly aware that global interdependence has resulted in an unjust and unstable world: e.g., world and domestic events such as the Gulf War, wider gap between the rich and the poor, global warming, and the 9/11 terrorist attacks, to name a few. This required new rationales or an update of old rationales for global education (Becker, 2002).
Merryfield and Subedi (2001) examine the world from a post-colonial perspective and argue that Americans will be increasingly affected by the realities of globalization, such as “the world’s human diversity, the acceleration of inequities from economic, ecological and technological dependence, and the repercussions of global imperialism, human conflict, poverty, and injustice” (p. 278). In such an increasingly interdependent world, the social studies curriculum needs to decolonize the minds of American people and to prepare them to become effective citizens by involving experiences, knowledge, and perspectives of diverse people who tend to be ostracized in different regions such as Africa, Asia, Latin America, and the Middle East. Merryfield and Subedi (2001) present the needs of developing three dimensions of a global perspective: (1) knowledge of the interconnected world and its diverse people; (2) lived experiences with people different from oneself; and (3) perceptual skills such as perspective consciousness, open-mindedness, and resistance to chauvinism and stereotyping. It is worth noting that unlike global elements discussed by other scholars, Merryfield and Subedi (2001) emphasize the importance of examining how the mainstream academic knowledge was historically constructed and seeing the events or issues from the points of views of people who are ostracized or marginalized.

Sato (2001), along with Merryfield and Subedi, maintains that with globalization and the disappearance of national borders, education should help Japanese people grow “hybrid and diasporic” (p. 32) identities rather than either a national or a global identity. Figure 2.2 shows the hybrid and diasporic identities.
According to Sato (see Figure 2.2), individuals in Japan live multi-dimensionally as members of not only Japan, but also Asia and the world. Sato (2001), like other scholars (e.g., Hanvey, 1976; Kniep, 1986), maintains that education should emphasize cross-cultural learning, global interdependence, and global issues. In addition to these elements, Sato presents the notion of “living together” (kyosei) as another primary element in education that can help to develop the aforementioned identities (Sato, 2001).

Oxfam GB (2006), a member of Oxfam International, also argues that people are more linked to others in the world socially, culturally, economically, environmentally, and politically than ever before. Moreover, having worked on education for development issues for many years, Oxfam GB (2006) discusses how the world is becoming unjust and unstable as its resources are distributed inequitably or are used unsustainably, and the gap between the rich and the poor is widening. As the world becomes more interdependent and unjust, education can play an important role in encouraging young people to “make a positive contribution, both locally and globally,” (p. 1) and to change the world. Oxfam
GB’s (2006) curriculum for global citizenship was originally developed in 1997 and revised in 2006. The scope of Oxfam GB (2006) is a whole school base rather than a single independent subject or grade level. In addition, the curriculum is aimed at developing students’ knowledge of global content, such as social justice and equity, diversity, and globalization and interdependence, and skills including critical thinking and conflict resolution, as well as values and attitudes including self-esteem and empathy.

2.1.2 Summary

Various scholars and organizations in the U.S., U.K., Canada, and Japan have presented diverse rationales for global education since the 1970s. They have emphasized different elements of global education and critically examined the practice of global education or education in general in their countries. In spite of their diverse rationales and target elements, there seems to be an agreement that global education attempts to prepare the young to become effective and responsible participants in a global society. In order to achieve this goal, social studies has been and continues to be a primary subject in practicing global education as it relates to citizenship education. In the next section, I will discuss the essential elements in the conceptualization of global education in the U.S., U.K., Canada, and Japan.

2.2 Essential Elements in the Conceptualization of Global Education

In this section, I discuss essential elements in conceptualizing global education and pedagogies to teach each element in the U.S., U.K., Canada, and Japan. There is tacit consent that the primary purpose of global education is to prepare young people to live effectively and responsibly in a global society (Anderson, 1979; Becker, 1979; Diaz et al., 1999; Lamy, 1983; Merryfield & Subedi, 2001; Merryfield & White, 1996; Otsu, 1994;
In order to reach this goal, students need to learn to look at their world from a global perspective (Anderson, 1982; Becker, 1979; Case, 1993; Hanvey, 1976). In An Attainable Global Perspective, Robert Hanvey conceptualized global perspectives as a mixture of many elements to “socialize significant collectivities of people” (Hanvey, 1976, p. 2). Global perspectives consist of elements such as thought, sensitivities, awareness, competencies, attitudes, skills, and knowledge. More importantly, since people inherently possess those elements to some extent, they have the capacity to develop them. In order to develop global perspectives, students must be provided with an opportunity to “see beyond the local group and to experience a variety of social and cultural settings” (Becker, 1979, p. 37).

Based on Hanvey’s five interconnected elements of global perspective—“Perspective Consciousness, ‘State of the Planet’ Awareness, Cross-cultural Awareness, Knowledge of Global Dynamics, and Awareness of Human Choices” (Hanvey, 1976, pp. 4-22)—educators have explored how Hanvey’s elements can be infused in order to enrich global education. Indeed, these five elements are the most frequently used as basic components in global education (Benitez, 2001; Kirkwood, 2001; Merryfield, 1997). Therefore, in this section of the study, the five dimensions are discussed and integrated with that of other major researchers in the field. Different names will be used for Hanvey’s (1976) dimensions in order to include other researchers’ perspectives. After discussing what each dimension entails, I will present how global educators actually taught it.
2.2.1 Perspective Consciousness

Perspective consciousness is considered to be “the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one’s own” (Hanvey, 1976, p. 4). Teaching perspective consciousness is aimed at developing students’ recognition that everyone has her/his own perspective, which is different from one’s own, and skills to find out how the knowledge about the world is constructed by a particular perspective. Students’ acquisition of perspective consciousness is essential, since there is an agreement among scholars that it is better to express opinions about the world based on a wide-ranging and unbiased examination from different perspectives than based on unexamined and established assumptions (Case, 1993).

Students develop perspective consciousness by examining and understanding multiple perspectives on issues, events, and ideas (Gaudelli, 1996; Kirkwood, 2001; Merryfield & Subedi, 2001). Diaz et al. (1999) maintain the importance of presenting two types of knowledge to students: mainstream academic knowledge and transformative academic knowledge. Banks (1995) explains that mainstream academic knowledge represents traditional Eurocentric knowledge, which refers to established ideas, concepts, or paradigms that are assumed to be true from a western perspective. On the other hand, Banks (1995) suggests that transformative academic knowledge indicates ideas, concepts, or paradigms that question mainstream academic knowledge and possess the potential to overthrow established ideas, concepts, or paradigms. Banks (1995) argues that teachers
should present not only mainstream academic knowledge, but also transformative academic knowledge to their students. Moreover, it is appropriate for teachers to provide students with knowledge from multiple perspectives so that they can see the world from different angles (Becker, 1979; Diaz et al., 1999; Hahn, 2001; Lamy, 1990; Merryfield, 1998; Merryfield & Subedi, 2001).

Perspective consciousness also refers to an attempt to “understand ‘others’ in cross-cultural awareness” (Merryfield & Subedi, 2001, p. 280). The perceptual dimension of global education has been conceptualized recently by other scholars (Merryfield, 1998; Quashigah, 2000). Case (1993) describes it by focusing on the five interrelated elements: “open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to empathize, and nonchauvinism” (p. 320). I will discuss each of Case’s elements in detail in the following section.

“Open-mindedness” refers to eagerness or flexibility to change existing beliefs after critically examining them by considering multiple views of the beliefs. Open-mindedness in students will be greatly developed in the classroom when teachers enhance students’ acceptance of not being continually right, their appreciation of the significance of decision-making about important issues by analyzing the issues entirely, and their learning to live with uncertainty (Case, 1993). Merryfield and Subedi (2001) argue that experiencing new countries and cultures enhances open-mindedness.

Both anticipation of complexity and resistance to stereotyping are grounded in skepticism. Anticipation of complexity is skepticism about simple explanations of “complex ethical and empirical issues” (Case, 1993, p. 322). Anticipation of complexity involves students’ deeper consideration and imagination about complex issues in order to
truly understand those issues. For example, when learning about the world food crisis, students may be able to reach the conclusion that it cannot be eased or solved by a “more food” action, since they come to understand that there is already enough food for all the people in the world, and that it is a matter of distribution, not quantity. In addition, they come to appreciate multiple approaches to resolving the world food crisis (Case, 1993). Resistance to stereotyping is skepticism about simple explanations of individuals, cultures, nations, or global issues. Stereotyping is caused by limited exposure to information from multiple perspectives. For example, stereotyping is enhanced when students learn only about exotic features of Japan such as Kimono, Ninja, or Sushi. In order to avoid stereotypes, information from multiple perspectives must be presented by focusing on commonalities as much as differences of the learning topics, and students must study the realities of everyday life (Brislin, 2000; Case, 1993; Merryfield & Subedi, 2001).

“Inclination to empathize” refers to “a willingness and capacity to place ourselves in the role or predicament of others or at least to imagine issues from other individuals’ or groups’ perspectives” (Case, 1993, p. 323). Empathy relies on skills that help students develop understanding of other people from the people’s perspectives unlike sympathy from the students’ perspectives (Bennett, 1993). Case (1993) explains that learning empathy involves not a temporal adoption of the other’s way of life, but an adequate understanding of the other’s situation in order to imagine sympathetically similar circumstances within one’s own world. Empathy may be developed when students study stories of other people or role-play their situations based upon insiders’ information.
Lastly, “nonchauvinism” refers to the tendency to represent our views of others based on ethnocentrism or xenophobia. Case (1993) regards ethnocentrism as one of the forms of chauvinism, in this case, that one’s own cultural group is superior to all others. Paige (1993) states, “All cultures are ethnocentric, but some demonstrate greater resistance to outside influence and greater reluctance to accept strangers” (p. 6). Global education aims to lessen students’ ethnocentrism, as it extends their global perspectives (Becker, 1979; Merryfield & Subedi, 2001). Dividing people between “us” and “them” is contrary to a global perspective. Figure 2.3 below shows the process of developing the essential elements of Case’s (1993) five perceptual dimensions in students.

Self-understanding is the basis of Case’s (1993) five interrelated perceptual dimensions. Inclination to empathize relies on students who understand themselves and can imagine themselves in others’ shoes. Pike and Selby (1999) call “self-understanding”
“the journey inwards” (p. 38) versus “the journey outwards” (p. 38), which refers to understanding the world outside of oneself. Pike and Selby (1999) suggest that students should challenge their own beliefs, values, and worldviews through learning the essential dimensions such as global systems, global issues, and different cultures in order to develop the journey inwards. Challenging students’ beliefs, values, and worldviews enables them to develop open-mindedness and nonchauvinism (Case, 1993). Self-understanding and other perceptual learning are enhanced when students encounter multiple perspectives. For example, comparing students’ own knowledge with knowledge from other perspectives provides them with an opportunity to develop not only self-understanding, but also anticipation of complexity and resistance to stereotyping (Case, 1993).

Du Bois (1989) describes double consciousness, which is different, but related to perspective consciousness. Merryfield and Subedi (2001) present differences between these two concepts based on an underlying assumption of power relations. Double consciousness is “the duality of perspectives based on power and discrimination” (Merryfield & Subedi, 2001, p. 280). African Americans develop consciousness of their own culture and that of mainstream white culture, while white people may only develop consciousness of their own culture since it is dominant in American society. White people do not seem to be rewarded even if they participate in minority activities, while minorities are rewarded socially and even economically when they successfully participate in the majority culture (Hanvey, 1976). In short, those who are marginalized
or oppressed in a society have to develop double consciousness in order to survive, while those who are a part of the majority do not. Merryfield and Subedi (2001) explain the difference between these two as follows:

The qualitative differences are profound between a double consciousness that develops as a survival skill because one is marginalized or abused within one’s own society, and a perspective consciousness that develops to understand the ‘other’ as an academic exercise in cross-cultural awareness. (Merryfield & Subedi, p. 280)

Students growing up with a double consciousness develop perspective consciousness naturally as they deal with two cultures in order to live in a marginalized society (Merryfield & Subedi, 2001). Merryfield and Subedi (2001) also state that students who are in the mainstream or in a power position need more help in developing perspective consciousness by being exposed to knowledge, voices, and experiences of those who are ostracized or marginalized.

Japanese scholars agree with Merryfield and Subedi (2001) and maintain that it is necessary for Japanese mainstream students to be exposed to the perspectives of minorities. Higuchi (1995) discusses multicultural education in Australia, where students learn about Australia from a different perspective. While previously, they had tended to learn about Australia from the point of view of white people, multicultural education in Australia allows them to learn about Australia from the perspective of the Aborigines. Thus, it will be necessary for students in Japan to learn what tends to be ignored in education from the point of view of minorities in Japan, such as Korean people (Higuchi, 1995). Tsukamoto (2002) states that it is necessary for elementary school students in Japan to meet people with different outlooks and to be aware of the existence of multiple perspectives. They tend to have little opportunity to be exposed to different perspectives...
in Japanese schools. Moreover, they seem to gain security from the fact that they are the same and become afraid if they are different from each other, as Japanese schools emphasize group activities for students. It is therefore important for students to recognize different perspectives by experiencing themselves rather than being taught about them by teachers (Tsukamoto, 2002). Tsukamoto (2002) further develops three levels of perspective consciousness: the first level is to be able to recognize different perspectives; the second, to be able to understand the thoughts and feelings of people with different perspectives from their own points of view; and the last, to be able to think and act while considering multiple perspectives all the time.

2.2.1.1 Seeing the world from multiple perspectives.

By applying the concept of perspective consciousness discussed above, global educators teach content such as global interconnectedness, global issues, or cultures from multiple perspectives (Gaudelli, 1996; Kirkwood, 2002; Merryfield, 1998; Pike, 1997–1998; Wilson, 2001). “The richness of multiple perspectives” (Pike, 1997–1998, p. 8) was used by global educators in Canada and the U.S. Most of the social studies teachers in Merryfield’s study recognized that it is necessary for students to learn “multiple perspectives, multiple realities, and conflicting viewpoints on issues, events, and people under study” (Merryfield, 1998, p. 352). Global educators seem to involve multiple perspectives by using different sources and role-playing (Gaudelli, 1996; Kirkwood, 2002; Wilson, 2001).

Textbooks, other teaching materials, and people with different perspectives have usually helped students develop multiple perspectives. For example, when learning about the similarities and differences between the cultures of different people, especially
minorities, such as Native Americans and Ainu people who are said to be Native Japanese and who mainly live in Hokkaido, Japanese university students examine textbooks that include these minorities’ perspectives (Gettings, 1997). Asanuma (1994) also reported that one of the lessons in the 1989 New Crown English Series (the eighth-grade English textbook) provided the world map upside down, with north and south swapped around on the first page of the lesson, which encouraged students to learn about the world from a different perspective.

Teaching materials about the same events but from different points of view also allowed students to develop multiple perspectives on the events. A lesson “The Meeting on the Congo” (pp. 20-22) introduced by Merryfield and Timbo (1983) is a good example. Merryfield and Timbo (1983) present two different stories of people who met at the Congo River in the 1800s. One was written by a European explorer traveling along the Congo, and the other was told by an African chief resident living by the Congo River. These two stories describe clearly how differently the two narrators perceived the situation when they met each other on the river. Information from the story of the white explorer is mainstream academic knowledge as it is what is taught in most schools in the U.S. On the other hand, information from the story of the resident living by the Congo River is transformative academic knowledge as it counters the mainstream academic knowledge. Thus, transformative academic knowledge includes facts from perspectives other than western.

In another example, Tajiri (2000) provided resources about the Battle of Mactan from the perspectives of Spain and the Philippines when teaching about the relationship between Ferdinand Magellan and Lapu-Lapu. Including resources from both sides
showed different perspectives on the battle, in that the material from the Spanish viewpoint presented Magellan fighting against Lapu-Lapu and dying in the middle of his around-the-world journey, while the Philippines’ point of view considered the Lapu-Lapu to be a hero who fought against the invaders, including Magellan. Learning about differences between past and current evaluations of their contributions enabled students to recognize the existence of diverse perspectives on historical events (Tajiri, 2000).

Global educators also provide their students with multiple perspectives of the events and issues through online resources. For example, high school world history students explored various news websites involving different points of views when learning about the Kosovo crisis and international law (Leary 2000); and elementary school students in Minnesota learned that “people from varied geographical locations perceive world problems and solutions differently” (Hunter & Bagley 1995, p.12) when discussing global issues with Russian students. Thus, textbooks and other teaching materials involving different perspectives help students put themselves in the shoes of others (Kamada, 1997).

The experience of interacting with people with different points of view also enhances students’ perspective consciousness. People with different perspectives are usually internationally experienced people (e.g., returned Peace Corps volunteers and exchange and international students) and minorities (e.g., Koreans, Chinese, and Ainu people in Japan). Angene Wilson (1986; 1993; 2001) conducted numerous studies to investigate how international experiences of teachers, students, and people in the community had an impact on students’ learning and found that teachers used the knowledge and experiences that they or internationally experienced people possess in
their instruction. Moreover, she found that exposing students to internationally experienced people by actually interacting with them facilitated their development of a global perspective, including perspective consciousness (Wilson, 1993).

Teachers also provide their students with an opportunity to interact with minorities by inviting them into their classes or having students do school projects on them outside school. For example, high school students in Osaka had an exchange activity with American children in Japan (Okazaki, 2000); and when the students were learning about gay issues, a lesbian, a bisexual, and a gay man were invited to speak to the class (Summerhawk, 1998). In another instance, Hatano (2003) used returnee students⁴ as resource people in his lessons to develop teaching materials that helped his students gain cross-cultural understanding; his survey research showed that 63.5% of the students tended to reduce their stereotyped images of ideas about the returnees because of the materials that were developed. Hearing the stories of these people provides students with the opportunity to recognize diverse populations in their culture or society and to develop perspective consciousness by avoiding stereotyped images of individuals, cultures, nations, or global issues.

In addition to the use of textbooks, other teaching materials, and people with diverse perspectives, role-play is a popular classroom activity to develop students’ perspective consciousness. Teachers may assign students the roles of different countries, organizations, and people. For example, Gaudelli (1996) assigned his students the roles

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⁴ The Ministry of Education, Culture, Sports, Science and Technology’s (MEXT hereafter) 2005 School Basic Survey investigated the number of returnee students as that of Japanese children of school age, who lived continuously overseas for more than one year for reasons such as their parents’ business and returned to go to schools in Japan in the 2005 academic year (Ministry of Education, Culture, Sports, Science and Technology, 2005).
of Bosnian-Serbs, Muslims, and Croats, and had them discuss the Bosnian civil war from their assigned points of view. In another example, Otsu (1994) developed a high school curriculum for her Contemporary Society course to teach students about minority populations, including Koreans and Ainu people in Japan, Aborigines in Australia, and Native Americans and African Americans in the U.S., and had her students recognize and understand them through playing the roles of these minority populations.

In sum, teaching perspective consciousness attempts to raise students’ awareness of diverse perspectives and their recognition of how the beliefs, knowledge, and images of issues, cultures, and people are constructed by a particular perspective.

2.2.2 Global Issues

Teaching global issues is necessary since students have to be prepared to deal with these complex issues and problems in the future (Alger & Harf, 1986; Case, 1993; Castro, 2001; Diaz et al., 1999; Kniep, 1986; Merryfield & White, 1996; Pike & Selby, 1988, 1999; Watanabe, 2003; Wilson, 1993). Teaching global issues attempts to enhance students’ awareness and understanding about the worldwide problems that they face. As Kniep (1986) maintains, “If young people are to be well informed about their world, their education must engage them in inquiry about the causes, effects and potential solutions to the global issues of our time” (p. 442). Scholars agree with the idea that global issues can be taught at any age or grade level (Alger & Harf, 1986; Diaz et al., 1999; Kniep, 1987; Merryfield & White, 1996; Pike & Selby, 1999; UNESCO Principal Regional Office for Asia and the Pacific, 1989).
What are global issues? There are five features of global issues: transnational, complex, diverse, persistent, and interconnected (Merryfield & White, 1996). Each feature is explained below, using various global issues as an example. First, global issues are “transnational in scope” (Kniep, 1986, p. 442). For example, terrorism is a matter beyond national borders, since it is obvious that it influences not only an individual nation, but most nations. Global issues should be viewed as “impact across many, if not all, parts of the world” (Pike & Selby, 1988, p. 22).

Second, global issues cannot be solved by the actions of a single nation (Alger & Harf, 1986; Kniep, 1986). For example, refugee issues can be addressed only through the multifaceted actions of numerous nations. It seems essential that nations work together in order to address this issue. Pike and Selby (1988) claim that global issues should be viewed as problems that require multilateral cooperation.

Third, the causes and effects of global issues are diverse (Alger & Harf, 1986; Kniep, 1986). Global warming has different effects across the planet. Every nation has its own character, cause, value, reaction, explanation, or actions for resolving it. Many countries suffer from an increase in atmospheric temperature, while countries with a coastline fear a drop in ocean and inland temperature and an increase in sea level due to melting ice caps. To address global warming, two international agreements—the United Nations Framework Convention on Climate Change and the Kyoto Protocol—were adopted in 1992 and 1997, respectively. Specifically in the Kyoto protocol, different countries agreed to cut different amounts of emission of carbon dioxide. Although
numerous nations agree that the emission volume of carbon dioxide, that destroys the ozone layer, should be reduced, approaches for doing it vary from nation to nation, because carbon dioxide is produced in different ways in different countries.

Fourth, global issues are persistent (Alger & Harf, 1986; Kniep, 1986). They can be viewed as “a process with a past, present and future” (Pike & Selby, 1988, p. 22). Economic issues such as North-South and South-South issues are characterized as long-term development, since they have been in existence for a long period of time and will most likely continue in the future. There is a great possibility that North-South and South-South issues will be regarded as a major global issue in the future.

Lastly, global issues affect and are affected by other global issues (Alger & Harf, 1986; Kniep, 1986; Pike & Selby, 1988). Indeed, global warming is linked to other issues, since a rise in temperature significantly affects human life in general. For example, global warming may cause an increase in the number of extinct species because they may not be able to adapt to warmer conditions. There may be an increase in the human death rate due to both an increase in the number of infectious diseases that favor warm conditions and a rise in the ocean levels as the polar ice cap melts. On the other hand, global warming may be a significant result of world population growth due to an increase in the amount of gas emissions.

When it comes to the types of global issues to be taught, Merryfield and White (1996) have developed issues-centered global education that social studies teachers can cover in an existing social studies curriculum. They illustrate five categories of global issues: Political, Cultural/Social, Development, Economic, and Environmental issues. Students will be able to recognize that global issues affect and are affected by local issues.
in issues-centered global education (Benitez, 2001; Merryfield & White, 1996). Students perceive themselves as members of a global society by recognizing that they are both actors causing local issues, which results in global issues, and participants reducing or solving local issues, which contributes to resolving global issues (Kniep, 1987; Woyach & Remy, 1982). “Once students see that ‘their problem’ is indeed part of a larger problem that affects people like themselves in other parts of the world, they begin to think globally” (Merryfield & White, 1996, p. 184). Merryfield and White’s (1996) illustration is shown in Figure 2.4.
### Political Issues
Peace and security issues, human rights, self-determination, peacekeeping issues, political stability, use of the military, weapons sales, use of space, arms control, military aid, torture, terrorism

### Cultural / Social Issues
Ethnic conflict, intermarriage, ethnicity, cultural transmission, language policies, religious issues, education and literary issues, health issues, population issues, global movement of people, refugees, immigration

### Development Issues
Poverty, sustainable agriculture, capital investment, population, food and hunger, women in development, technology transfer, issues related to dependency

### Economic Issues
Organization of labor, the global assembly line, non-tariff barriers, free trade, debt issues related to distribution (e.g., of wealth, technology and information, food, resources, weapons), urbanization issues, transportation and communication issues

### Environmental Issues
Pollution, use of natural resources, land use, extinction of species / biodiversity, disposal of toxic wastes, energy issues, conservation, renewable versus nonrenewable energy, global movement of people, refugees, immigration

### Interrelationships across issues and problems


Figure 2.4: Global issues in social studies.
Specifically, global educators often emphasize global issues such as human rights, development, environment, and peace in Japan (Otsu, 1994; Sato, 2001; Tada, 1997). Human rights issues are some of the most common topics supported by Japanese researchers (e.g., Fukuyama, 2003; Nagai, 1985; Tada, 1997; Yoneda, 1997). According to Yoneda (1997), respect for human rights should be the most fundamental element in any education. In addition, Japan faces human rights issues, such as school bullying and discrimination against Korean people in Japan, or people from discriminated communities (burakumin) (Yoneda, 1997).

2.2.2.1 Teaching various types of global issues.

Teaching global issues is primary in global education (Gaudelli, 1996; Hwang, 2003; Kirkwood, 2002; Merryfield, 1998; Watanabe, 2003). Tucker (1983) conducted a study on the attitudes of social studies teachers in Dade County, Florida toward global education, and found that they considered human rights, cross-cultural communication, and economic problems as the issues that are used most in their classes and should be used the most. Global educators taught various global issues, including human rights, developmental, conflict, and environmental issues at various grade levels. For example, numerous Japanese scholars introduced their or other teachers’ instruction on global issues. Grade levels and global issues presented are as follows:
<table>
<thead>
<tr>
<th>Source</th>
<th>Grade</th>
<th>Global Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asano (2000)</td>
<td>Elementary</td>
<td>• canned coffee</td>
</tr>
<tr>
<td></td>
<td>Junior High</td>
<td>• the constitution, AIDS, the Convention on the Rights of the Child</td>
</tr>
<tr>
<td>Bay (2000)</td>
<td>University</td>
<td>• HIV and AIDS</td>
</tr>
<tr>
<td>Bushell &amp; Dyer (1994)</td>
<td>University</td>
<td>• environmental issues</td>
</tr>
<tr>
<td>Fujiwara (2003)</td>
<td>Elementary</td>
<td>• the food problem</td>
</tr>
<tr>
<td>Hara &amp; Maruyama (1991)</td>
<td>Junior High</td>
<td>• peace</td>
</tr>
<tr>
<td>Higgins &amp; Tanaka (1999)</td>
<td>University</td>
<td>• global and local environment, human rights, equality (gender equality), literacy, health, and population issues</td>
</tr>
<tr>
<td>MacDonald (1996)</td>
<td>University</td>
<td>• peace-keeping operations, the UN Women’s Conference in China, global warming</td>
</tr>
<tr>
<td>Ohashi (2001)</td>
<td>Elementary</td>
<td>• human rights</td>
</tr>
<tr>
<td>Otsu (1991)</td>
<td>High School</td>
<td>• world trade, environmental issues, tourism, minority, society in 2500</td>
</tr>
<tr>
<td>Otsu (2004)</td>
<td>High School</td>
<td>• issues in Asian countries</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• rice</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• the food problem</td>
</tr>
<tr>
<td>Shimosato &amp; Ono (2003)</td>
<td>High School</td>
<td>• peace</td>
</tr>
<tr>
<td>Soga (1998)</td>
<td>University</td>
<td>• women’s issues</td>
</tr>
<tr>
<td>Strain (1999)</td>
<td>University</td>
<td>• refugees, recycling, landmines, NGO activities, women’s issues</td>
</tr>
<tr>
<td>Summerhawk (1998)</td>
<td>University</td>
<td>• gay issues</td>
</tr>
<tr>
<td>Tada (1997)</td>
<td>Junior High</td>
<td>• North-South issues, environmental issues</td>
</tr>
<tr>
<td>Tada (2000)</td>
<td>Elementary</td>
<td>• precious water, everyone is a good friend</td>
</tr>
<tr>
<td></td>
<td>Elementary</td>
<td>• soy sauce in Asia, cat food</td>
</tr>
<tr>
<td></td>
<td>Elementary</td>
<td>• global warming</td>
</tr>
<tr>
<td></td>
<td>Junior High</td>
<td>• Environmental ethics by native people</td>
</tr>
<tr>
<td></td>
<td>High School</td>
<td>• aging society, comfort women, drug, AIDS, endangered animals, Okinawa American Base</td>
</tr>
<tr>
<td>Takata (1998)</td>
<td>Junior High</td>
<td>• environmental issues</td>
</tr>
<tr>
<td>Terashima (2001)</td>
<td>Graduate</td>
<td>• peace</td>
</tr>
<tr>
<td>Uozumi (2000)</td>
<td>Elementary</td>
<td>• the fundamental human rights, world peace</td>
</tr>
<tr>
<td>Uto (2004)</td>
<td>Junior High</td>
<td>• hunger issues in Africa</td>
</tr>
<tr>
<td>Wringer (1998)</td>
<td>University</td>
<td>• women’s issues</td>
</tr>
<tr>
<td>Yamashiro &amp; McLaughlin (1999)</td>
<td>University</td>
<td>• environmental issues</td>
</tr>
</tbody>
</table>

Table 2.1: Global issues taught by teachers in Japan
Table 2.1 shows that various global issues, especially environmental, human rights, and peace issues, were taught to students in various grades, from elementary to graduate level, as suggested by several researchers (e.g., Otsu, 1994; Sato, 2001; Tada, 1997).

Instructional materials used to teach global issues include textbooks and the Internet. In Japan, textbooks currently deal with various types of global issues. One example is a tendency to involve global content in English textbooks approved by MEXT (Nakabachi, 1992; Okita, 1995; Sochi, 2001; Shikano, 2001). Okita (1995) and Sochi (2001) analyzed junior high school English textbooks, while Nakabachi (1992) and Shikano (2001) analyzed high school English textbooks in terms of how much global content these textbooks included. Okita (1995), Nakabachi (1992), and Shikano (2001) found that the English textbooks attempted to introduce numerous global issues such as environmental, human rights, and peace issues. Given the situation that English teachers were required to use the English textbooks approved by MEXT, it appeared to be natural for them to teach global issues in their English classes. Moreover, some of the online global education programs are mainly aimed at teaching students about global issues. International Education and Resource Network (iEARN) includes the Holocaust/Genocide Project, the Human Rights Project, and the Somali Relief Project (Egan, 1994). Global Learning and Observations to Benefit the Environment (GLOBE) deals with environmental issues (Means, 1998).

Global issues are also taught by introducing current events (Kirkwood-Tucker & Bleicher, 2003; Merryfield, 1993, 1998). About half of the experienced teachers (beginning to teach global perspectives) in Merryfield’s (1998) study mentioned
integration of current global issues—such as the breakup of the Soviet Union; the Internet; and environmental changes in the Amazon Basin—into their social studies courses. Global educators often used news articles and updates to teach about current events (Merryfield, 1993). Moreover, Kirkwood-Tucker and Bleicher (2003) introduced their teacher education course by encouraging pre-service teachers to research current events like the Chernobyl nuclear disaster and the French nuclear testing in Polynesia, and to develop teaching units on these issues.

Scholars suggest that global education should be taught in relation to issues that students face in their daily lives (Sato, 2001; Tada, 1997). Tada (1997) believes that understanding the world reality means understanding domestic and global issues, and he argues that understanding one issue enhances understanding of the other issues, implying interconnectedness in learning. He maintains that it is necessary for students to move beyond idealism and learn about the issues from a realistic point of view in order to be able to respond to the harsh realities of the world (Tada, 1997). Global issues should be taught from the starting point of problems in students’ everyday lives, so that they can recognize the connections between their own local issues and global issues (Sato, 2001). For example, a fifth-grade teacher taught about cheap labor, severe working conditions, and the rise in the number of street children by using the topic of cat food (Tada, 2000). The fifth-grade students learned that food companies in Japan buy a large amount of tuna for cat food from Thailand, where Thai women are hired from rural areas, paid low salaries, and work under severe conditions. In another instance, after learning about the Chiryu Festival and other local and international festivals through “Chiryu in the World” studies, third-grade students discussed how the Chiryu Festival could be improved, and
suggested that it involve more women and newcomers (Ohashi, 2001). Ohashi (2001) claims that the discussion allowed his students to enhance their recognition of human rights. Tada (2000) also gave the example of a high-school English teacher who had his students interact with people around the world through e-mail and then discuss the topics that they selected and researched, such as an aging society, AIDS issues, endangered species, the U.S. army base in Okinawa, and a bone marrow bank. He identified that this e-mail project enabled students to connect world events to their daily lives, to recognize the importance of exchanging opinions with people around the world, and to make themselves active participants in a global society (Tada, 2000).

Other studies (e.g., Kirkwood, 2002; Merryfield, 1998) found that exemplary global educators focused on power, inequities, and social justice issues. The global educators who were recommended as exemplary teachers by their school districts and administrators were found to be different from experienced global educators and pre-service global educators, in that they tended to focus on “the interconnectedness of global and local inequities, the human struggle for rights, self-determination, social justice and a better life” (Merryfield, 1998, p. 356). For example, they taught about inequities in technology, health care, education, human rights, and capital distribution.

2.2.3 Global Interdependence

The concept of global interdependence is based on the interconnectedness of people, organizations, and global systems in terms of politics, economics, culture, and technology, and the ways in which they affect and are affected by other people, organizations, and global systems (Pike & Selby, 1988). Pike and Selby (1988) in Global Learner, Global Teacher present three characteristics of global interdependence: “degree
of frequency, depth, and scope” (p. 3). There has been a rapid rise in the frequency of events related to global interdependence, as there has been a rapid expansion of the depth and scope of global interdependence (Pike & Selby, 1988). For example, an increasing number of international organizations, both governmental and nongovernmental, enable people to interact or work with people in a larger area more frequently and closely.

Students must be aware and knowledgeable about the fact that people around the world are interdependent in at least five types of world systems: cultural, economic, political, ecological, and technological systems (Anderson, 1979). Human interdependence in cultural systems is not new and can be found in various forms. From a historical point of view, expansion of colonization in African and Asian countries by European countries at the beginning of the 20th century and American hegemony from after the Second World War until the 1970s significantly contributed to the development of global culture through “an unequaled degree of cultural influence over the rest of the world” (Anderson, 1990, p. 18). Every day, stores in the U.S. sell products from other countries, while sports, music, movies, and international cultural events include players or performers from different countries (Becker, 1979). Although many elements of American culture still continue to be exported to foreign countries, it is also true that American culture is influenced by these foreign countries (Anderson, 1990). Such a global culture has been growing as a result of both increasing interactions between societies and increasing cultural similarities among societies (Anderson, 1979).

The global economic system demonstrates the support of global interdependence. It is obvious that people depend on other regions to supply and use everyday goods. Commodities such as clothing, coffee and tea, gas and oil, automobiles, electronic
appliances, watches, and home furnishings easily link us to workers in various other countries (Alger, 1985). One of the primary factors that makes people interdependent in economic systems is the emergence and growth of multinational corporations. The number of multinational corporations that take advantage of the world market of labor has been increasing around the world (Alger & Harf, 1986; Anderson, 1990). While walking the streets, “we are surrounded by signs of worldwide corporations” (Alger, 1985, p. 22). Furthermore, increasing transactions on a global scale enhance economic interdependence in the world. The amounts of transacted goods, services, and money, including international trade and foreign investment, have been expanding (Anderson, 1990; Kniep, 1986). Although global transactions are not new, the magnitude and scope of these transactions have been growing more rapidly than ever (Alger & Harf, 1986; Pike & Selby, 1988).

People are more frequently involved in world affairs and interact with people in other parts of the world as the number of political organizations with various purposes, from local to international, increases. The number of opportunities to participate in world affairs is also increasing, as governmental and nongovernmental organizations from local to international levels grow (Alger & Harf, 1986). More than 400 international organizations have been established over the last 150 years and international conferences have become commonplace (Anderson, 1990). More than 4,200 international non-governmental organizations operate to influence national and international policies (Kniep, 1986). For example, organizations such as Greenpeace, Amnesty International, Rotary International, and religious organizations, not to mention terrorist groups, have influenced world policies (Anderson, 1990). Local governments are also involved in
world affairs. Most of the states in the U.S. have offices of international trade, while cities or towns establish friendly or “sister” relationships with cities or towns in other parts of the world for the purpose of cross-cultural exchanges or trade and investment (Alger & Harf, 1986).

The surface of the earth holds “humans, plants, animals, and microorganisms that are interdependent with one another and that depend upon land, oceans, and elements to sustain life” (Kniep, 1986, p. 440). However, the world’s ecological systems have been significantly influenced by the actions of people around the world. The depletion of the ozone layer; global warming; the pollution of air, water, and land; acid rain; deforestation and desertification; toxic and nuclear waste disposal; and the extinction of animal and plant species are caused by human actions and have become major concerns globally (Anderson, 1990). For example, endangered species are facing a crisis of extinction greater than any they have ever faced due to the actions of human beings. According to the news release of the International Union for the Conservation of Nature (IUCN hereafter) (2000), it is reported that endangered ape species increased from 13 to 19, and the number of threatened albatross species increased from 3 to 16 after the last assessment in 1996. This crisis is not localized, but globalized. In some countries, such as Indonesia, India, Brazil, and China, mammals and birds are threatened, while in South and Central America, Central and West Africa, and Southeast Asia, plant species are endangered.

IUCN (2000) also reports that 11,046 species of plants and animals are threatened and facing a high risk of extinction in the near future as a result of human activities. These include not only direct human activities, such as hunting, fishing, or collecting too
many creature specimens, but also “indirect” human activities, such as excessive logging, forest burning, and pollution. Kwok (1999) states that illegal loggers are destroying Tanjung Puting National Park in Indonesia, resulting in threats to plants and animals. Moreover, Suherty Reddy, chief of Tanjung Puting National Park, estimates that if logging continues, the forest and habitat of the orangutan will be destroyed within five years (cited in Kwok, 1999). Human beings are the most influential creatures in the world’s ecological systems, since only they have the power to control, maintain, recover, or destroy ecological systems. Thus, as future global citizens, students need to learn about their role in managing ecological systems.

Technological advances contribute to increasing people’s interdependence in the world. There can be no doubt that we are living in “the age of technology” (Kniep, 1986, p. 440). Technology enables us both to shrink the world in time and expand it in distance. Technological advances have made the world shrink in time with inventions like the automobile or the jet engine. However, the products of technology that most readily remind us of the shrinking world are nuclear weapons. Since the atomic bombing of Hiroshima and Nagasaki in 1945, people have recognized the constant threat of nuclear weapons, wherever they live.

Technology enables us to enlarge the world as well. For example, manufacturing is becoming steadily more internationalized due to technological advances (Anderson, 1990). As the number of multinational corporations increases, it is difficult to find products made in a single nation. Even if a product carries a tag that says “made in America,” it may be true that the parts were produced in countries other than the U.S. Technological advances have also made the world grow and divide. We have access to
people, places, events, and information within and outside of our own nation due to the telephone, the computer, and the Internet. On the other hand, the distinction between people with access to technology such as the Internet and those without is also increasing. Advances in technology greatly affect the daily lives of people worldwide (Kniep, 1986).

2.2.3.1 Teaching interconnectedness across space.

Global educators want their students to understand interconnectedness across space (Merryfield, 1998; Pike, 1997-1998). Interconnectedness is usually emphasized when educators teach about historical, cultural, political, economic, and environmental content. For example, when teaching about Japan, both elementary and secondary teachers in Kirkwood’s (2002) study emphasized the interconnectedness between Japan and the United States in terms of history, culture, politics, and economics, by teaching topics such as Japanese immigration to the United States, the economic development between Japan and the U.S., famous Japanese-American citizens in the U.S., and the war between the U.S. and Japan.

Students are also developing a sense of global interdependence by learning about different types of world systems and experiencing such interdependence through online computer technologies. For example, sixth-grade students in Florida learned about the interconnectedness of cultural and technological systems when reading about Angela Nagy from Budapest, Hungary, discussing the similarities and differences of her life to their own lives, and recognizing that “studying about foreign countries doesn’t have to be quite so foreign anymore because the whole world is connected to the Internet” (Ritchey 1997, p. 43). When learning about the early 19th century Irish Famine, students aged 11 to 13 developed a new viewpoint of “how the world is interconnected through immigration
patterns” (Schnell & Schur, 1999, p. 77). Moreover, when learning about Australian culture, undergraduate education students in Canada recognized that they had experienced aromatherapy with eucalyptus oil, which the Australian students showed and introduced as their cultural artifacts (Jacobsen & Tate, 2001). Online computer technologies help students connect with people around the world, which usually makes students recognize interconnectedness in various aspects.

When teaching interconnectedness, teachers often use as examples products with which their students are familiar in their daily lives. In particular, some teachers taught economic interconnectedness by introducing topics such as cars, oil, canned coffee, and food (Asano, 2000; Otsu, 2004; Tada, 2000; Uozumi, 1987). For example, Benitez (2001) taught about multinational corporations by presenting their products and the national origin of each of the companies, and found that students were surprised at the number of non-U.S. corporations on which the U.S. relies.

In another example, Uozumi (1987) provided the example of one elementary school teacher who attempted to teach his fifth-grade students about interconnectedness by using the topic of “cars.” The teacher chose this topic since his elementary school was situated in Aichi prefecture, where the Toyota headquarters is located. He expected his students to become aware of the fact that Japan is heavily dependent upon other countries in car manufacturing, in that it imports numerous parts and exports cars to various countries. One of the activities in which the teacher engaged his class was to map out the countries to which cars made in Japan were exported, which allowed his students to recognize the fact that the cars were exported to different countries around the world.
Uozumi (1987) reported that learning from something like a car, with which students were very familiar, helped them recognize the interconnectedness of Aichi and Japan with the rest of the world.

Some teachers emphasize global/local connections (Gaudelli, 1996; Merryfield, 1994, 1998; Quashigah, 2000). For example, Ohashi (2001) presented his “Chiryu in the World” project to third-grade students, which focus on the connections between Chiryu in Japan and the world, in terms of history, politics, economics, culture, the environment, and international relations. Ohashi found that as a result, his students became more interested in global education and were more willing to live with people around the world; it also enhanced their love for their home city. Merryfield (1994) argues that linking global content to student communities will make topics more interesting and relevant to students.

2.2.4 Cross-Cultural Learning and Skills

In an increasingly interdependent world, students need to understand and know how to interact with people from different countries and cultures (Brislin, 2000; Cogan, Grossman, & Liu, 2000; Cushner & Brislin, 1996; Paige, 1993). For example, Otsu (1997) argues that many Japanese people leave the country for study, business, and leisure purposes, while people from various countries come into Japan as part of the labor force, on academic exchange, or for marriage. The increase in the number of people from different countries also results in the development of Japan’s multicultural society. Japanese people have more opportunities to interact with people from different countries and cultures in and outside of Japan than ever (Otsu, 1997). In addition, young people will have to deal with global issues that involve various people (Castro, 2001; Wilson,
Online computer technologies also shrink the distance among people around the world, which results in intercultural communication becoming more important in our lives (Ma, 1996). Global educators are expected to develop students’ cross-cultural knowledge and communication skills, and cross-cultural awareness through various activities in and outside of the classroom.

In order to obtain cross-cultural knowledge, students study diverse cultures, including their own. By examining their own culture and comparing it to different cultures around the world, students recognize cultural similarities as well as differences. They find “commonality within this diversity” (Kniep, 1986, p. 438). When teaching about cross-cultural differences, teachers should provide students with deep knowledge of cultures, especially with respect to beliefs and values, in order to “move beyond the superficiality of dress, holidays and food or a focus on the exotic and bizarre” (Merryfield, 2001, p. 197) and avoid stereotyping. It is worth noting that some scholars in Japan suggest that students should learn about people from different cultures living in Japan, such as Asian immigrants, Koreans, and Ainu people (Morimo, 2004; Nakayama, 2003; Tabuchi, 1999; Tajiri, 2000; Uozumi, 1995). Global education should be developed and practiced on the basis of the assumption that society is multicultural, rather than mono-cultural as Japan is usually said to be (Uozumi, 1995).

Students also need to develop communication skills. Cross-cultural communication skills are advocated by some Japanese scholars (e.g., Otsu, 1994; Tada, 1997; Yoneda, 1997). It is necessary for Japanese people to develop these skills, as the Japanese style of communication, which values silence as a virtue, does not seem to work well when interacting with people from other cultures and countries. According to Tada
cross-cultural communication refers to the “ability to search for agreements by
deepest mutual understanding as much as possible, if not total understanding, beyond
fear or discomfort by cultural contact” (p. 123). Tada (1997) presents four abilities to
enhance cross-cultural communication: (1) the ability to realize cultural backgrounds
(bunkateki haikei o mitoru noryoku); (2) the ability to express oneself (jiko hyogenryoku);
(3) the ability to hear (chokai noryoku); and (4) the ability to debate (togi noryoku) (Tada,
1997). A brief description of each ability is as follows:

1. Bunkateki haikei o mitoru noryoku – The ability to communicate with people
   from diverse cultures, recognizing and understanding their languages, thinking,
   and values.
2. Jiko hyogenryoku – The ability to communicate one’s opinions or ideas and
   convey feelings precisely.
3. Chokai noryoku – The ability to actively create one’s opinions by hearing others’
   opinions, ideas, and feelings and reflecting upon their opinions, ideas, and
   feelings.
4. Togi noryoku – The ability to enhance the quality of discussion through active
   participation.

(Tada, 1997, pp. 124-127)

In addition, Paige (1993) suggests that in order to prepare people to interact
effectively with culturally different others, education and training programs need to deal
with the factors enhancing the “psychological intensity” of intercultural experiences.
Psychological intensity of intercultural experiences refers to the degree of people’s
psychological struggles when they encounter diverse cultures or interact with people
from cultures other than their own. There are eight intensity factors such as “cultural
differences, ethnocentrism, language, cultural immersion, cultural isolation, prior
intercultural experience, expectations, visibility and invisibility, status, and power and
control” (Paige, 1993, p. 4). Presenting several hypotheses relevant to each intensity
factor, Paige suggests some pedagogical implications to deal with the factors in
intercultural education or training programs. For example, based on the hypothesis that if people are more visible in the host culture due to different physical appearances, their intensity will be greater, Paige (1993) suggests the activity to send them to local communities whose residents are culturally different from themselves and have them discuss what they feel after the visit in the classroom. Education or training programs for intercultural experiences should prepare a student to deal with various types of intensity by implementing activities “which will best fit his or her needs, interests, and background” (Paige, 1993, p. 13).

Perspective consciousness refers to the recognition of different cultures from an insider’s point of view (Hanvey, 1976). Bennett (1993) uses “intercultural sensitivity” (p. 24) to describe “the construction of reality as increasingly capable of accommodating cultural difference that constitutes development” (p. 24). Intercultural education contributes to perceptual development from ethnocentrism to “ethnorelativism,” involving the assumption that “cultures can only be understood relative to one another and that particular behavior can only be understood within a cultural context” (Bennett, 1993, p. 46). Thus, students’ perceptual understanding of different cultures is meant to develop Bennett’s (1993) integration stage of ethnorelativism. People at the integration stage are always able to imagine themselves both within and outside of a given cultural context (Bennett, 1993). This stage enables people to act in a different cultural context based on their decision- and judgment-making through deep consideration and critical examination of any assumption. Making decisions through an examination of one’s cultural assumptions is necessary when people communicate or work with people from different cultures. For example, negotiations with people from different cultures can best
be accomplished by those who can choose to function in any given cultural context (Bennett, 1993). If the negotiation took place among people just expressing their interests or opinions from their standpoints, it would be extremely difficult for them to reach an agreement. Hanvey (1976) acknowledges that cross-cultural awareness is the most difficult dimension to attain in his attainable global perspective, since students need to be prepared to respect and participate in different cultures.

2.2.4.1 Providing cross-cultural learning and experiences.

One of the primary topics in global education classrooms is culture (Merryfield, 1998; Wilson, 2001). Cross-cultural learning and skills are usually emphasized in global education. According to Merryfield (1998), teachers attempt to enhance their students’ understanding of similarities and differences between their own cultures and other cultures, and development of tolerance and respect for differences and cross-cultural communication skills.

Global educators sometimes have their students compare their own cultures with diverse cultures, in order to find similarities and differences between the two. Numerous social studies teachers were found to compare themes such as family, values and beliefs, and ways of life in Japanese and American cultures (Kirkwood, 2002). Like Kirkwood’s (2002) findings, Japanese teachers encouraged students to start learning about aspects with which they were already familiar, such as world family and Asia. For example, Nakayama (2003) reported that her fourth-grade integrated studies lesson “World Culture: Let’s Write Plays and Create Exhibits” consisted of three stages: development, exploration, and expression. First, all of the students discussed what they wanted to do and how they would be able to do it. They wanted to dance, play an instrument, hold a
fashion show with ethnic costumes, write a play, and learn samba. The students searched for the regions and countries they were interested in by collecting information at a library, from the Internet, or by meeting and interviewing people in the community. After that, they decided to perform in groups and the class as a whole. Finally, they played musical instruments from different countries, performed dances from around the world, and modeled the traditional clothes of diverse ethnic people.

Although online resources, like in Nakayama’s (2003) study, are considered to be useful for facilitating students’ learning about cultural similarities and differences, Fabos and Young (1999) identified that they may lead to stereotypes of the target culture or people or to imperialistic views. For example, when American students learn about different countries and cultures by using only web resources developed in the U.S., the learning context is less global, in the sense that students only create their own learning context based on their background and experiences, which may contribute to enhancing their biases and stereotypes about the target countries and cultures. Merryfield (2001) maintains that it is important to bring “experiences, perspectives, and knowledge from cultures and countries that are marginalized in American education and media” in online global education in order to support emancipatory education “in countering Western hegemony and cultural imperialism” (p. 296). Global educators need to encourage their students to critically examine cultural differences “in the framework of power and dominance” (Fabos & Young, 1999, p. 242) by considering how cultural differences have been, and continue to be, constructed.
Moreover, global educators tend to provide cross-cultural experiential learning, actual interaction with people who are different from their students (Ishii, 2003; Merryfield, 1998; Shapiro & Merryfield, 1995; Wilson, 1986, 1993, 2001). Cross-cultural experiential learning usually takes place when students interact with people in local and global societies. Some global educators encourage their students to interact with other students within the multicultural school context, or with people in different countries (Ishii, 2003; Merryfield, 1998). For example, Merryfield (1998) found that several exemplary teachers provided their diverse students with cross-cultural experiential learning through class discussions and activities in the U.S. school context, while Tabuchi (1999), for more than ten years, invited Korean people living in Japan, whose children attend Japanese schools, to talk about their experiences in his classroom.

In addition, online technologies enable students to interact with people directly in different countries and cultures. For example, Shimosato and Ono (2003) reported on their online cross-cultural project, which connected high school students in Kanagawa prefecture, Japan, with high school students in Kabul, Afghanistan. In another research, Takahashi, Amanuma, and Kato (2005) introduced their videoconferencing project, in which elementary school students in Japan and Kenya engaged in a cultural exchange. In both cases, the teachers agreed that the online projects allowed their students to exchange their opinions and feelings with others through actual interaction. Moreover, Takahashi, et al. (2005) maintained that the videoconferencing enabled participants to visually recognize similarities and differences. For example, Japanese and Kenyan students compared two halves of one picture of a fairy that they painted for each other, and the Japanese students recognized the use of different colors to paint the face, particularly skin
colors, while they also saw similarities to themselves, in that Kenyan students were as active and cheerful as they were on the screen during the videoconferencing. Interacting with people around the world through computer-mediated communications provides students with the opportunity to learn about similarities and differences between their communication partners and themselves, and to develop their cross-cultural communication skills (Davis & Rouzie 2002; Hassard & Weisberg 1999; Ma 1996; Merryfield 2000; Ritchey 1997).

Other global educators encourage students to participate in extracurricular activities. For example, Nakayama (1999) had an American student in his third-grade class and his students learned English conversation and songs from the American student as part of their extracurricular activities. They invited the American student, the American student’s parents and several Russian international students and enjoyed Christmas together in December. Through the questionnaires he found that there was a great increase in his students’ recognition in terms of their abilities to (1) express themselves, (2) work together with people with different ideas, and (3) study and play well with people who did not speak Japanese well (Nakayama, 1999). In another instance, Ishizuka (2004) introduced a grassroots project, which facilitated international exchanges between foreign students in Japanese universities and Japanese elementary and junior high school students. She concluded through her study--based on observations of the exchanges, reflective discussions with the foreign students, and questionnaires--that these international exchanges provided them with the opportunity to re-recognize their home countries and cultures and to develop friendships with Japanese students (Ishizuka, 2004).
It was important to create a learning environment in which Japanese students and foreign students work together by considering foreign students not as guests but as learners, just like the Japanese students (Ishizuka, 2004).

Furthermore, actual interaction with people from different cultures and countries takes place through actual visits to foreign countries. Uchida (2002) presented a photo journal project that involved cross-cultural experiential learning in the U.K. by his Japanese high school students. The project was implemented as part of the school trip to the U.K.; the aim was to take photos of the meals they ate with their host families, research the ingredients and the recipes, and keep journals about their thoughts. Uchida (2002) concluded from his study--based on text analysis, questionnaires, interviews, and group discussions--that his students were generally satisfied with their home-stays and these enhanced their friendships with their host families (Uchida, 2002). In another instance, McCabe (1994) found that college-age students participating in a study abroad program called the Semester at the Sea program developed their openness as the program progressed so that they became more accustomed to various experiences of different cultures, while they, through various events of the study abroad program, improved or deepened their globalcentrism instead of ethnocentrism. “Globalcentrism implies looking at issues from the standpoint of a citizen of the world, rather than perceiving the world singularly” (McCabe, 1994, p. 280).

In conclusion, global educators have focused on diverse cultures, including their students’ own, through a comparative study of their own cultures and others, and experiential learning with people from different countries and cultures in and outside of the classroom. Through these cross-cultural learning activities, they attempted to develop
their students’ knowledge about diverse cultures, cross-cultural communication skills, and cross-cultural awareness in order to prepare them to effectively interact with people from different countries and cultures.

2.2.5 Global History

Global history comprises a shared history of global interconnectedness and interrelated regional histories (Anderson, 1979). It incorporates an understanding of “the larger economic, historical, and strategic changes that have occurred over the past centuries” (Becker, 1990, p. 76). In addition, Kniep (1986) explains that global history involves understanding the growth of universal and diverse human values, the historical development of contemporary global systems, and the previous conditions and causes of global issues and problems.

Some scholars agree that a temporal dimension is important to teach the aforementioned topics (Cogan et al., 2000; Pike & Selby, 1988). The temporal dimension represents the notion that history must be considered as a series of events or consequences within a time continuum, from the past to the future through the present (Cogan et al., 2000; Pike & Selby, 1988, 1999). Although students usually learn world history in disconnected units consisting of years or decades, global history must be learned in other ways so that students can fully understand the development process of global issues. For example, when learning about the causes of global issues, students need to learn about their development in the historical context. Students should be encouraged to learn about global issues within a time continuum from the past to the future through the present, in order to thoroughly recognize global issues. Thus, unlike in a normal world history class, teachers should focus on the future of global issues or
events (Castro, 2001; Pike & Selby, 1999). Pike and Selby (1988, 1999) present three futures: the probable future, the possible future, and the preferable future. The probable future is what is likely to happen. The possible future is the future that would happen if a certain change occurred. The preferable future is the future that people wish to have. It is important for students to explore these alternative futures in the classroom (Pike & Selby, 1988, 1999). Otsu (1994) emphasizes the importance of learning about the future by considering the probable future and the preferable future of mankind as a global society, and ways of changing toward that preferable future.

In Japan, referring to Kniep’s and Otsu’s work, Miyazaki (1998) developed eight main elements in global history: environment, culture, change, propagation, scarcity, trouble, human rights, and global systems. These elements include several focus areas. For example, the “environment” element needs to focus on how the natural environment and human society have coexisted, and how nature changed as human society did (Miyazaki, 1998). Japanese students in global education need to learn global history in order to accurately understand contemporary events, since those events stem from relevant historical events.

2.2.5.1 Teaching interconnectedness over time.

Students should learn about the process of global interdependence and the historical backgrounds of global issues in order to develop global perspectives (Uozumi, 1987). The World History Association and World History Connected play an important role of promoting the instruction of such historical perspectives of global interdependence and global issues by publishing academic journals (The Journal of World History by the World History Associations and the e-journal of Learning and
Teaching by World History Connected). The journals include the examinations of teaching resources of world history and the reports on exemplary teaching ideas as well as scholastic debates or studies about historical events.

Global educators want their students to understand how one event leads to numerous changes in human conditions including their students’ everyday lives through interconnectedness over time (Merryfield, 1998; Shapiro & Merryfield, 1995). For example, global educators often encourage students to explore how their actions affect people around the world. Shapiro and Merryfield (1995) describe a learning activity called “dynamics webbing” (p. 91). In this activity, one group of students might note “the U.S. votes down $5 billion in financial aid to newly formed Russian government” on the left-hand side of the chalkboard, while other students note that “Russian economic reforms move slowly or less successfully.” Students continue their discussion until the web is well developed. This activity enables students to understand how “historical, social, economic, political, environmental, or technological factors around the world are mutually shaping each other over time” (Shapiro & Merryfield, 1995, p. 92).

Global educators also expect their students to learn about the historical backgrounds of global issues (Pike & Selby, 1999). For example, when learning about women’s issues, Japanese university students discussed the condition of women in various cultures and countries by learning about the past and present conditions of women suffering around the world (Wringer, 1998).

Students also learn about the future of the world. For example, Otsu (1991) incorporated interconnectedness over time by focusing on the future in her instruction. She asked her high school students to discuss and decide the rules for a new society in the
year 2500. This discussion allowed them to decide what the world should be like in 2500, and develop attitudes towards changing the world as active participants (Otsu, 1991).

Learning about the history of the world, cultures, and global issues helped students recognize interdependent relationships among cultures and societies, and global issues over time.

2.2.6 Participation in a Global Society

“Education becomes complete only when it moves us and provides us with the means and opportunity to act to become part of the solution to local, national, and global problems” (Kniep, 1987, p. 151). Since the primary goal of global education is to prepare students to be effective and responsible participants in a global society, it is obvious that students should learn how to participate in such a society (Morimo, 2004; Otsu, 1994; Tada, 1997; Uozumi, 1995, 1998). It is important to train young people in the knowledge, skills, and experiences to become competent and active participants. The abilities that young people should acquire include four competencies: self-awareness in world systems; decision-making; judgment-making; and exercising influence (Anderson, 1979; Becker, 1979). Each competence will be explained below, using “terrorism” as a topical example.

The first competence is awareness of involvement in world systems (Anderson, 1979, 1987; Becker, 1979). Students became aware that they were involved in the world of terrorism when they learned about the terrorist attack in New York on September 11, 2001. Students will be asked to search for the involvement of their local community such as anti-terrorism activities or policies. Researching and learning about local communities can enable young people to link the world to their daily lives (Alger, 1985). Moreover, learning about local involvement in global issues can make young people recognize that
they can make a difference on a local scale (Woyach & Remy, 1982). The information will be collected from various resources and considered valuable as long as it links local communities to the world. As each local community is different, students must collect information “on their place in the world, their impact on people in other countries, and the impact of people in other countries on them” (Alger, 1985, p. 23). In summary, global education must involve a local-global connection when dealing with global issues or problems (Gaudelli, 1996; Merryfield, 1994, 1998; Quashigah, 2000).

The second competence is decision-making, which involves finding alternative choices for global issues (Anderson, 1979, 1987; Castro, 2001; Hanvey, 1976; Pike & Selby 1988). Since terrorism is a transnational issue, students will realize that they need to understand their own interests and the interests of other nations with regard to terrorism. In addition, students may learn about alternatives to U.S. policy against terrorism. For example, as the Watson Institute for International Studies (2001) shows, students may find at least four choices regarding the U.S. response: individual action; group action through coalition; the involvement of the U.N.; and a resolution of the causes of the terrorist attack.

First, “individual action” indicates that the U.S. must continue to fight against terrorist groups, even by itself. Second, “group action” means that the U.S. must continue to work with other nations by developing existing coalitions to fight against terrorist groups. Third, the U.S. can encourage the U.N. to take a lead in finding the players in these terrorist attacks and bringing them to justice before the International Criminal Court.
Lastly, the U.S. can make every effort to find and solve the core causes of these terrorist attacks. Moreover, students may combine several from the four types of actions or develop their own options.

The third competence is judgment-making, which refers to both expressing a belief and choosing among different beliefs (Anderson, 1979, 1987; Pike & Selby, 1988). In order to practice judgment-making, young people must evaluate the local activities affecting world affairs (Alger, 1985). Students will be asked to critically examine local policy against terrorism. This evaluation enables students to find domestic and foreign policies relevant to the issues (Alger, 1985). Student understanding of foreign and domestic policy is necessary so that they can prepare to be either future policy-makers advocating for solutions to global issues, or future active participants in their governments (Lamy, 1983). Anderson (1987) maintains that individual current skills of judgment-making are inadequate for accurate and sophisticated judgments about the peoples, institutions, and social processes that constitute the world system.

The last competence is exercising influence, which refers to taking action locally (Anderson, 1979, 1987). Education should encourage students to participate in local activities in order to practice a notion of “think globally, act locally” (Alger, 1985; Uozumi, 1991). Students will be asked to come up with what they can do in order to change local policies against terrorism and will be encouraged to take action on those solutions. For example, they may want to write a letter to local policy-makers or volunteer with local anti-terrorism organizations.
2.2.6.1 Thinking globally and acting locally.

According to the literature on the practice of global education, global educators sometimes encourage their students to test the local actions they choose to solve global issues. For example, Gaudelli’s (1996) Comparative World Studies course required students to act locally to solve global issues. His students chose various activities, such as fundraising for international NGOs, writing petitions to the United Nations, or teaching children about recycling, and examined the effect of their actions. In another instance, when learning about environmental issues, students took action by cutting down their use of air conditioning for one week; writing a letter to the editor of a newspaper encouraging others to use public transportation; and spending the afternoon explaining the virtues of organic produce as a way of reducing or solving environmental destruction (Yamashiro & McLaughlin, 1999). Moreover, high school students raised funds for Afghani students at a school festival, after talking with them directly through satellite videophones and realizing the difficulties and hardships that they face (Shimosato & Ono, 2003). They seemed to learn how to participate responsibly and effectively in a global society to solve global issues, by practicing the concept of “think globally, act locally.”

2.2.7 Connections of the Six Elements in the Conceptualization of Global Education

I have discussed each of the six essential elements in the conceptualization of global education theoretically and practically by reviewing the relevant literature. However, it is true that these six essential elements are connected to each other in actual instruction. Figure 2.5 shows a common process of global educators’ instruction involving the six elements. I will discuss each stage by referring to Ohashi’s (2001) “Chiryu in the World” project.
At first, global educators often start with a theme from one of the three elements: global interdependence; global issues; and world cultures (e.g., international trades, terrorism, or Japanese culture). In the case of Ohashi, the theme was to teach a connection between the world and Chiryu, Japan (a global/local connection from global interdependence). In spite of the instruction of the theme of an element, it is also very natural for students to learn the other two elements eventually, since these three elements are deeply interconnected. The third-grade students in Ohashi’s (2001) study learned not only about the links of Chiryu to the world through its sister city relationships and numerous foreign workers in Chiryu, but also about cultural similarities and differences and global issues. For example, they learned the similarities and differences of various world festivals including the Chiryu festival, as well as gender inequity of participation in Chiryu festival, human rights such as immigration and social welfare issues for foreign workers living in Chiryu, and environmental issues including the needs of garbage dumping in Chiryu.

Next, regardless of the instructional approaches such as teacher-centered or student-centered instruction, global educators involve the two elements in their instruction. One is multiple perspectives; the other, global history. Applying the notion of perspective consciousness, it is important for global educators to teach the themes from multiple perspectives for students’ thorough understanding of the themes. The students in Ohashi’s (2001) study learned about the world festivals from various resources involving diverse perspectives such as tourist offices, the Internet, community people from different countries, and the library, while they learned about the daily lives of foreign workers by interviewing a Brazilian family in Chiryu. Moreover, another way to enhance students’
thorough understanding of the themes is to teach them a series of time continuum from the past through the present to the future. The students in the “Chiryu in the World” project learned about how the Chiryu festival was developed and implemented in the last 300 years and discussed what it should be in the 21st century (Ohashi, 2001).

Then, no matter what theme is learned, students may connect their learning theme to worldwide issues that people around the world share in an interdependent and multicultural world. Several global educators often encourage students to take local action in order to ease or solve the global issues that they learn about. In this sense, practicing the notion of “think globally, act locally” will be the ultimate goal of global education. When the students in Ohashi’s (2001) study discussed how to improve the Chiryu festival, they addressed gender inequity issues, such as the need to provide females more opportunities to participate in the Chiryu festival. According to Ohashi (2001), the students would present what they learned from this project at an annual school exhibition and share it with their friends in a sister city or in the world.

I displayed a common process of delivering global education through the four steps: (1) choosing a theme from global interdependence, global issues, and world cultures; (2) teaching the theme by involving multiple perspectives and/or global history; (3) making students aware and teaching them global issues from the theme; and (4) enabling students to “think globally and act locally.” Like the three arrows in the figure, lessons or units may take one of the three circulating paths. However, it is essential for global educators to emphasize instruction of themes by employing multiple perspectives and global history.
Figure 2.5: Common process of delivering global education.
2.3 Contextual Factors Affecting Teachers’ Instructional Decision-Making

Various contextual factors affect educators’ practice of global education. The degree of impact of the factors vary and the factors are interconnected. This section focuses on the contextual factors that influence global educators when they make their instructional decisions. In order to discuss this topic effectively, the framework of the factors in instructional decision-making developed by Shapiro and Merryfield (1995) will be employed. Shapiro and Merryfield (1995) grouped the factors into six crucial categories: curriculum and testing, people, resources, events, school climate, and the teacher’s contexts. Each factor will be discussed in detail in this section.

2.3.1 Curriculum and Testing

Curriculum and testing include the educational elements that influence schools practicing global education (e.g., national, state, and local mandates, college tests, or achievement tests). National curriculum and proficiency tests such as entrance examinations were the powerful factors to affect teachers’ instructional decision-making. Some studies found that mandates or curricula developed at different levels tend to affect teachers’ practice of global education (Gaudelli, 2003; Kirkwood, 2002; Merryfield, 1998; National Council for Social Studies, 1982; Ono, 2000; Tajiri, 2000; Vulliamy & Webb, 1993). For example, Vulliamy and Webb conducted a study investigating the effects of the National Curriculum in the U.K. on the practice of global education. They (1993) found that primary teachers tended to be encouraged to practice global education since the National Curriculum supported group work, co-operative problem-solving, and experiential learning emphasized by global education, while secondary teachers seemed to have mixed support from the National Curriculum. The National Curriculum included
too much content that had to be taught which resulted in lower flexibility, while the National Curriculum supported cross-curricular approaches, which allowed some schools to legitimately deliver global education across subjects.

In another example, centralized education in Japan seems to be still powerful enough to affect Japanese teachers’ instructional decision-making. Education in Japan is centralized, in that MEXT is in charge of developing standardized curricula and approving the textbooks for all Japanese schools. Moreover, a new educational reform has been implemented since 2002. When it comes to the educational reform curriculum, the National Curriculum Council (kyoiku katei shingikai) reduced the teaching content to a five-day school week system (which previously was a six-day school week system) and shortened the regular teaching time for one new subject, “integrated studies.” In short, teachers in core subjects such as Japanese, social studies, and English now teach only 70% of what they used to. This reduction in teaching time and content seems to have affected teachers’ instructional decision-making in global education. For example, a high school world history teacher only focuses on teaching modern history because of the five-day school week system (Tajiri, 2000). Ono (2000) conducted a comparative study of three high schools that taught integrated studies and found that two out of three high schools taught similar topics, such as international understanding, information, environment, welfare, and health, which were recommended for integrated studies by the Course of Study. The mandated curriculum such as the Course of Study in Japan tended
significantly to affect schools and teachers in terms of carrying out global education. The impact seemed to vary positively and negatively, depending upon what the mandated curriculum supported.

The proficiency and achievement tests also affected teachers’ decisions on what to teach and how to teach it, and usually limited their practice of global education. Little study has been conducted to ascertain the effects of proficiency and achievement tests on the practice of global education. However, it is generally recognized that these tests discourage teachers from teaching global content if it is not on the tests. For example, education to the tests or entrance exams is overly emphasized in Japan, which discourages teachers from teaching global content since it is not on these tests or exams (Otsu, 1999; Watanabe, 2003). Uozumi (1987) maintains that teaching to the exams should be improved to include global education because teachers tend to be limited with respect to what they can teach in their classes.

2.3.2 People

The availability of various people in and out of the schools (e.g., students, other teachers, parents, and people in the community) affects global educators’ instructional decision-making. Various researchers (Merryfield, 1994; see also Brown, 1993; Shapiro & Merryfield, 1995; Quashigah, 2000; Vulliamy & Webb, 1993) found that teachers tend to involve global perspectives in their instruction according to their students’ characteristics. For example, Merryfield (1994) conducted an extensive study to examine the influence of student characteristics on the teaching of global content, and developed eight categories through content analysis. The eight categories are as follows:
1. Teachers are sensitive to racial, ethnic, religious, gender, or other “differences.”
2. Teachers link content to the students’ local environment or build off what students already know or have experienced.
3. Teachers are concerned about what students have not experienced or do not understand.
4. Teachers expand, go into more depth, or plan follow-up activities on topics about which students demonstrate curiosity, concern, or interest.
5. Teachers respond to student disinterest on topics under study either by motivational exercises or by shortening time spent on those topics.
6. Because of student or parent views, teachers alter content or activities or censor their language.
7. Students (and their parents) serve as resources in providing content or perspectives that would not be presented otherwise.
8. Students’ abilities, behavior, and attitudes affect overall learning, the teachers’ choices of strategies, and time on task in the classroom.

(Merryfield, 1994, pp 241-247)

One of the common findings of the studies was that students’ characteristics influenced their teachers’ instruction in terms of content selection, time allotment, and teaching methods. Global educators selected teaching content based on their students’ identities or background knowledge. For example, Meg in Merryfield’s (1994) study attempted to avoid the topics that might hurt her students when she had one Palestinian student in her classroom, and had them discuss the Israeli-Palestinian conflict. On the other hand, teachers sometimes considered the backgrounds of students (e.g., students from Asia or the Middle East) as a valuable resource for helping other students understand what was going on in those regions (Merryfield, 1993; 1998). Additionally, global educators often extended or shortened the time spent on topics based on their students’ identities or interests. For example, when they had students from particular countries, the teachers tended to extend the time they spent on those countries or regions; and when students did not seem to be interested in the topics, they usually shortened the time they spent on them (Merryfield, 1994; Quashigah, 2000). Furthermore, global
educators selected a particular teaching method based on students’ background knowledge and behavior (Gaudelli, 2003; Ishii, 2003; Merryfield, 1994; Shapiro & Merryfield, 1995). For example, Ishii (2003) conducted a study on how Japanese junior high schools successfully introduced development education by comparing four Japanese junior high schools, and found that teachers were encouraged to teach about foreign countries by inviting their students as guest speakers into the classroom, since some of their students had overseas experiences or came from different countries.

Other teachers’ influence also had a significant effect on teachers’ decision-making with respect to instruction. It was reported that it was less possible for teachers to practice global education because of other teachers’ influence, while it was difficult to develop integrated studies courses with teachers across subjects in Japan. For example, Hosoya found in her study on high school English teachers that they were required to “cover exactly the same content as the coworkers do” (Hosoya, 2001, p. 139). Ono (2000) reported in his comparative study that the difficulty of practicing integrated studies courses resulted from a lack of cooperation and mutual understanding between teachers.

On the other hand, networks of global educators outside the school can be a powerful factor in their decision to provide global education. Schweisfurth (2006) found that various networks and organizations of global educators provided six global educators in Ontario with “encouragement and inspiration” (p. 48) to practice global education by sharing resources and ideas.

As mentioned previously, students from diverse cultures and countries are considered to be resource people in the classroom. So are members of the community, such as immigrants, international students’ parents, and minorities. Merryfield (1998)
found that teachers taught global content in connection with local communities or people in diverse cultures. Thus, when the communities in which schools were located were multicultural, there was a great opportunity for teachers to connect what they taught to the communities. For example, Kirkwood (2002) conducted a study on how elementary and secondary teachers in South Florida taught classes on Japan after they participated in the Japan Today program, and found that some elementary teachers took advantage of the Japanese community in South Florida and invited some Japanese guest speakers into the classroom. In another instance, eighth-grade students studied Asia by forming into groups and collecting information about different parts of Asia, then making a presentation on what they had learned in front of a real audience that included people from Asian countries (Tada, 2000).

Furthermore, students’ parents sometimes affected teachers’ decision-making, in that Parent-Teacher Associations (PTA) helped teachers find people from various communities and perform exchange activities with those people (Kawaguchi, 2000; Tada, 1997). For example, when teaching about Asia to third- and fourth-grade students in his integrated studies courses, Kawaguchi (2000) asked for help from his students’ parents and invited 11 guest speakers from Asia whom they introduced in his class.

In sum, global educators attempted to incorporate students and community members as resources into their instruction, while they promoted or discouraged the practice of global education due to other teachers’ influences.

2.3.3 Resource

“Resource” refers to the availability and quality of teaching materials or educational resources (e.g., academic articles, libraries, technology, museums, and
universities). Global educators have tended to select global content on the basis of the required textbooks or the availability of teaching materials. In Japan, whether teachers are required to use the textbooks approved by MEXT or not was a powerful factor in teachers’ decision-making with respect to instruction. When they had to use the approved textbooks, they seemed to be too busy teaching and covering the content of the textbooks. For example, Hosoya found that all English teachers participating in her study were using textbooks approved by MEXT and were required to cover “the whole curriculum requirement,” which primarily involved the content of the textbooks “for each school year” (Hosoya, 2001, p. 139). In short, English teachers were usually required to teach particular content until every term exam (Kimura, 1996). Thus, the required textbooks tended to limit what teachers could teach about the world.

The availability and quality of teaching resources has also affected teachers’ instructional decision-making with respect to practicing global education. For example, Kirkwood (2002) found that elementary teachers used a great deal of information to teach about Japan, since they had easy access to teaching materials involving global perspectives. However, it also seemed to be true that the quantity and quality of the teaching materials were not satisfactory, which distracted teachers from carrying out global education. The teaching materials that teachers found useful in practicing global education have not been developed and distributed sufficiently (Watanabe, 2003). Moreover, even though the materials are available to teachers, they may not contain
global perspectives. Garii maintains that one of the obstacles to teaching global content was the difficulty in finding teaching materials written “from a non-U.S. point of view” (Garii, 2000, p. 260).

Additionally, as it was very common for students to make presentations on, or perform what they learned in global education, they sometimes needed various resources to collect information on their learning topics. These resources included textbooks, photos, cassettes, videos, newspapers, and articles, etc. Furthermore, recent studies (e.g., Katayama, 2000; Shimosato & Ono, 2003; Terashima, 2001) report that the availability and quality of Internet resources as one of the teaching resources at schools has recently become one of the most influential factors for teachers in global education.

The availability and quality of the places (e.g., school and public libraries, museums, universities, and NGOs) where teachers could collect the various types of information were also other important factors. For example, Hara and Maruyama (1991) reported that when teaching the topic of peace and international understanding to their seventh-grade students, they visited relevant schools or organizations to collect information about the target topic. The students were able to collect information, including the actual voices of the people concerned, by visiting two different schools (one was an international school and the other, a Korean middle and high school), and some organizations (e.g., an international center, an international department at a prefectural office, and prefectural police headquarters).
In sum, teachers tended to take into account what requires them to use (e.g., textbooks) and what is available where, when making decisions about their instruction of global content.

2.3.4 Event

Events in local, national, and international communities also affected teachers’ decision-making regarding teaching global content. Global educators seem to be sensitive to current events locally, regionally, and globally, and involve the events in their instruction. For example, Japanese elementary teachers have team-taught “Stop Global Warming: Proposals to the International Conference” since the third session of the Conference of the Parties to the United Nations Framework Convention on Climate Change (UNFCCC) was held in Kyoto, Japan, in 1997 (Tada, 2000). In another instance, in her 1992 university English classes, Ohashi (1993) incorporated some current issues, such as the Los Angeles riots, into the topic of racial discrimination; Barcelona Olympics into the topic of peace; and the 500th anniversary of Columbus’s arrival in America into the topic of Native American issues. Moreover, Merryfield (1993) examined how 12 teachers taught about the Gulf War, and found that a world event such as the Gulf War affected social studies teachers’ instruction. Global educators usually taught about what currently happened around the world in their classrooms.

2.3.5 School Climate

What schools are like and how they are organized seemed to be powerful factors affecting teachers’ instructional decision-making. A competitive atmosphere and rigorous separation among subjects or departments in schools tended to discourage teachers from teaching global content (Gaudelli, 2003; Kirkwood, 2002; Schweisfurth, 2006; Vulliamy
Gaudelli (2003) investigated how three high schools in New Jersey practiced global education and what factors affected their instructional decision-making. He recognized that one of the three high schools emphasized individuality and practiced ability grouping; thus, competition between students was usually a factor that impacted learning at the high school. Although Gaudelli (2003) concluded that the high school was generally successful with respect to global education, there was a concern as to whether students could learn how to work and live together in such a competitive climate. In this sense, Kniep (1985) makes a convincing argument: “the modern American school is characterized by competitiveness, isolation, and dependent relationships. Is it possible for children to learn to live responsibly in an interdependent world in a school environment that discourages collaboration and that makes learners dependent on materials and authority for learning?” (p. 18).

Moreover, schools that featured distinctive separation between subjects or departments tended to make it difficult for teachers to practice the interdisciplinary approaches to which global educators attach importance. Some studies (e.g., Kirkwood, 2002; Vulliamy & Webb, 1993) found that in contrast to elementary schools, secondary schools seemed to organize subjects or departments separately, which made it difficult to practice global education in interdisciplinary or cross-curricular approaches, discouraging teachers from engaging in global education.

On the other hand, great support from school administrators and an open and supportive school climate seemed to encourage teachers to carry out global education. For example, Rand and Sculli (1999) decided to have their junior and senior high school students hold a Model United Nations (MUN), because their schools have supported its
practice since 1994. In another instance, a junior and senior high school established a school educational policy of “education for peace and international understanding” and encouraged two social studies teachers at the school to develop and practice lesson plans to teach the two main topics, peace and international understanding (Hara & Maruyama, 1991).

Furthermore, Japanese teachers sometimes decide what to teach based on school reforms. For example, one elementary school established an international department to involve returnees, which allowed them to study three areas: comparative culture, exchange and communication, and foreign languages (Murakami, 1997). Murakami (1997) reported that the returnees at the elementary school were able to actively learn at the international department through their English knowledge.

School and classroom climates, and school traditions and policies regarding instructional activities, often influenced teachers’ instructional decision-making with respect to carrying out global education.

2.3.6 The Teacher’s Contexts

Teachers’ knowledge, experience, and perceptions about global education and their schedules tended to affect their instructional decision-making. The characteristics of a teacher, such as identity, beliefs and values, and their experiences, such as overseas experience and prior teaching and learning, tend to influence their content selection, time allotment, and teaching methods. Gaudelli (2003) examined the effects of teachers’ characteristics on their instruction in global education classrooms. Three teacher identity categories—gender, religious and family history, and ethnicity—were discovered to be factors influencing their instruction in Gaudelli’s 2003 study. Gaudelli reported that these
teachers’ identities seemed to influence their content selection, topic emphasis, and teaching methods. For example, Mrs. Lourdes in Gaudelli’s (2003) study emphasized women’s rights by making her students compare the role of women in Saudi Arabia and their own lives, while Mrs. Brandy spent a lot of time on teaching the role of women in Islam by showing a relevant film.

Teachers’ perceptions about the curriculum and global education also affected their instruction (Merryfield, 1993, 1998; Schweisfurth, 2006). For example, Schweisfurth (2006) learned from six exceptional global educators in Ontario that they practiced global education to a great extent by interpreting the prescribed curriculum from their points of view and emphasizing issues of global concern in the curriculum. In another instance, Merryfield (1993) found that one of the reasons why teachers brought the Gulf War into their classes was their strong belief that it was necessary for students to study current world events.

Furthermore, various experiences that teachers had overseas, seemed to be important when they make decisions about their teaching (Germain, 1998; Kamada, 2002; Kirkwood, 2002; Merryfield, 1998; Tada, 2000; Wilson, 1986, 1993). For example, Kamada (2002) had the opportunity to teach history at a couple of junior high schools in Seoul, Korea. After that experience, he taught about the unification of Korea at junior high schools in Japan, drawing on his teaching experiences in Korea. In another example, a Japanese elementary teacher with prior international experience in South Asia developed 100 tips for surviving as global citizens, and used them in the classroom (Tada, 2000). Moreover, Wilson (1986) conducted a study on the impact of social studies teachers’ Peace Corps experience on their instruction, and in 2001 she conducted a
similar study on the impact of secondary social studies pre-service teachers’ international experiences. Wilson (1986, 2001) found that both in-service and pre-service teachers’ international experiences tended to affect their instruction. They usually used their international experiences and knowledge when teaching about foreign countries; for example, a Virginia teacher who served in Malaysia implemented a two-week unit to teach about clothing, food, language, and customs in Malaysia. Moreover, they tended to emphasize particular concepts, such as ethnocentrism, racism, and distribution of wealth, and topics, such as international affairs and foreign policy in the U.S., because of their Peace Corps experience.

On the other hand, when teachers lacked knowledge or had narrow perceptions about global education and a tight schedule, they usually did not practice global education. For example, various studies reported factors that affected instruction, such as teachers’ school schedule (too busy), learning about global education (no training), and interests in global education (low interest) in their instruction, which tended to prevent them from carrying out global education (Hosoya, 2001; Ono, 2000; Takata, 1998; Uozumi, 1987).

2.3.7 Summary

In this section, I have discussed how various factors around teachers affected their instructional decision-making. I employed the six contextual factors that Merryfield and Shapiro (1995) developed and the impact of each factor in detail. It seems true to say that teachers’ instructional decisions, as reflected in the Figure 2.6 below, are made within a complicated context in which various contextual factors enhance or prevent teachers’ practice of global education.
Figure 2.6: Complicated context of global educators’ instructional decision-making.
CHAPTER 3

RESEARCH METHODOLOGY

Research investigating the practice of global education in Japanese schools continues to develop with the Ministry of Education, Culture, Sports, Science and Technology’s (MEXT hereafter) support (Tsujimura, 2005). Recognizing the need for research in global education, this study expands our understanding of global education by learning more about (1) how teachers at one Japanese high school teach global perspectives and (2) what the contextual factors are that affect high school teachers’ instructional decision-making.

This chapter focuses on methodology, including the research paradigm and case study reporting. First, I discuss my rationale for the choice of naturalistic case study as a framework for the study. Second, I present the selection of the research site and research participants. Third, I explain the methods of data collection and the procedure for data analysis and present the case study. Fourth, I explain the roles of researcher and establish the trustworthiness of the study. Fifth, I discuss the limitations of the study.

3.1 A Rationale

I conducted this case study within a naturalistic paradigm. Researchers consider paradigms basic belief systems about reality and can present research paradigms upon which their inquiries are based by responding to “the ontological, the epistemological,
and the methodological questions” (Guba, 1990, p. 18). The ontological question requires researchers to present their beliefs about the nature of reality. I as a naturalist researcher believe that multiple realities exist and the realities are constructed by people in a particular context. My belief about multiple realities stemmed from a learning experience with global education at the Ohio State University. When I was a master’s student, I learned in one of my major courses that Europeans and Native Americans perceive Christopher Columbus very differently. From this, I recognized that it is important for us to learn about the world from diverse perspectives in order to understand events more fully. Thus, I consider my research task as “coming to understand and interpret how the various participants in a social setting construct the world around them” (Glesne, 1999, p. 5). I was able to investigate how teachers at one Japanese high school teach about the world from multiple perspectives by working with various people such as English and social studies teachers and a school headmaster.

The epistemological question asks researchers about their beliefs of relationship between research participants and themselves. Naturalistic researchers believe that research participants and researchers are inseparable, in that in-depth interaction is necessary to learn and understand the phenomenon under study from the points of view of the research participants. Lincoln and Guba (1985) discuss that “phenomena of study, whatever they may be–physical, chemical, biological, social, psychological–take their meaning as much from their contexts as they do from themselves” (p. 189). I examined in some depth the context in which teachers of a Japanese high school taught about the world through observations of their classes and interviews with them for over four months. Our interactions during this time allowed me not only to gain access to the
classes where instruction took place, but also to develop close relationships with the teachers. Such proximity to teachers of a Japanese high school was necessary for me to understand their instruction and the contextual factors. For example, when I conducted the second interview of Sato sensei\(^1\) on March 7, 2005 at the final stage of data collection, he spoke of his “personal or sensitive issues” (Glesne, 1999, p. 99) (e.g., having a hard time in the first three years of teaching). Furthermore, each teacher participant and I together checked findings on what they taught about the world and what contextual factors affected their instruction in the comprehensive member check, and sometimes discussed and negotiated until we verified the findings. Thus, the outcomes of the study are “the creation of the process of interaction” (Guba, 1990, p. 27) between the teacher participants and me.

Relating to my belief of an inseparable relationship between research participants and researchers, I also valued my subjectivity in the study. Although researchers considered subjectivity as the factor to be kept out of one’s research before, naturalistic researchers become aware that subjectivity is deeply embedded in research and is “always a part of research from deciding on the research topic to selecting frames of interpretation” (Glesne, 1999, p. 105). While I acknowledged and minimized possible restrictions of the study due to my subjectivity (e.g., limitation or bias of my understanding of high school teachers’ instruction) by taking a reflexive journal and critically examining myself based on the journal, I (a Japanese graduate of a religious high school like my research site and Ph.D. student in the U.S.) was deeply involved in

\(^1\) “Sensei” means “a teacher” in Japanese. The names of institutions and teachers are pseudonyms.
the whole decision-making process of the study from designing the research to presenting it. My belief of the importance of subjectivity in the study affected the ways to present it by utilizing active tense and subjective “I” in order to make myself “a visible partner in dialogue” (Fontana, 1994, p. 212).

My belief in a naturalistic paradigm influenced and determined every aspect of the study methodologically from its purpose to its presentation as Firestone (1987) argues. My belief assisted in the conduct of this study and allowed for the exploration of the complexity of practice of global education and contextual factors of its practice in a Japanese high school’s context through in-depth interaction with various research participants (e.g., a school principal and five teachers). Silverman (2004) claims that naturalism, because it does not impose meanings on social actions and prefers to observe the field, goes far toward understanding “sub-cultures” such as schools or classrooms. The study, thus, aimed at generating and presenting meanings on what high school teachers taught about the world and what factors affected their instruction. In order to achieve this goal, I employed Lincoln’s and Guba’s (1985) operational elements of naturalistic inquiry: natural setting, human instrument, tacit knowledge, qualitative methods, purposive sampling, inductive data analysis, emergent design, negotiated outcomes, and case study reporting. I will discuss each element in detail by responding to the following questions: (1) What is this element? (2) How do researchers usually operate it? (3) Why and how did it help the study? and (4) How did I actually operate it?

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2 I discuss case study reporting after the “data analysis” section.
3.1.1 Natural Setting

Within naturalistic inquiry, it is important to identify the natural environment of the problem under study as a natural inquiry (Lincoln & Guba, 1985). Natural setting refers to a context underlying the study which is minimally manipulated or obtruded by researchers for the sake of the study. Naturalistic researchers believe that realities are constructed by the participants in a social setting and are ever-changing; thus they are “inevitably time- and context-dependent” (Lincoln & Guba, 1985, p. 189). In short, the context of the research site is primary (Becker, 1999; Erlandson, Harris, Skipper, & Allen, 1993). In order to observe a natural setting, researchers should be as unobtrusive to the phenomena under study as possible, so that research participants act as they usually do in a social setting (Flick, 2002; Patton, 1990).

Observing a natural setting of classrooms and extracurricular activities was important in this study in order to better understand what teachers taught about the world and how they taught it in normal settings. In order to observe a natural setting of classrooms and extracurricular activities, I sat at the back of the classroom and stood in a corner where any extracurricular activities took place, so that teachers and students did not notice my presence. I made every effort to stay out of the way during the classroom and extracurricular activities so that I could observe the teachers’ normal instruction.

3.1.2 Human as Instrument

It is important for researchers to play the major role of collecting data in naturalistic inquiry (Erlandson et al., 1993). Guba and Lincoln (1989) argue, “humans
collect information best, and most easily, through the direct employment of their senses” (pp. 175-176). Naturalistic researchers involve themselves in data-collection activities such as observations and interviews by using their abilities and senses.

Collecting the data for the study did not include external or predetermined instruments such as questionnaires, but I used my abilities, thoughts, senses, and emotions. I collected information about the teacher participants’ instruction of the world by observing their classrooms and interviewing them. Without the benefit of any recording equipment such as tape recorders and video cameras in order not to obtrude the teacher participants’ instruction, I used my full senses to holistically see what was happening in their classrooms and to take field notes on as much as what I saw, felt, and thought. As mentioned before, I always sat at the back of the classroom to observe fully the instruction of teachers standing in the front and took notes on every aspect of the teacher participants’ instruction such as what they taught, how they taught it, what contextual factors possibly affected their instruction, what the classroom was like, what they wrote on the blackboard, and how they interacted with their students. I also made the most use of my communication skills to obtain as much information as possible about the teacher participants’ thoughts, insights, and perceptions regarding their instruction. As the study proceeded, I found myself growing as a human instrument by appropriating my behavior and communication skills in the research context.

3.1.3 Tacit Knowledge

As Guba and Lincoln (1989) claim, naturalistic inquiry requires the employment of all of the researcher’s senses for data collection; tacit knowledge (e.g., intuition, guess, hunch, feelings, and experiences) is no exception. Naturalistic researchers consider tacit
knowledge as well as “propositional knowledge” (knowledge expressible in language
form) essential for understanding “the nuances of the multiple realities” (Lincoln & Guba,
1985, p. 40).

I investigated how teacher participants practice global education and what
contextual factors affect their practice. My background and knowledge, based on my
learning and teaching experiences (e.g., learning experiences at a religious high school,
learning about global education in the U.S., and teaching experiences at a Japanese
private communicative English school that practiced global education), helped me
develop in-depth insight into the issues under study. For example, my student experiences
at a private religious high school like Fuji School allowed me to understand and become
familiar with the Fuji School system even at the earlier stage of the study. My feelings
during the study were also a key element to enhance my willingness of exploring the
teacher participants’ instruction. When I observed Yamamoto sensei’s instruction of
Christopher Columbus from the perspective of Native Americans, I was excited about it,
as what she taught was exactly the same as what I had learned about global education in
the U.S. In addition to my excitement, I also spontaneously wondered why my World
History high school teacher never taught about it. I was in a good position to conduct the
study, in that my tacit knowledge provided me with more opportunities to gain access to
Fuji School’s practice of global education and the contextual factors of its practice.

3.1.4 Qualitative Methods

Naturalistic inquiry depends heavily upon qualitative methods in order to deal
with multiple realities (Lincoln & Guba, 1985). Qualitative methods refer to the
application of common human activities such as “interviewing, observing, mining available documents and records, taking account of nonverbal cues, and interpreting inadvertent unobtrusive measures” (Lincoln & Guba, 1985, p. 199).

I employed three qualitative methods for the study: observations, interviews, and documentary analysis. I observed five courses and extracurricular activities at Fuji School in order to better understand how the teacher participants taught global content and why they taught it in the way they did, and conducted interviews with the participants to ensure that information gained from the observations was correct for minimizing my biased interpretations and to obtain further information about the instruction and instructional decisions at Fuji School. Moreover, I collected as many documents as possible about Fuji School, the teacher participants’ instruction, and contextual factors affecting their instruction. Documents included books, articles, school catalogues, syllabi, newspapers, and teaching materials. I asked for documents by introducing my study to the research participants as well as other teachers, librarians, and staff at Fuji School.

These qualitative methods requiring my senses and abilities increased my understanding of Fuji School and the complexity of the teacher participants’ practice of global education in their own contexts.

3.1.5 Purposive Sampling

As Lincoln and Guba (1985) argue, purposive sampling is essential in naturalistic inquiry in order to increase the possibility of identifying the full range of multiple realities to obtain an “adequate account of local conditions, local mutual shapings, and local values” (p. 40). As naturalistic researchers choose one or a few from numerous purposive sampling strategies (e.g., maximum variation sampling, network sampling, and
convenience sampling), the common goal is to select “information-rich cases for study in depth” (Patton, 1990, p. 169). Purposive sampling was necessary in order to select a Japanese high school and its teachers practicing global education actively in the study.

I employed nomination procedures to select a Japanese high school. Nomination sampling refers to the process of having people with knowledge in the field nominate research sites or participants. I learned about Fuji School from one of the participants in my faculty advisor’s online global education course and I decided to conduct my research there when I learned that Fuji School actively practices global education. When selecting teacher participants there, I employed a maximum variation sampling. Maximum variation sampling refers to the selection of “cases that cut across some range of variation” to find “common patterns across great variation” (Glesne, 1999, p. 29). I selected five teachers of three different subjects: English, social studies, and integrated studies. In an effort to search for common patterns in their teaching about the world and contextual factors that affect their instruction, I observed numerous classes and interacted with teachers during the first week of my visit. Selecting Fuji School that actively practiced global education and five teacher participants from three subjects allowed for a better understanding of common and unique practice of global education at Fuji School and across the three subjects.

3.1.6 Inductive Data Analysis

By using inductive data analysis, naturalistic researchers can identify patterns, concepts, and ground theories in the data (Strauss & Corbin, 1994). Compared with

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3 Refer to Merryfield’s 2003 article for detailed information about the online global education course.
deductive data analysis to test or confirm (or disconfirm) hypotheses or prior theories, inductive data analysis aims at emerging and (re)categorizing common patterns from the data by continuously comparing and contrasting among emergent patterns and between the patterns and later data. Inductive data analysis beginning with data collection eventually allows naturalistic researchers to develop polished and rich-data supporting patterns of their research interests.

It was necessary for me to conduct inductive data analysis in the study in order to develop common patterns of Fuji School’s practice of global education. I employed the constant comparative method to analyze data inductively. Categorization of the data began as soon as the data was collected, and constant re-categorization took place throughout the study (see the Data Analysis section in this chapter for a detailed data analysis process). This process for data analysis allowed me to develop emergent global topics, instructional patterns, and contextual factors that affect the teacher participants’ instruction. For example, as the study proceeded, instructional patterns (e.g., lectures, discussions, activities, and field study) for each teacher participant emerged. I kept notes of the patterns with me whenever I observed their lessons, to see if the patterns were consistent and where in the patterns they were, which allowed me to create more trustworthy instructional patterns.

3.1.7 Emergent Design

It is necessary for a research design to emerge rather than for researchers to constitute it in advance, since various elements such as the context of the research site and the interaction with research participants are unpredictable (Lincoln & Guba, 1985). However, this does not mean that naturalistic inquiry is conducted without any research
design. Rather, a guiding research design based on “theory grounded in an earlier investigation” (Lincoln & Guba, 1985, p. 209) or tacit knowledge can be utilized. As the inquiry proceeds, the research design becomes polished through the “circularity of the processual parts” (Flick, 2002, p. 43), forcing researchers to “permanently reflect on the whole research process and on particular steps in the light of the other steps” (Flick, 2002, p. 43). Thus, emergent design offers openness towards a research design, which is appropriate to the context of the research site.

I formulated a guiding research design for the study based on previous studies and my tacit knowledge of Japanese high schools. Later, the emergent design provided me with an opportunity to “play it by ear” throughout the study. For example, I planned to conduct initial interviews to select teacher participants for the study. However, as I realized how demanding the teachers’ schedules were, I did not conduct the initial interviews. Observing various courses and interacting with teachers allowed me to select promising teacher participants, instead. For the same reason, I conducted formal interviews with the research participants less frequently than I had originally planned and added informal interviews to the formal interviews in the study. The concept of emergent design allowed me to refine and approximate the ways in which I conducted the study to Fuji School’s context.

3.1.8 Negotiated Outcomes

Naturalistic inquiry obliges researchers to provide research participants with the right to review their data and interpret it for “the mutual shaping of constructions” (Erlandson et al., 1993, p. 26). Naturalistic researchers provide their research participants with opportunities to raise their voices on or verify what the researchers discovered since
the beginning of the study. Such opportunity usually occurs whenever the research participants draw inferences by responding to the researchers’ actions (e.g., asking questions and discussing preliminary findings). Negotiated outcomes also affect the credibility of the findings. If the outcomes of the study were not adequately negotiated with the research participants or did not reflect their input, the readers would not find the study credible. I employed member checking, one of the techniques to enhance the credibility of the findings, in the informal and formal interviews to discuss the findings on the teacher participants’ instruction and contextual factors and obtain verification of the findings from them (see a detailed process of member checking in Member Checking section).

I have discussed how suitable and necessary the naturalistic paradigm was ontologically, epistemologically, and methodologically for the study. In sum, through in-depth interaction it facilitated access to multiple realities of Fuji School’s practice of global education and the contextual factors that holistically affect teachers’ instructional decision-making. In the following section I will describe in depth how I conducted the study (see Appendix B for an overview of the study).

3.2 Selection of Case Study Site and Research Participants

To select a research site and research participants, I employed purposive sampling to develop the case “from which we can learn the most” (Stake, 1994, p. 243). As Patton (1990) maintains, “information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research” (p. 169). Thus, while in Ohio, I searched websites for Japanese high schools that most actively practiced global education in order to obtain rich and comparative information. I identified six Japanese
high schools that met my criteria. I e-mailed a request letter regarding the case study, along with the research plan, to the principals of these schools and initially received one affirmative response. The school was a Japanese public high school called UK High School. On June 18, 2004, I visited one English teacher in charge of teaching global education at UK High School and explained the study (e.g., research purpose, length, data-collection methods, and researcher’s and participants’ roles) to him. After that, I e-mailed him the updated research plan twice. Meanwhile, I collected further information about UK High School. Finally, I decided to conduct the case study at UK High School.

However, when I met the UK High School English teacher with whom I had interacted the most online in the U.S. in order to arrange the case study on October 1, 2004, he was shocked to learn that the case study would last for six months. He had thought it would last for two weeks. He then made tremendous efforts to get the case study approved for six months, but UK High School could only give me permission to conduct my study for two weeks. Since the case study required long-term engagement at the research site, I began to look for other Japanese high schools as possible research sites for the study. I employed nomination sampling and asked all my contacts at the six high schools to introduce me to other Japanese high schools that are actively practicing global education. Meanwhile, from Japan I participated in my OSU faculty advisor’s online global education course and asked for participants’ help. I eventually found out from one of the online course participants about Fuji School, which actively practices global education.
On October 25, 2004, when I first met Iino sensei, the Fuji School headmaster, and Watanabe sensei, the Fuji School affairs chief at the Fuji School in person, I explained the case study to them. After my explanation, they wondered whether their school would be worth investigating. They suggested that I visit and observe the annual Fuji School exhibition on October 30 or 31, 2004 to see if the school would be suitable for my case study. I visited Fuji School on October 30 and had a chance to observe not only Fuji School, but also Fuji School’s teachers, students, and students’ presentations and the exhibits by the integrated studies groups. I was impressed with their friendliness and the students’ creative presentations and exhibits, which included a lot about the world. I then met with Iino sensei and asked if I could conduct the case study at Fuji School. He generously gave me permission to conduct my case study until the end of the 2004-2005 academic year. This process, as Stake (1994) points out, made me recognize the importance of the opportunity to learn when selecting a research site and research participants. Fuji School’s open environment seemed to be one of the major contributing factors why I received permission to conduct this study there. Its open environment appeared to result from Fuji School teachers’ rich experiences being observed and their confidence in teaching. New Fuji School teachers, as a part of teacher training, are required to teach a mock class in front of other teachers. In addition, some of the teachers offer open classrooms for the participants of the annual Fuji Gakuen’s educational

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4 There were not any principals at Fuji School. Instead, Iino Fuji School head master carried out the principal’s duties.
5 While I received permission to conduct the study at Fuji School from Iino sensei, I got a permission letter signed by the president of the Fuji Gakuen (Educational Institution).
symposium and for some Fuji university pre-service teachers that Fuji School received five times for the 2004 academic year. Such rich experiences being observed and examined by other teachers and pre-service teachers might have contributed to their confidence in teaching. In short, it might have been easier for Iino sensei to obtain consensus among Fuji School teachers to invite a researcher who would possibly observe their lessons and to accept this study since they are used to being observed by other teachers and pre-service teachers.

When it came to research participants, Iino Fuji School headmaster and five teachers agreed to participate in the study. In order to identify six research participants (two teachers from English, social studies, and integrated studies), I utilized purposive sampling. “Purposive sampling is based on the assumption that one wants to discover, understand, gain insight; therefore one needs to select a sample from which one can learn the most” (Merriam, 1988, p. 48). To identify the teacher participants from whom I could learn the most, I developed three primary selection criteria: (1) teachers who taught global content in their English, social studies, or integrated studies courses; (2) teachers who were able to articulate their points of view on their teaching; and (3) teachers who were willing to participate in my study. The integration of global education in English, social studies, and integrated studies was the target of the study since, as discussed in the previous chapter, teachers in those subjects tend to practice global education the most frequently and actively. I evaluated teachers’ articulation based on their smooth and clear utterances of topics while observing their classes and interacting with them. I judged the teachers’ willingness if they spontaneously accepted my request to participate in the study. During my in-depth interactions with the teachers, their abilities to articulate and
willingness to participate in the study were primary elements for effective collection and analysis of data. In addition to the three essential criteria, I also employed maximum variation sampling by focusing on various characteristics of teachers in terms of their ages, gender, perceptions of global education, teaching and international experiences, courses, and students in order to identify common practice of global education by a variety of teachers.

My interaction with the teachers and observation of various courses began on October 30, 2004, when I contacted them to ask about possible research participants based on the aforementioned criteria. On that day, Iino sensei introduced me to Tanaka sensei, a civics teacher, as a helpful resource person due to his experience in global education in Canada. When I presented my research plan and talked briefly about my learning experiences in global education at the Ohio State University, he listened to me with great interest. After discussing his instruction of global education in his civics course and realizing that he practiced global education to a major extent, I asked him to be one of my research participants, since he satisfied the three primary criteria. He generously accepted my offer. As a matter of fact, he helped me conduct the study in various ways during my stay at Fuji School, since I was assigned a desk in the teacher’s office where Tanaka sensei worked.

On November 12, 2004, after about two weeks of preparation for the study, I began to collect information about teachers in English, social studies, and integrated studies through observation of English I, English II, English seminar, Japanese History, World History, Global Studies, Ethics, Geography, Global Integrated Studies, Clean Energy Studies, and German, as well as interaction with various teachers, regardless of
the subjects. When I observed Tanaka sensei’s two Global Studies (civics) classes, I saw that one of them was entitled “Global Studies in English,” which was team-taught with Mike sensei (a language teacher). Mike sensei, a British teacher, was involved in the course to a great extent and seemed to be a qualified respondent who met the three criteria; so after that class, I asked him to be a research participant for my study, to which he agreed.

On the same day, I recognized that the course schedule of integrated studies classes allowed me to focus on only one integrated studies class at the very beginning of the selection. I was given a lesson schedule so I could arrange my class observations, and I realized that all integrated studies courses were taught during the fifth and sixth periods on Fridays. Therefore, it was impossible for me to observe two integrated studies groups, as I had planned. Although I thought of observing a different integrated studies group in each fifth and sixth period or taking turns observing both every other week, it seemed that observing two groups in such ways would keep me from understanding how teachers teach in either group. Thus, I decided to focus on one integrated studies group. Moreover, I was given a list of the integrated studies groups, with brief descriptions, and selected four groups (Global Integrated Studies, Current Issue Studies, Clean Energy Studies, and German) to observe on that day. Observing the three groups, except for Current Issue Studies, I eventually selected Tanaka sensei’s Global Integrated Studies, since he taught

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6 When I went to observe current issues studies, nobody was there on that day. I found that current issues studies was canceled this academic year due to a lack of members.
more global content than teachers of the other two integrated studies groups. Therefore, I decided to observe Tanaka sensei’s Global Studies and Global Integrated Studies for my study.

In order to identify possible research participants, I observed various courses and interacted with the teachers for one week. I visited Fuji School every day during the week, observing various courses not only in English and social studies, but also in other subjects such as Japanese literature and Science. I interacted with as many Fuji School teachers as possible in the classroom, in the teachers’ lounge, in the teachers’ offices, and in the corridors. My experiences during this week enabled me to (1) identify how Fuji School was run for a week; (2) get to know the teachers and staff and have them become more familiar with me; and (3) identify possible research participants from various sources such as teachers’ lessons, teachers and staff’s nominations, and school documents. Based on the three primary criteria, I identified three teachers and received an affirmative response from them to participate in the study after observing their classes. They were Sato sensei and Watanabe sensei in English, and Yamamoto sensei in social studies (World History). Therefore, five teachers in total, including Tanaka sensei and Mike sensei, eventually agreed to participate in the study and signed the informed consent.

3.3 Data Collection

This study was designed to collect data on Fuji School’s global education and the contextual factors that affected the teachers’ practice of global education. It was necessary to identify the meaning of Fuji School teachers’ practice of global education from their perspectives in the naturalistic case study. In order to optimize my understanding of their thinking, I employed several qualitative data-collection methods.
Numerous researchers in qualitative inquiry (e.g., Earlandson et al., 1993; Glesne, 1999; Glesne & Peshkin, 1992; Silverman, 2004) place importance on multiple data-collection methods. Glesne places value on the use of multiple methods by stating “…the more sources tapped for understanding, the richer the data and the more believable the findings” (Glesne, 1999, p. 31). Moreover, among data-collection methods, participant observation, interview, and documentary analysis are common methods in qualitative inquiry (Glesne, 1999; Glesne & Peshkin, 1992; Susan, 2002). I employed three data-collection methods: participant observation, interview, and documentary analysis, all of which allowed me to “understand the world from the subjects’ points of view” and “unfold the meaning of peoples’ experiences to uncover their lived world” (Kvale, 1996, p. 1). I will discuss in detail how I carried out each data-collection method and how it affected my study (see Appendix C for a timeline of all data-collection methods).

3.3.1 Participant Observation

I utilized participant observation in order to see Fuji School’s practice of global education from the points of view of insiders (my research participants) (Yin, 1994). Merriam claims that participant observation provides researchers with an opportunity to “get inside the perspective of the participant” (Merriam, 1998, p. 102). Moreover, it allows the researchers to “understand the nature, purpose, and meaning of some social action that takes place there” (Schwandt, 2001, p. 186). Glesne (1999) states, “Participant observation ranges across a continuum from mostly observation to mostly participation” (p. 44). I primarily focused on observing the teacher participants’ instruction and extracurricular activities much more than participating in them in order to see the natural flow of the instruction and activities.
I observed extracurricular activities such as the annual Fuji School exhibition, worship sessions, students’ winter training, the farewell party for exchange students, and the music festival only when they took place, from October 30, 2004 to March 19, 2005. I usually stood and observed their activities from afar, so as not to disturb them. However, whenever I could participate in the activities without disturbing them, I took part in them. For example, when I observed worship, I, like Fuji School students, sat on a long chair, prayed, sang hymns, and listened to a lecturer and a reader of the Bible in the church on campus. Occasionally participating in extracurricular activities allowed me to actually experience them from the students’ standpoint and prompted me to consider in a deeper sense what Fuji School expected its students to learn from these activities. I always had a pocket-sized notebook so that I could write down anything about what I observed, thought, sensed, and discussed with the participants, anytime and anywhere. I described the activities in detail in my notebook computer based on my notes: what teachers and students had done in the activities; how the activities went; and how the activities were related to the problems of the study.

I observed five courses through participant observation. I observed the three courses (English I and II, and World History) on as many different periods and days as possible, since the teaching periods and days seemed to affect the teacher participants’ instructional decision-making. For example, when Yamamoto sensei taught her World History class for two consecutive periods on Wednesdays, she sometimes showed a video about historical events or figures during the first lesson in order to keep or enhance students’ motivation, and taught from the textbook in lecture style in the second lesson.
However, I observed all Tanaka sensei’s Global Studies and Global Integrated Studies classes, because these two courses were taught only for limited periods and days.\(^8\)

Before observing the classes, I usually asked the research participants if I could do so. This was very important so that teachers were not surprised by my sudden presence in the classroom, and I was able to make sure that the classes were observable. Moreover, they sometimes talked about what they would teach in the classes I was scheduled to observe. Once the observation appointment had been made, I went to the classroom several minutes before the class started and waited in the rear of the classroom, so that when the teachers started their lessons, I was able to observe the complete picture of the complex events of the “lesson,” including the classroom atmosphere, student seating arrangements, the teacher’s instruction, movement, interactions with students, and students’ actions.

All of the teachers asked me to introduce myself at the beginning of each class that I observed. I talked about where I had come from, why I was there, and how long I would be observing the class. I mentioned that my primary purpose was to investigate the teacher’s instruction of global education rather than the students’ academic performance, so as to ease students’ anxieties about my presence. For a couple of minutes after my introduction, the students in every class seemed eager and excited, talking about me among themselves and glancing at me. However, once the teachers started their lessons, the students listened to them without paying attention to or looking at me anymore. This

\(^7\) English I was taught five times a week, while English II and World History were taught four times a week.  
\(^8\) Global Studies ended in December 2004, since it was for twelfth-grade students who were preparing for university entrance examinations the following month. Integrated studies was taught on Fridays for two consecutive periods only.
change in the students’ attitudes was probably because I had already introduced myself in
front of all the Fuji School students at a meeting for the whole school on the first Tuesday
of the study, so that they already knew why I was in their classroom.

I usually observed two different classes of the same required courses in order to
identify how the factor of different students affected the teacher participants’ instruction
at least once a week, from November 12, 2004 to March 4, 2005. The research
participants in the three required courses were expected to teach the same topics in the
same order with the same textbooks at the same speed, based on the syllabi. However, as
some studies (e.g., Brown, 1993; Merryfield, 1994; Shapiro & Merryfield, 1995;
Quashigah, 2000; Vulliamy & Webb, 1993) showed, students’ backgrounds and
experiences often affected the teachers’ instruction. Observing two different classes of
the same course allowed me to compare the teacher participants’ instruction of global
content depending upon different students in the classes. In addition, I was able to
ascertain the consistency of what I observed in the two classes.

Unlike the three required courses, I found it difficult, if not impossible, to observe
two different classes in elective courses (Global Studies and Global Integrated Studies)
due to their time constraints. I observed two different classes of Global Studies (Global
Studies and Global Studies in English) twice a week from November 12, 2004 to
December 3, 2004, and Global Studies II (two consecutive time periods per day) on
January 11 and 13, 2005. Moreover, as Global Integrated Studies was taught only once a
week, I observed it every Friday from November 12, 2004 to March 4, 2005. Table 3.1 below shows the number of class periods that I observed for each course from November 12, 2004 to March 4, 2005.

<table>
<thead>
<tr>
<th>Observed Courses</th>
<th>Class Periods Observed (50 minutes per class)</th>
</tr>
</thead>
<tbody>
<tr>
<td>English I (Sato sensei)</td>
<td>26</td>
</tr>
<tr>
<td>English II (Watanabe sensei)</td>
<td>23</td>
</tr>
<tr>
<td>World History (Yamamoto sensei)</td>
<td>25</td>
</tr>
<tr>
<td>Global Studies (Tanaka sensei &amp; Mike sensei)</td>
<td>18</td>
</tr>
<tr>
<td>Global Integrated Studies (Tanaka sensei)</td>
<td>18.5(^{10})</td>
</tr>
<tr>
<td>Total</td>
<td>110.5</td>
</tr>
</tbody>
</table>

Table 3.1: Summary of number of class periods observed

Again, like the observations of extracurricular activities, I sometimes participated in the classes under observation by answering teachers’ questions and helping teachers’ activities only when I thought that I might not distract or promote the natural flow of their instruction. For example, when I was asked to play a role of an immigrant officer in a refugee simulation activity of the Global Studies class, I was able to better understand that Tanaka sensei attempted to teach students about hardships that refugees go through in other countries and cherished this simulation activity that gave his students an idea

\(^9\) I observed as many Global Studies classes as possible, since I recognized that Global Studies and Global Studies in English would end at the end of December, and Global Studies II would offer only two consecutive time periods for two days in January.

\(^{10}\) Global Integrated Studies was taught for 75 minutes every Friday. One Integrated Studies group counted as a 1.5 class period (50 minutesX1.5=75 minutes). I observed 11 times (1.5X11=16.5 class periods) in
about such hardships. By allowing me to actually experience the instruction from the teachers’ points of view, such occasional participation helped me discover why and how teacher participants made instructional decisions about global content.

During the observations, I took field notes in Japanese describing all that had happened during the class and anything noteworthy, as precisely as possible and using all of my senses, as Patton (1990) recommends. Glesne (1999) says that field notes are the primary recording tools of qualitative researchers and “Your eyes, ears, and hands join forces to capture the details of a setting in your field notes” (p. 51). I used A4-sized notebooks to write my field notes rather than a laptop computer, as the typing noise of the computer might have distracted teachers’ instruction and students’ learning. I took field notes based on Glesne’s (1999) three elements: (1) descriptions of people, places, events, activities, and conversations; (2) ideas, reflections, hunches, and notes about patterns; and (3) the researcher’s own biases. On the first page of all of my field notebooks, I wrote these three elements so that I was able to refer to them at any time during the observation and was not confused about what sorts of observations to make in my field notes. In spite of Glesne’s (1999) elements, I did not pay much attention to conversations between teachers and students or among students because I thought that noting students’ interactions with teachers and other students might distract from their natural participation in the classes. When I found their interactions important for the study (e.g.,

\[
16.5 + 2 = 18.5 \quad \text{class periods for Global Integrated Studies.}
\]
questions about global content between teachers and students), I described the interactions in the main text of describing teachers’ instruction rather than separating them like quotes from the text.

I usually used two facing pages (a right page and a left page) for one observation. I noted an observation date, a time period, the course under observation, the teacher participant’s name, and the observation time in the space at the top of the left page. The left page mainly included descriptive information about what I saw and heard in the classroom, while the right page included analytic information about what I recognized, discovered, thought, felt, and reflected upon through the observation. I usually timed the teacher’s class and on the left-hand page took notes on how long he or she taught what topic in what way, and how students reacted to the instruction. Then on the right-hand page, I took notes on the ideas, feelings, and recognitions that I experienced during the class. I usually used arrows to connect the instructions to my insights. Below is an excerpt of my notes taken on November 12, 2004 while observing Yamamoto sensei’s World History class:¹¹

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¹¹ Although this excerpt is presented in English, I originally took field notes on whatever I observed in Japanese.

124
Date: 11/12   Yamamoto sensei
4th Period  World History  11:45-12:35

11:45
• Female students (majority) chatted in two or three groups in the class.
• Yamamoto sensei told them to take seats.
• Yamamoto sensei gave something like a card back to her students.
• After that, she took roll call.
• Yamamoto sensei gave her students a summary handout.

11:50
• Reviewed what they had learned in the previous class (Exploration age)

Review Content
Portugal – Henry the Navigator promoted a trading project to make money with spice in Asia (India).
• Yamamoto sensei asked her students what city the explorers reached at the southern end of Africa.
• Yamamoto sensei explained the historical advancement of Asia.

Spain – Columbus – Reached part of the American continent (San Salvador) (1492)
– Called native Americans “Indio”

• What is the something that Yamamoto sensei gave back to her students? (It was a paper on which students drew a world map.)
• What was the purpose of drawing the map?

Continued

Figure 3.1: An excerpt of a field note.
· Yamamoto sensei pointed out the terms “Discovery” and “New Continent” in the textbook and explained that it came from Eurocentric perspectives.

Magellan – Circling the globe
· Yamamoto sensei pointed out that his crew accomplished it since Magellan died in the middle of the journey.

11:57
· Finished the review and moved to a new topic.
· Yamamoto sensei started to explain the textbook and write important items on the blackboard.
· Yamamoto sensei asked students to open the resource book (p. 69) and check the map in the exploration age.

On the blackboard
  1499 Amerigo Vespucci – “America” is said to be named after him.
  1500 Pedro Álvares Cabral – Portuguese – Arrived in Brazil.

· Yamamoto sensei tended to see Eurocentric perspectives critically. (I wonder if she always introduces critical aspects of Eurocentric perspectives or if she has started doing so recently.)

· Once Yamamoto sensei started to explain the textbook and write important items on the blackboard, students listened to her silently and took notes on what she wrote.

Continued
Yamamoto sensei explained that as most of the countries in South America were colonized by Spain, only Brazil was colonized by Portugal. Also mentioned that Marcia, a famous TV star in Japan, is from Brazil and speaks Portuguese.

Vasco Nunez de Balboa – “Discovered” the Pacific Ocean through the Isthmus of Panama

12:05
· Yamamoto sensei asked a student to read the relevant part of the textbook.
· Yamamoto sensei again pointed out the term “New Continent” in the textbook.

12:08
· Yamamoto sensei summarized the new topic that she was teaching and wrote the items on the blackboard.
Theme was “What did the Exploration age change?”
· Unification of the world – Connections among Asia, Europe, and Africa

· Yamamoto sensei dared to put the term “Discovered” in brackets: 「」.
· Yamamoto sensei told students to be careful with the term “Discover” again.
The leadership of Europe – European colonization of Asia, Africa, and America
- Exploration of huge foreign market
  - Development of business (Europe)
  - Subordination to Europe by Asia, Africa, and America (No development of business in those areas since they were only buying European products.)

12:20 Moved to another new topic.
[To be continued.]

Yamamoto sensei explained the power relations among the countries in the world in the Exploration age.

After observing the class, I typed the field notes into my computer as soon as possible, usually within two days. Glesne (1999) discusses the importance of observational data later expanded from the field notes and she argues that it should preferably be done the same evening. I re-read the observational data after a couple of days of the first transcription and, if I had any additional thoughts, added some information that I had overlooked based on my field notes, my memory, and what I recognized during the past couple days. For example, when I re-read the data of the first observation after a couple of days, I added the information of the atmosphere of the classroom since I recognized that I only described what teachers taught about the world and ignored what the classroom was like.
3.3.2 Interviews

I interviewed the six research participants individually in informal and formal settings. The informal interviews took place occasionally when teacher participants were available; however, the interviews were not scheduled in advance. Glesne (1999) mentions the importance of informal interviews: “…you may ask questions on the many occasions when something is happening that you wonder about. You inquire right then and there without formally arranging a time to ask your questions” (p. 68).

The informal interviews were usually unstructured, in that the questions were not predetermined and the interaction was not controlled, either by the research participants or me—it took the form of casual conversation after class or during lunch breaks. In the informal interviews, I usually asked about the teacher participants’ instruction that I observed right after their classes or during lunch that day. After observing a class, I always went to the teacher participants to say “Thank you.” Although I was not able to approach the teacher participants, since they were usually busy answering students’ questions about the lessons or assignments right after class, I often walked with them after class to confirm what I had observed. Moreover, the teacher participants usually had their lunch in the teachers’ lounge, where I also had lunch whenever I visited Fuji School. My primary aim in doing so was to get to know the teachers in the early stage of the study, since I enjoyed eating lunch and talking with them. As time went by, I recognized that it was a great opportunity to ask the teacher participants questions about the classes that I was observing. From then on, I talked about the classes with the teacher participants when nobody else could overhear us (e.g., after all the students moved out of the classroom for the next class, after school, and when only the teacher participants and I
were in the teachers’ lounge). The length of the informal interviews varied from a couple of minutes to 30 minutes, depending on how long the teacher participants were available during the ten-minute breaks and lunch breaks. I noted in my pocket-sized book anything I talked about with the teacher participants in the informal interviews.

I also conducted formal interviews by agreeing to a particular time with each of six research participants. It was very difficult to arrange a time for the interviews, since the research participants were all busy with various tasks such as paperwork, preparation for the next class, club activities, teachers’ meetings, student counseling, official trips, and so on. Sato sensei sometimes told me that teaching a subject was only a small portion of the teachers’ many tasks, while Tanaka sensei repeatedly mentioned that teachers worked like horses. Therefore, I usually accepted “the preferences of the respondent” (Glesne, 1999, p. 78) when arranging a time for the formal interviews. Despite their extremely busy schedules, the research participants provided me with ample opportunities to conduct formal interviews several times throughout the study. The frequency and length of the formal interviews varied. Table 3.2 below shows the formal interview dates and times with the six research participants in the study.
<table>
<thead>
<tr>
<th>Research participants</th>
<th>Interview Dates</th>
<th>Interview Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iino sensei</td>
<td>November 26, 2004</td>
<td>31 minutes</td>
</tr>
<tr>
<td></td>
<td>December 16, 2004</td>
<td>21 minutes</td>
</tr>
<tr>
<td></td>
<td>February 16, 2005</td>
<td>39 minutes</td>
</tr>
<tr>
<td></td>
<td>March 9, 2005</td>
<td>33 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>4 Times</td>
<td>124 minutes</td>
</tr>
<tr>
<td>Sato sensei</td>
<td>December 17, 2004</td>
<td>68 minutes</td>
</tr>
<tr>
<td></td>
<td>March 7, 2005</td>
<td>79 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>2 Times</td>
<td>147 minutes</td>
</tr>
<tr>
<td>Watanabe sensei</td>
<td>December 1, 2004</td>
<td>26 minutes</td>
</tr>
<tr>
<td></td>
<td>February 14, 2005</td>
<td>47 minutes</td>
</tr>
<tr>
<td></td>
<td>March 9, 2005</td>
<td>18 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>3 Times</td>
<td>91 minutes</td>
</tr>
<tr>
<td>Yamamoto sensei</td>
<td>December 10, 2004</td>
<td>50 minutes</td>
</tr>
<tr>
<td></td>
<td>December 15, 2004</td>
<td>36 minutes</td>
</tr>
<tr>
<td></td>
<td>March 7, 2005</td>
<td>32 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>3 Times</td>
<td>118 minutes</td>
</tr>
<tr>
<td>Tanaka sensei</td>
<td>November 29, 2004</td>
<td>24 minutes</td>
</tr>
<tr>
<td></td>
<td>December 22, 2004</td>
<td>60 minutes</td>
</tr>
<tr>
<td></td>
<td>March 7, 2005</td>
<td>21 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>3 Times</td>
<td>105 minutes</td>
</tr>
<tr>
<td>Mike sensei</td>
<td>November 30, 2004</td>
<td>17 minutes</td>
</tr>
<tr>
<td></td>
<td>December 15, 2004</td>
<td>34 minutes</td>
</tr>
<tr>
<td>Total</td>
<td>2 Times</td>
<td>51 minutes</td>
</tr>
</tbody>
</table>

Table 3.2: The dates and times of the formal interviews with the six research participants
I always tried to be informed about what was going on at Fuji School, so that I would be able to contact the research participants who might be available at a particular time. There were some time periods in which all of the teachers were extremely busy, such as the week before the term exams, the term exam week, and the week following winter vacation. Moreover, each respondent had her/his own work, which made him or her busier during different time periods. In this unanticipated situation, I contacted the research participants to arrange an interview time when they seemed to be relatively free. Even then, it was very common for an interview to be canceled or postponed because of urgent work that came up. In this sense, I had to be flexible. Once the time had been arranged and the research participants were fortunately available, I would conduct a formal interview with them. The research participants and I sat facing each other across a table or desk, no matter where the interview took place. I usually put a digital recorder on the right-hand side of the desk and my pocket-sized notebook in front of me. The interview situation basically looked as follows:

![Diagram of interview situation]

Figure 3.2: Formal interview situation.
The formal interviews were semi-structured, in that guiding questions were predetermined; however, I also asked questions that emerged during the interviews so that we had a focused discussion about their instruction of the classes I was observing. I conducted the formal interviews with my research participants based on the following guiding questions:

1. What did you want to accomplish in your lessons?
   a. What knowledge, skills, or attitudes were expected to achieve?
2. What were your major instructional decisions in developing and teaching your lessons?
   a. What decisions did you make related to teaching knowledge, skills, or attitudes, or using teaching methods or instructional materials?
   b. Why did you make them?
   c. Why were they important to you?
3. Did you change the lessons at all as you were teaching?
   a. If you did, why?
4. Could you evaluate the lessons for me? What were you happy about, and what do you feel could have gone better? Why?

Question 1 allowed me to understand what the teacher participants expected their students to learn during the lessons that I observed, while Questions 2, 3, and 4 allowed me to identify their instructional decisions for the lessons and the factors that affected their decisions. The interview locations varied, depending upon the time that the interviews were conducted. However, the conference rooms in the teachers’ lounge were usually used during school hours, while the empty classrooms were used after school.\(^{12}\)

The research participants frequently took me to suitable places for the interviews, which looked, again, to be “convenient, available, and appropriate” (Glesne, 1999, p. 76).

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\(^{12}\) I usually interviewed with Iino sensei in his own office.
While I conducted the formal interviews at appropriate times and places, I recorded all the interactions on a digital recorder, with the research participants’ agreement. The digital recorder facilitated my obtaining “a nearly complete record of” what the research participants said and allowed me to pay “easy attention to the course of the interview” (Glesne, 1999, p. 78). Although I also took a pocket-sized notebook into the interviews to substitute for the recording, I did not use it very much, since it was more polite to interact with people without looking away and doing something else. Not taking notes during the interviews allowed the research participants and me to focus exclusively on the interviewing activity (e.g., questions and answers), which contributed to the collection of rich data in a short period of time. It was true that the first formal interview puzzled each respondent due to its formality, such as obtaining informed consent and using a digital recorder. However, once the interviews started, they were able to ignore the recorder and freely expressed their opinions or views in response to the interview questions.

As mentioned above, the formal interviews were semi-structured, in that predetermined questions were prepared in advance, although I also asked emerging questions as the interviews proceeded. As I had not been able to conduct an initial interview during the selection of the teacher participants, in the first interviews with each participant I started by asking questions that were relatively easy for them to answer, questions about themselves such as their learning, teaching, and international experience, rather than questions about their instruction. When I interviewed Yamamoto sensei for the first time, she was a little bit nervous at first about getting through the informed consent and the digital recorder, and she told me that this interview looked very formal. I
started to ask her questions about her education, teaching, and overseas experiences.

When I asked her if she had been to foreign countries, she talked excitedly and described vividly her experiences in other countries and cities such as Italy, the Philippines, Taiwan, Hong Kong, London, and the de-militarized zone in South Korea. I found that after that she was not nervous about the formal interview anymore. At the end of the first formal interview, she told me that she enjoyed being interviewed. As Patton (1990) argues, asking the research participants light questions about their experiences at the beginning of the first interview reduced the tension and allowed us to get to know each other.

After that, the focus of the questions shifted to their classes which I had observed; I asked about their expectations of students in the course, their instructions, and evaluations, in order to ascertain the credibility of the observational and informal interview data and to clarify their instruction of the classes under observation. I was able to ask questions about their classes at the beginning of the second and third interviews, since by then they were familiar with and could anticipate the interview questions.

I transcribed the notes from the informal interviews into the reflexive journal later that day and the recordings of the formal interviews as soon as possible, usually within three days (see Table 3.3 for the amount of interview transcripts collected for this study). I then attempted to transcribe the interviews word for word from the digital recording. Below is a part of the transcript of the interview that I conducted with Tanaka sensei on November 29, 2004: 13

---

13 Except for Mike sensei, I conducted interviews with all of the participants in Japanese, although the excerpt here is presented in English.
Date: November 29, 2004
Time: 5th Period
Place: Meeting room
Interviewee: Tanaka sensei (T)

I: First, I would like to ask you about yourself before and after you became a teacher at Fuji School.

T: Yes.

I: When did you get a teaching position here at Fuji School?

T: Well, it was 1994.

I: O.K. Then what did you do before that?

T: I was an undergraduate student at Fuji University. I majored in educational philosophy.

I: How did your study in Canada come about?

T: I had taught at Fuji School for four years from 1994. I was absent from work for 3 years to study in Canada from April 1998 to March 2001.

I: So after you studied in Canada, you went back to the teaching position at Fuji School, right?

T: Yes.
I: OK. When did you start Global Studies?

T: I started it in 1995.

I: All right. You already taught Global Studies before studying abroad in Canada. Then did you have any clear idea on what Global Studies should be like?

T: Well, as a matter of fact, there originally used to be a course titled Contemporary Society as an elective course for twelfth-grade students. However, because a Contemporary Society teacher left Fuji School, Fuji School looked for a substitute from the following academic year. So I spent one year on developing a course. As I was very interested in developing countries at that time, I wanted to teach about those countries. Well, this in fact was because of my learning experience. Actually, I was a graduate of Fuji School and had never learned about those countries here. So I wanted to teach about them.

[To be continued]

3.3.3 Documentary Analysis

In addition to observing the participants and conducting the interviews, I collected documents related to the study. Lincoln and Guba (1985) consider documents as “singularly useful sources of information” (p. 276). Eisner argues that the documents “frequently reveal what people will not or can not say” (Eisner, 1991, p. 184). Furthermore, Silverman considers the documents to be the constituent of “words and images which have become recorded without the intervention of a researcher” (Silverman, 2004, p. 52). Throughout the study I collected any documentation related to Fuji School’s practice of global education such as books, articles, school catalogues, a guidebook for
Fuji School students, syllabi, textbooks, handouts, and other teaching materials. I accumulated these documents from various sources such as Iino sensei, the teachers, the library, and the Internet. Books and articles about Fuji Gakuen and Fuji School, Fuji School catalogues, and a guidebook for Fuji School students helped me gain an overview of Fuji School and the extracurricular activities practiced at the school. The syllabi allowed me to get a complete picture of the courses I was observing, since they included what the teacher participants taught, in what way, and for what purpose. Moreover, the syllabi provided me with an opportunity to compare what they planned to teach and what they actually taught in their classrooms. Textbooks, handouts, and other teaching materials allowed me to better understand what students were expected to learn in-depth.

In conclusion, I used observation, interview, and documentary analysis to collect data for the study. I implemented observations of the participants to better understand how the research participants taught global content and why they taught it in the way they did. I conducted the formal and informal interviews to ensure consistency of the information that I gained from the observations and to obtain further information about their lessons and instructional decisions. I also collected documents related to the study to identify what was not found from the observations and interviews in terms of Fuji School’s practice of global education. I recorded all of the data from the observations and interviews and the reflexive journal in Japanese, which encompassed my major findings. The documents obtained throughout the study are as follows:

15 It should be noted that some documents were used as referential adequacy materials in order to enhance the credibility of the findings (see detailed information about referential adequacy materials in the “trustworthiness” section of this chapter).
<table>
<thead>
<tr>
<th>Section</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fuji Educational Institution</strong></td>
<td>Three books about Fuji Educational Institution, including Fuji School</td>
</tr>
<tr>
<td></td>
<td>One Master’s thesis about Fuji Educational Institution (72 pages)</td>
</tr>
<tr>
<td></td>
<td>One article about teacher education at Fuji Educational Institution (25 pages)</td>
</tr>
<tr>
<td></td>
<td>Monthly magazines about Fuji Educational Institution (24 pages)</td>
</tr>
<tr>
<td></td>
<td>Documents from the homepage of Fuji Educational Institution (44 pages)</td>
</tr>
<tr>
<td><strong>Fuji School</strong></td>
<td>Four Interviews with Iino sensei</td>
</tr>
<tr>
<td></td>
<td>Eight documents providing information about Fuji School such as a year schedule, syllabus, extracurricular activities, demographic data, etc. (263 pages)</td>
</tr>
<tr>
<td></td>
<td>Five documents about extracurricular activities of Fuji School (39 pages)</td>
</tr>
<tr>
<td><strong>English I (Tenth-Grade)</strong></td>
<td>One textbook and one grammar book</td>
</tr>
<tr>
<td>Sato sensei</td>
<td>Two interviews – Interview Transcripts (24 pages)</td>
</tr>
<tr>
<td>2 Classes</td>
<td>Twenty-six observations – Field Notes (25 pages)</td>
</tr>
<tr>
<td></td>
<td>Six other documents such as handouts, lesson tests, and small vocabulary tests</td>
</tr>
<tr>
<td><strong>English II (Eleventh-Grade)</strong></td>
<td>One textbook and one grammar book</td>
</tr>
<tr>
<td>Watanabe sensei</td>
<td>Three interviews – Interview Transcripts (12 pages)</td>
</tr>
<tr>
<td>2 Classes</td>
<td>Twenty-three observations – Field Notes (22 pages)</td>
</tr>
<tr>
<td></td>
<td>Sixteen other documents such as handouts, lesson tests, and reading tests</td>
</tr>
<tr>
<td><strong>World History (Eleventh-Grade)</strong></td>
<td>One textbook and one resource book</td>
</tr>
<tr>
<td>Yamamoto sensei</td>
<td>Three interviews – Interview Transcripts (22 pages)</td>
</tr>
<tr>
<td>2 Classes</td>
<td>Twenty-five observations – Field Notes (33 pages)</td>
</tr>
<tr>
<td></td>
<td>Thirty other documents such as handouts summarizing the textbook</td>
</tr>
<tr>
<td><strong>Global Studies (Twelfth-Grade)</strong></td>
<td>Five interviews (Three interviews with Tanaka sensei and Two interviews with Mike sensei) – Interview Transcripts (35 pages – 27 pages by Tanaka sensei and 8 pages by Mike sensei)</td>
</tr>
<tr>
<td>Global Studies in English (Twelfth-Grade)</td>
<td>Eighteen observations – Field Notes (20 pages)</td>
</tr>
<tr>
<td>Global Studies II (Twelfth-Grade)</td>
<td>Twenty-three documents on Global Studies, including syllabus, handouts, news articles, assignments (76 pages)</td>
</tr>
<tr>
<td>Tanaka sensei</td>
<td>Three articles about Global Studies (39 pages)</td>
</tr>
<tr>
<td>Mike sensei (a team-teacher)</td>
<td>Three interviews with Tanaka sensei – Interview Transcripts (27 pages)</td>
</tr>
<tr>
<td>2 Classes</td>
<td>Ten observations (75 min / period) – Field Notes (14 pages)</td>
</tr>
<tr>
<td></td>
<td>Fourteen other documents such as handouts, students’ power point presentations, and essays (45 pages)</td>
</tr>
<tr>
<td><strong>Global Integrated Studies (Tenth-, Eleventh-, and Twelfth-Grade)</strong></td>
<td>Three interviews with Tanaka sensei – Interview Transcripts (27 pages)</td>
</tr>
<tr>
<td>Tanaka sensei</td>
<td>Ten observations (75 min / period) – Field Notes (14 pages)</td>
</tr>
<tr>
<td>1 Class</td>
<td>Fourteen other documents such as handouts, students’ power point presentations, and essays (45 pages)</td>
</tr>
</tbody>
</table>

Table 3.3: List of collected documents

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16. Tanaka sensei’s interviews include data about his Global Integrated Studies.
3.4 Data Analysis

I developed my research questions at the outset of the study. However, I did not know what I would find, or what the final analysis would show. It was clear that the final written product would be shaped by the data collection and data analysis throughout the study. Merriam considers data analysis as “a process of making sense out of one’s data” (Merriam, 1988, p. 127). Moreover, Erickson maintains that field notes, interview transcriptions, and documents are not data, but they are “documentary materials from which data must be constructed through some formal means of analysis” (Erickson, 1986, p. 149).

I hoped to develop a theory grounded in the data rather than find the data to match a theory in order to better understand the practice of global education in Fuji School’s context. In order to achieve this goal, I employed a constant comparative method for the study. The constant comparative method refers to inductive data analysis in which “the formal analysis begins early in the study and is nearly completed by the end of data collection” (Bogdan & Biklen, 1998, p. 66). In short, the constant comparative method involves two essential elements: inductive data analysis and simultaneity of data collection and data analysis. I analyzed the data in the study inductively, in that I did not start to find data to prove or disprove a predetermined hypothesis, but attempted to discover categories, themes, or theories from the data or “grounded in the data” (Strauss & Corbin, 1994, p. 273).

Numerous scholars recommend simultaneously collecting and analyzing data (e.g., Glesne, 1999; Guba & Lincoln, 1989; Flick, 2002; Silverman, 2004; Strauss & Corbin, 1998). The simultaneity of data collection and data analysis provides researchers with an
opportunity to “focus and shape the study as it proceeds” (Glesne, 1999, p. 130). The simultaneity of both data collection and data analysis allowed me to collect data that was more relevant to research problems and modify the methods of keeping field notes for more effective data analysis. When I finished the first coding and created the first codebook, I found myself always considering the categories or patterns in the codebook when I observed the classes or interviewed the research participants. The core categories of Fuji School’s practice of global education and the contextual factors that affected its practice emerged from the data that I obtained through gradually focusing on research problems for the study as it proceeded. Moreover, when I coded the data, I recognized that it was difficult to categorize it, since each piece of the transcribed data involved multiple categories or patterns. Thus, I attempted to transcribe the data in a way that a chunk of data involved only one idea or element in order to make the process of data analysis more effective and smooth. In short, data analysis in the middle of data collection influenced later data collection, in terms of data growth and process of data collection.

In addition, the constant comparative method enabled me to develop emerging core categories by comparing the data continuously and repeatedly (Glaser, 1978). I analyzed all of the documents to identify the global content taught at Fuji School and the contextual factors of its instruction. Categories emerged and developed through a repetitive process in which I frequently (re)grouped the data and (re)created categories (see Figures 3.5 and 3.6 for detailed categorizations of global content and contextual factors). For example, after a couple of weeks, when I created a codebook on January 13, 2005, I compared the patterns and categories with the data that I had obtained over the
weeks and modified the patterns and categories accordingly. In the process of data analysis, as I found that two categories of global content entitled “Global/Local Connection” and “Global Interdependence” existed separately, I put them together, making “Global/Local Connection” a sub-category under the “Global Interdependence” category. In another instance, I decided to create a new category entitled “Inner Environment” through a later member check with Tanaka sensei, although it was categorized under “Cross-Cultural Learning and Skills” in the February 4 codebook. Constant development and organization of categories and sub-categories continued until all of the data were coded and placed into appropriate patterns or categories.

I transcribed and recorded all field notes, interview transcripts, and reflexive journal papers into a notebook computer. I made two copies of each page, since one was used for data analysis and the other was kept as the original. I usually put the codes in the left margins of the relevant data. I created a codebook while coding the data. Once the coding was finished, I cut out the coded parts and pasted them onto a strip of drawing paper. Each drawing paper (270mmX380mm) was cut into 16 strips. I wrote codes for the teachers, courses, data sources, dates, page numbers, and patterns or categories on each strip using pencils, so that I was continuously able to erase and write down new information. Figure 3.4 below is an excerpt of the code strip that I created by coding the data on page 13 of the field note that I obtained from Tanaka sensei’s Dec. 1, 2004 Global Studies class on cross-cultural learning and skills and global issues.
He also introduced the fact that the rate of AIDS infection is increasing in Japan and 40% of Japanese examinees received an HIV positive result. Tanaka sensei seemed to expect his students to recognize that AIDS/HIV issues were problems around them. He then told them not to ignore people with AIDS, but to treat them like people with flu or mumps, without any stereotyped images.

Figure 3.4: An excerpt of the code strip.

I piled up the strips and the coded documents based on the shared patterns and categories. When the first categorization was finished to some extent, I created a codebook that included the categories. The figures below are excerpts of the codes from both the global content portion and the contextual factors of the codebook.
<table>
<thead>
<tr>
<th>Codes</th>
<th>Coded Elements</th>
<th>Codes</th>
<th>Coded Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>CL</td>
<td>Cross-cultural learning and skills</td>
<td>CL</td>
<td>Cross-cultural learning and skills</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IE</td>
<td>Inner Environment</td>
</tr>
<tr>
<td>CW</td>
<td>Contemporary World Affairs</td>
<td>CW</td>
<td>Contemporary World Affairs</td>
</tr>
<tr>
<td>GD</td>
<td>Global Interdependence</td>
<td>G</td>
<td>Geography</td>
</tr>
<tr>
<td>GH</td>
<td>Global History</td>
<td>GD</td>
<td>Global Interdependence</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GI</td>
<td>Global Issues</td>
<td>GI</td>
<td>Global Issues</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GLC</td>
<td>Global/Local Connection</td>
<td>PC</td>
<td>Perspective Consciousness</td>
</tr>
<tr>
<td>PC</td>
<td>Perspective Consciousness</td>
<td>PG</td>
<td>Participation in a Global Society</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PG</td>
<td>Participation in a Global Society</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Continued

Figure 3.5: Excerpts from the codebook on global content.
Figure 3.5 continued

<table>
<thead>
<tr>
<th>Codes</th>
<th>Coded Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>CL</td>
<td>Cross-cultural Learning and Skills</td>
</tr>
<tr>
<td></td>
<td>· HF</td>
</tr>
<tr>
<td></td>
<td>· DC</td>
</tr>
<tr>
<td></td>
<td>· CEL</td>
</tr>
<tr>
<td>CW</td>
<td>Contemporary World Affairs</td>
</tr>
<tr>
<td></td>
<td>· WE</td>
</tr>
<tr>
<td></td>
<td>· AD</td>
</tr>
<tr>
<td>G</td>
<td>Geography</td>
</tr>
<tr>
<td></td>
<td>· MP</td>
</tr>
<tr>
<td>GD</td>
<td>Global Interdependence</td>
</tr>
<tr>
<td></td>
<td>· GLC</td>
</tr>
<tr>
<td></td>
<td>· GH</td>
</tr>
<tr>
<td></td>
<td>· CS</td>
</tr>
<tr>
<td></td>
<td>· ES</td>
</tr>
<tr>
<td></td>
<td>· ELS</td>
</tr>
<tr>
<td></td>
<td>· PS</td>
</tr>
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<td></td>
<td>· TS</td>
</tr>
<tr>
<td>GI</td>
<td>Global Issues</td>
</tr>
<tr>
<td></td>
<td>· CI</td>
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<tr>
<td></td>
<td>· DI</td>
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<tr>
<td></td>
<td>· EI</td>
</tr>
<tr>
<td></td>
<td>· EVI</td>
</tr>
<tr>
<td></td>
<td>· PI</td>
</tr>
<tr>
<td>IE</td>
<td>Inner Environment</td>
</tr>
<tr>
<td></td>
<td>· SU</td>
</tr>
<tr>
<td></td>
<td>· SE</td>
</tr>
<tr>
<td>PC</td>
<td>Perspective Consciousness</td>
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<td></td>
<td>· CV</td>
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<td></td>
<td>· EP</td>
</tr>
<tr>
<td></td>
<td>· SP</td>
</tr>
<tr>
<td></td>
<td>· VD</td>
</tr>
<tr>
<td>PG</td>
<td>Participation in a Global Society</td>
</tr>
<tr>
<td></td>
<td>· GLA</td>
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<tr>
<td></td>
<td>· SC</td>
</tr>
<tr>
<td></td>
<td>· SA</td>
</tr>
</tbody>
</table>
Continued

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Figure 3.6: Excerpts from the codebook on contextual factors.

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In conclusion, I implemented the constant comparative method to analyze the data for the study. I coded all of the data from observations, interviews, documents, and a reflexive journal to develop the categories as soon as the data was collected. I categorized and re-categorized the data by examining and comparing them repeatedly until I had gone through all of the data, which provided me with the opportunity to develop meaningful core categories on Fuji School’s practice of global education and the contextual factors that affected its practice that were verified by the research participants.
3.5 Presentation of the Case

In this section, I discuss two essential elements with regards to the presentation of the case in this dissertation: case study reporting and language.

3.5.1 Case Study Reporting

Naturalistic researchers often employ a case study to investigate “a specific phenomenon such as a program, an event, a person, a process, an institution, or a social group” (Merriam, 1998, p. 9). A case study aims at looking at “the particularity and complexity of a single case” (Stake, 1995, p. xi). A case study is beneficial to naturalistic researchers, in that it can examine “multiple variables of potential importance in understanding the phenomenon” (Merriam, 1998, p. 41). I selected Fuji School as a case in the current study in order to holistically understand the complexity of Fuji School’s practice of global education by examining numerous contextual factors that affect its practice.

Lincoln and Guba (1985) argue that naturalistic researchers can take advantage of a case study, in that it can present thick description of a research context and phenomenon under study for readers’ vicarious experience of the research site, exploration of trustworthiness, and judgment of transferability of the research site to their own contexts. Erlandson et al. (1993) claim that thick description includes description “with sufficient detail and precision,” putting readers “into the context vicariously” (p. 33). Case study reporting, including numerous episodes for the study, will help readers recognize “that such an event could and did happen that way” (Erickson, 1986, p. 150), which enhances their understanding or the transferability of this study.
I utilized case study reporting in order to offer a “holistic description and explanation” (Merriam, 1988, p. 10) of how Fuji School practiced global education and provide readers with vicarious experience of Fuji School’s practice of global education. To this end, I established some reporting criteria for my case. First, I used the following two chapters to report different elements of my case: chapter 4 included detailed information about Fuji School and teacher participants (e.g., Fuji Gakuen’s educational principles, Fuji School’s educational goals, extracurricular activities, courses, time schedules, classroom atmosphere, the teacher participants’ biographies, and students’ backgrounds); and chapter 5 illustrated global content across the five courses and extracurricular activities that I observed at Fuji School and contextual factors that affect the teacher participants’ instructional decision-making. Second, I presented Fuji School activities, the teacher participants’ instructional episodes, and quotes from the research participants to illustrate what they taught about the world and why they taught it in the way they did throughout these two chapters so that readers will be able to better understand Fuji School’s context and vicariously experience the instruction. Moreover, the detailed episodes enhance the degree to which readers will be able to replicate the activities introduced in the episodes.

In order to present chapters 4 and 5, I referred to *Bread and Dreams: A Case Study of Bilingual Schools in the U.S.A.*, by MacDonald, Adelman, Kushner, and Walker (1982) and “Pedagogy for Global Perspectives in Education: Studies of Teachers’ Thinking and Practice” Merryfield (1998). The portrayal of bilingual schooling by MacDonald et al. was valuable as it provided thick information on their research site (The Rafael Hernandez School), the research participants’ instruction, and school activities.
They also used visual images such as maps, figures, and tables to show the research site, locations of the classrooms, students’ demography, the school schedule, and the teachers’ class schedules. I used their presentation as a guide to present detailed information about my research site (Fuji School), the teacher participants’ instruction, and school activities.

Merryfield’s (1998) article helped me present Fuji School’s practice of global education and contextual factors that affect the teacher participants’ instructional decision-making. Similar to my study, Merryfield investigated how three groups of teachers (exemplary global educators, experienced classroom teachers, and pre-service teachers) make instructional decisions about teaching global perspectives. She presented her findings by organizing them into guiding theories about her research participants’ instruction and discussing each instruction first, and then the contextual factors that shaped their instructional decisions for each guiding theory. Following the order of her findings, I discuss guiding theories about global content taught across the five courses and extracurricular activities that I observed, and next, the contextual factors that affected the teachers’ instructional decision.

3.5.2 Language

It is important for naturalistic researchers to explicitly discuss their decisions on translation issues when conducting cross-language research in an attempt to “translate data from one language to another” (Birbili, 2000, p. 1). Erlanson et al. (1993) discuss the inseparable connections between language, experience, and constructions by stating that the “language we speak determines what we experience and in turn is driven by the categories we construct to make sense out of the world we experience” (p. 22). For example, it is a well-known fact that Eskimos use different words for snow, although
recently the number of words for snow has been controversial, ranging by dozens. This fact is insightful for cross-language researchers, in that translation from one language to another is not fully accomplished by a simple “literal movement of meaning from one language to another” (Temple & Edwards, 2002, p. 4). Therefore, numerous scholars (e.g., Birbili, 2000; Temple, 1997) suggest that cross-language researchers attempt to focus on conceptual equivalence in translation.

Conceptual equivalence, in contrast to lexical equivalence, refers to quality with respect to how closely the meanings of the research participants’ words are translated into another language. For example, *Oyasuminasai* in Japanese can be literally translated as “take a rest.” In English, however, it is closer to “good night” than “take a rest.” In short, it is important for cross-language researchers not to directly translate every word of what the research participants say, but to create sentences that are acceptable in the target language and are faithful to what the research participants mean.

In order to gain conceptual equivalency in translation for the study, I decided to translate into and present the findings in English. Birbili (2000) argues that when researchers play the role of translator, three factors affect the quality of the translation: researchers’ fluency in the target language; their knowledge of the research participants’ language and culture; and their history. I have studied English for more than 15 years, including a one-year stay in Australia and five years of graduate study in the U.S. I have improved my English enough to get through the Ph.D. academic requirements and to
write two published articles\textsuperscript{17} in English. Based on Birbili’s (2000) argument, my qualifications made me believe that I was the most suitable translator for the study.

In addition to my English proficiency, I was knowledgeable about my research participants’ language and culture, Japanese; it was the medium between my research participants and myself since it was our native language,\textsuperscript{18} and I had been a high school student at a Buddhist, unified lower and upper secondary educational institute similar to Fuji School. I also became informed about Fuji School by staying there for the study, for over four months. Furthermore, my interpretive views facilitated employing translation for conceptual equivalence based on the assumption that there are multiple ways to describe the world experienced by the research participants, and it is important for researchers to construct the world with the research participants (Erlandson et al., 1993; Temple & Edwards, 2002). Therefore, I was the most appropriate translator with respect to faithfully translating into English the episodes and quotes about Fuji School’s practice of global education and contextual factors that affect the teacher participants’ instruction, being able to maximize the conceptual equivalency of the case reporting for the study.

After the data analysis, I selected the data that I would present in a dissertation and translated it into English, while writing chapters 4 and 5. In the translation process, I used three online websites for a quick search of English words and expressions: the Yahoo! Dictionary (URL: \url{http://dic.yahoo.co.jp/}) for a search of English words and expressions in general; the Wikipedia (URL: \url{http://ja.wikipedia.org/wiki/}) for specific

English terms such as Vienna Protocol, sexagesimal (base-sixty) system, and Marie Antoinette; and the WorldCat founded by the Online Computer Library Center (OCLC) (URL: http://www.oclc.org/). The Yahoo! Dictionary allowed me to search for English words from two major Japanese-English sources, the Shogakukan Progressive Japanese-English Dictionary (3rd ed.) and the New Century Sanseido Japanese-English Dictionary (2nd ed.). The Wikipedia, a free online encyclopedia, offered a search engine to find information about a particular event or person around the world in Japanese and guided me to the English version of the information about the same event or person. According to Nature’s study, the Wikipedia was nearly as good as the Britannica encyclopedia in terms of scientific content accuracy (Giles, 2005). When searching for roman words for Japanese terms such as Japanese authors, publication titles, organizations, and events, I used the WorldCat since it offered a search option to identify numerous Japanese publications and authors’ works in English, while many of the U.S. university librarians referred to its English translation by creating their own library catalogues of Japanese books and articles or ordering them from Japanese publication companies.

However, the translation issue still remained, in that my biases could lead to inappropriate choice of words, interference with meanings, and inaccuracy of description in English. In order to address these issues, as Birbili (2000) suggests, I consulted with Japanese and English speakers and used back translation. I worked with my advisor, my peer debriefer, and my research participants during the translation process. I asked my advisor and my peer debriefer, who were knowledgeable about the English language and

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18 I collected data and negotiated outcomes with Mike sensei in English, since it was the common language in which both Mike sensei and I could interact adequately.
education, to see if the translation of the case reporting made sense to them, and I also sent my translation to my research participants and asked them, if possible, to see whether the translation had lost any of what they had meant. I received confirmations from Sato sensei, Watanabe sensei, Tanaka sensei, and Mike sensei.

Iino sensei and Yamamoto sensei reported that it was difficult for them to judge the translation. In order to evaluate the translation of the parts about them, I employed a back translation method. For a translator, I selected a Japanese Ph.D. candidate in the Foreign and Second Language Education program at the Ohio State University. I chose her because she was knowledgeable about Japanese and English as well as about Japanese private high schools like Fuji School, as she had been an English teacher for three and a half years at a private high school in Japan. Back translation primarily included two steps. I first gave her a part of my translation every time and asked her to translate it back into Japanese. After she completed it, she and I met and discussed whether there was missing information in my translation and whether I had used English words and expressions appropriately enough to convey how the teacher participants taught or what the research participants meant in the interviews by comparing the original data with her translation.

Consulting with other people including a translator, I revised the translation. For example, when I used “pedagogy” only for “teachers’ instructional methods,” my faculty advisor pointed out its misuse, as it meant education in general, including not only teachers’ instructional methods, but also teaching goals and content. Then, I decided not to use the word “pedagogy,” but to use “teachers’ instructional methods” in order to avoid misleading the readers. I attempted to enhance conceptual equivalency in my
translation and to minimize the translation issues by translating what my research participants did and said by myself, conducting a back translation, and asking for the help of others.

3.6 Trustworthiness

According to Guba and Lincoln, trustworthiness is “adequacy (goodness, quality)” (Guba & Lincoln, 1989, p. 233) of qualitative inquiry. In short, it refers to the extent to which a qualitative inquiry and its findings are persuasive to an inquirer and his/her audiences (Lincoln & Guba, 1985). In order to establish trustworthiness, the researchers developed four criteria suitable for qualitative inquiry—credibility, transferability, dependability, and confirmability—and presented some techniques to establish each criterion in qualitative inquiry. I employed prolonged engagement, persistent observation, a reflexive journal, peer debriefing, triangulation, member checking, referential adequacy materials, negative case analysis, and thick description among the techniques in order to establish the trustworthiness of the study.\(^\text{19}\)

3.6.1 Prolonged Engagement

Researchers in a naturalistic inquiry need to spend sufficient time and immerse themselves at a site in order to avoid misinformation and establish rapport and trust with their research participants (Creswell, 1998; Erlandson et al., 1993; Guba & Lincoln, 1985). The only technique that I could not utilize for the study was the audit trail, “allowing an auditor to determine the trustworthiness of the study” (Erlandson et al., 1993, p. 148). As Lincoln and Guba (1985) suggest, I kept the following materials: raw data of field notes, interview transcripts, and documents; data reduction and analysis products, such as coding cards and peer debriefing computer printouts; data reconstruction and synthesis products, including the categories on the computer printouts; process notes, such as a reflexive journal; materials relating to intentions and dispositions, including a reflexive journal, a pocket-sized notebook, and peer-debriefing computer printouts. However, I could not find a suitable auditor who was not related to the study, was able to work with my data during the study, and was fluent in both Japanese and English.
I spent over four months at Fuji School from November 12, 2004 to March 19, 2005. Although I could have extended my stay and conducted the study at Fuji School longer than March 19, 2005, I decided not to do so because Fuji School would start a new academic year in April 2005 and would become a context (e.g., teacher participants’ courses and students) that was very different from what I investigated. Thus, I decided to complete my study by March 19, 2005, which marked the end of the 2004 academic year.

According to Lincoln and Guba (1985), prolonged engagement is necessary to “identify those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail” (Lincoln & Guba, 1985, p. 304). To this end, I was able to collect a considerable amount of data related to the study for over four months. First, I was able to collect more data about Fuji School’s practice of global education and teachers’ instructional decision-making compared with a few-day stay by gaining numerous opportunities to observe Fuji School’s extracurricular activities and the teacher participants’ lessons, to interview the research participants, and to collect documents related to the study.

Second, the data significantly increased as I developed rapport and trust with both non-research participants and the research participants during the period that I spent at Fuji School. As the study progressed, I experienced positive attitudes and actions from the teachers, staff, and students at Fuji School. For example, the Fuji School teachers and students talked to me more frequently while I was conducting the study there. When I was having lunch in the teachers’ lounge, a Japanese literature teacher often talked to me by asking questions about myself and the study, or joked with me saying, “Everyone,
watch out for him, he’s a spy from Fuji Gakuen.” The same teacher also invited me to his Japanese literature classes. Moreover, although a few Fuji School students only greeted or nodded at me at the beginning of the study, some students began to talk to me after class or school from time to time. For example, a twelfth grader taking Tanaka sensei’s Global Integrated Studies class talked to me on the train on the way home and told me that she had transferred to Fuji School from a different junior high school by passing a high school entrance examination; she chose to go to Fuji School since her mother was a graduate of Fuji University and suggested that she go to Fuji School, and she hoped to go to Fuji University like her mother. My presence at Fuji School for over four months helped teachers, staff, and students become familiar with me, which increased rapport and trust between us. Such increasing rapport and trust positively affected my data collection, as I could gather additional information to better understand Fuji School and teachers from those who were not actually participating in the study.

Third, I also developed rapport and trust with the research participants, since I spent such an extended period of time at the school. Like those with the non-research participants, the rapport and trust with the research participants provided me with the opportunity to increase the amount of data. For example, the research participants tended to talk more about their instruction, their students, and themselves, including even personal or sensitive information that they did not share in the first formal interview, but in later interviews.
As a result of my four-month engagement at Fuji School, I was able to collect numerous data (hundreds of pages of documents) from both the non-research participants and the research participants, which contributed to the development of findings from rich data. Such findings were essential for my study, as they were considered more credible than those supported by little data.

3.6.2 Persistent Observation

“If prolonged engagement provides scope, persistent observation provides depth” (Lincoln & Guba, 1985, p. 304). Persistent observation is necessary for researchers to identify “what is salient to the study, relevant to the purpose of the study, and of interest for focus” (Creswell, 1998, p. 201). I was able to collect data that was the most relevant to the study by developing my observer’s eyes and adjusting myself to the research context.

Persistent observation allowed me to develop the observer’s eyes, an observation ability to distinguish what was important for the study and what was not. During the observation of five courses, I made every effort to focus on the research problems, including the teacher participants’ instruction of global content and contextual factors that affect their instruction. However, at an earlier stage, I took notes on whatever I observed, some of which were not related to the study since I did not know what was important. For example, I noted in a field note that I found some students sleeping or chatting secretly during class. As the study proceeded, I came to be able to concentrate on the teacher participants’ instruction of global content and their instructional decision-making while observing their lessons, since I identified some preliminary findings
through constant comparative analysis. This facilitated my collection of the relevant data about instruction of global content and contextual factors that affect instruction in the five courses under observation.

In addition, persistent observation was necessary for me to critically examine my prior perceptions (or biases) related to the study and to adjust myself to the research context. Persistent observation involves intense time and considerable effort to not only identify a theory or a core pattern, but also “temper distortions” (Erlandson et al., 1993, p. 133). One such focus was the relationship between my prior perception of teaching content in World History and the actual teaching content. Before the study, I had the perception that World History would be taught using a textbook and would include historical events around the world. As the study proceeded, I realized that although it was true that World History teachers taught using a textbook, they selected the topics to teach from the textbook and taught topics that focused on the historical events in countries in Western Europe and China. I was able to collect data that was related to the study from the teacher participants’ points of view rather than my prior perceptions.

In short, persistent observation of the teacher participants’ lessons allowed me to gradually shape my observational focus towards the research problems, which contributed to collecting data that was closely related and context-bound, and thus credible to the study.

3.6.3 A Reflexive Journal

In order to maintain the scope and depth of the study through prolonged engagement and persistent observation, it was necessary to constantly ensure that I was collecting the data I needed while conducting the study. In this sense, a reflexive journal
facilitated my understanding of the process of the study at different stages and my planning the study by critically reflecting on the study and myself. A reflexive journal is a diary in which the researchers record information about “self and method” (Lincoln & Guba, 1985, p. 327). The reflexive journal for this study included information about both “critical self-reflection on one’s biases, theoretical predispositions, preferences, and so forth” (Schwandt, 2001, p. 224) and critical inspection of the entire research process.

Whenever I visited Fuji School for the study, I kept a reflexive journal, including daily notes about research activities, research problems, and decisions, and a personal journal that talked about myself as a researcher and reflected or planned the process of the study. Here is a reflexive journal entry that I wrote on November 30, 2004.

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Footnote 20: The reflexive journal included self-reflection as a researcher in general, while the left-hand side pages of my field notes included self-reflection particularly during the observations.
November 30 (Tuesday)

Recently it seems that teachers and students are talking about mid-term exams (final exams for twelfth-grade students) in every class. Of course, whether teachers already teach the topics for the exams or not will affect their instructional decisions. If they don’t, they focus on teaching the topics and students’ active participation will decrease. On the contrary, if they already teach all the topics, teachers will be very flexible about what to do in their classrooms. Some teachers may make students learn by themselves in the classroom, while others may teach the topics that their students may be interested in. In this sense, it is very interesting to observe the courses around this time period.

I had an interview with Mike sensei during the second period. Mike sensei team-teaches a Global Studies in English class with Tanaka sensei. So I thought it would be interesting to learn about this class from Mike sensei’s point of view as well as Tanaka sensei’s. The interview went well in that I learned more than I expected. Moreover, it went very smoothly and was completed within 16 minutes. Refer to the interview transcript in detail.

More about interviews. I asked Watanabe sensei in English and Nakamura sensei in Geography to have an interview with me. Watanabe sensei seemed to be available during the 3rd period tomorrow and Nakamura sensei seemed to be available after school. I really enjoy interviewing my research participants, since I am able to hear their stories about my research interests. Although I have a lot to ask, time is very limited. Moreover, the interviews are new to everyone now. So in order to make people used to me, get to know them, and make them relax, I would like to ask them easy questions, about their experiences, for example.

Continued

Figure 3.7: An excerpt of the reflexive journal translated in English.

21 The interview with Nakamura sensei in geography course did not take place due to his busy schedule and my decision not to ask him to be one of my research participants.
As I did not plan to do this, I observed Tanaka sensei’s ethics class in the 3rd period today. The reason why I observed it was that I knew that students would take a mid-term exam in the ethics class at the time when I was planning to observe. In fact, I recognized it when Tanaka sensei talked about it before. By the way, students write a short essay to answer one question in the class for 50 minutes for the mid-term exam.

When I went to Watanabe sensei’s classroom to observe his English II class, I found that empty snack boxes not only from Japan but also other countries (maybe China) were displayed in a row on the bulletin board near the corridor. I thought that such display might affect students’ learning about the world. I am not sure why they were displayed here. However, I found it interesting from a global education point of view.

When observing a World History class by Yamamoto sensei in the 5th period, I had a chance to think about the observation. My seat is mostly fixed. I usually observe lessons sitting at the back on the right-hand side of the class (nearest the rear door). It is true that the seat in that position is only available in some classes, while other seats are in other classes. In the latter case, I wonder if it would be better to observe the class from different places. Of course, observing the class from different places will be risky in that a frequent change of my seating may affect teachers’ and students’ ways of acting. I don’t know what to do.

It occurred to me that the benefits of observing two different classes in the same course will be to ensure what I observed in the first class by observing the second class when teaching the same topic.

Research Activities
1st Period: World History B (Yamamoto sensei) Observation
2nd Period: Interview with Mike sensei
3rd Period:
4th Period: English II (Watanabe sensei) Observation
5th Period: World History B・C (Yamamoto sensei) Observation
6th Period: Geography A (Nakamura sensei) Observation
My reflexive journal consisted of five sections: (1) date; (2) a general report about Fuji School (if any); (3) a report on my observations and interview in chronological order from 1st period to 6th period; (4) a report of my thoughts about the study; and (5) research activities. I usually took notes on self-reflection about the study and myself as a researcher as well as on my research activities and decisions made on that date while describing relevant reports. The journal became a guidebook, which enabled me to consider who I was as a researcher and locate from time to time throughout the study where the study was and where it would go in the future.

By keeping and critically reading my journal, I was able to continuously plan the next data collection that would be suitable for the study. The journal allowed me to recognize various contextual factors at different periods and to collect the relevant data. For example, according to the reflexive journal above, as I recognized that the mid-term exam was approaching, I observed the classes by focusing on the differences in terms of teachers’ instruction to identify how the mid-term exam affected the teachers’ instructional decision-making. Keeping the reflexive journal helped me collect the data about various contextual factors that affect the instruction of global content by identifying a particular factor that was observable only at a particular time period in the long-term research activity.

In sum, through the reflexive journal, I was able to reflect about myself as a researcher as well as adjust, maintain, and plan the data collection and analysis for the research questions.
3.6.4 Peer Debriefing

Along with self-reflection about the study through a reflexive journal, I asked for my peers’ help in checking every sense of the study, including the process of the study. Peer debriefing is a process of testing aspects of the inquiry with “a disinterested peer” (Guba & Lincoln, 1989, p. 237). I frequently had peer debriefings throughout the study. One of the important conditions for successful peer debriefing is to have an appropriate peer or peers. Lincoln and Guba (1985) describe an ideal peer as someone who is the researcher’s peer in every sense, knowledgeable about “the substantive area of the inquiry and the methodological issues” (Lincoln & Guba, 1985, pp. 308-309), who is neither junior nor senior to the researcher, and is not in an authority relationship to the researcher. My peer was ideal in that sense. She was a Ph.D. candidate at the Ohio State University. I had worked with her academically and personally through a support group that we had established four years earlier. The three members (my peer, another Ph.D. student, and I) met every Friday in a study room at the Ohio State University to talk about anything related to our academic study and daily lives. Moreover, she was knowledgeable about qualitative research and the study since she was also working on her dissertation, which originally focused on qualitative research, and we frequently discussed the study at our support meeting.

When I returned to Japan for my dissertation research in September 2004, this support group turned into an online meeting for peer debriefing between her and me. We would have a peer debriefing through online chatting, using MSN messenger. We arranged a time convenient to both of us in advance and agreed to log onto MSN messenger at the scheduled time. The online peer debriefing turned back into a face-to-
face meeting in April 2006 as I returned to Columbus and we found the face-to-face peer debriefing suitable for an effective discussion and the changing needs of peer debriefing, such as the oral presentation of the findings. We arranged a meeting schedule and met in a study room at the Ohio State University or at a childcare center near the university.  

Table 3.4 below shows a timetable of the peer debriefing for the study.

<table>
<thead>
<tr>
<th>Interactive Modes</th>
<th>Peer Debriefing Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Online</td>
<td>2005: January 21, 28, February 5, 19, March 19, April 9, August, 25, 29, October, 12, November, 23, December, 4 2006: January 31, February, 13, 28</td>
</tr>
<tr>
<td>Face-To-Face</td>
<td>2006: April 21, 28, June 2, 16, July 14, 18, 21, 25, August, 11</td>
</tr>
</tbody>
</table>

Table 3.4: Timetable of the peer debriefing

The peer debriefings, both online and face-to-face, lasted for approximately two hours every time, and we had an hour to spend discussing each other’s dissertation in English. During my turn, the aspects I worked on with my peer varied, depending upon the status of the study. At the early stage of the study, I discussed the process for the study and data collection, or the quality of my field notes and interview transcripts. As the study proceeded and the data was collected and analyzed, I discussed the coherence of the codes or the appropriateness of my interpretations of the data. When writing up my dissertation for the study, I asked my peer to read my writing and make some comments or suggestions about the presentation of the study. For example, in the third peer debriefing at a childcare center since my peer debriefer needed to pick up her child.
debriefing on February 19, 2005, I shared a list of categories of global content and a brief
description of each, and we examined them together. Here is a part of our online dialogue
at that time.

----------

[After examining the previous element]
My peer debriefer says:
for me, not sure the difference between gh and gs
I say:
It is confusing to me, too.
My peer debriefer says:
gh and gd
I say:
That is true.
I say:
I would like to put these two into one...
I say:
I think that global interdependence could include global history in that various
connections involve historical aspects.
My peer debriefer says:
agree
I say:
Then, I will define global interdependence including historical aspects.
I say:
If I put all data in global history into global interdependence, do they make sense to you?
My peer debriefer says:
right

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Figure 3.8: An excerpt from online peer debriefing.

My peer had difficulty in seeing the differences between the two categories, global
interdependence (GD) and global history (GH), since there were a lot of overlaps
between them. As our discussion on this issue proceeded, we found that any global
system, political, economic, cultural, ecological, and technological, could not be fully understood without focusing on the interconnectedness of historical events across time and space. Thus, I decided to merge these two categories and define global interdependence as the interconnectedness of people, events, and issues linked with one another, and the ways in which they affect and are affected by other people, events, and issues across time and space. Overall, peer debriefing provided me with an opportunity to ascertain every process and sense of the study through my peer’s critical evaluation.

In conclusion, I conducted the study carefully by constantly reflecting on it in my reflexive journal and with my peer in the peer debriefing. Given this situation, in order to enhance trustworthiness, I employed triangulation, member checking, and referential adequacy materials in collecting data; negative case analysis in analyzing data; and thick description in presenting the study.

3.6.5 Triangulation

I used triangulation for the study to enhance its trustworthiness. Triangulation involves multiple sources “about the same events” (Erlandson et al., 1993, p. 115) obtained from multiple data-collection methods. Moreover, some researchers (e.g., Lincoln & Guba, 1985; Yin, 1994) argue that triangulation involves judging the accuracy and credibility of the data. I usually employed three different data-collection methods—observation, interview, and documentary analysis—while obtaining different sources such as field notes, interview transcripts, and relevant documents.

Triangulation involves a process of “corroborating evidence from different sources to shed light on a theme or perspective” (Creswell, 1998, p. 202). Through triangulation, I was able to discover the teacher participants’ instruction of global content
across time and space. For example, in the interview, Watanabe sensei talked about the value of his students’ active participation and said that he attempted to call on as many students as possible in every class. I was able to triangulate his statement by counting the number of times he called on his students during my later observations of his classes.

Moreover, triangulating sources and methods helped me document a relationship between the teacher participants’ instruction of global content and contextual factors that affect their instruction that I would not have learned about otherwise. When I observed Yamamoto sensei’s World History at the beginning of the study, I recognized that she taught critical views of the World History textbook by critically examining the textbook content on Christopher Columbus’s “discovery” of the American continent. Although I wanted to know why she taught such critical views in her classes, I was not able to obtain any relevant data from my observations. The first formal interview with her helped me identify that her undergraduate learning experiences about history from multiple perspectives influenced her to teach Eurocentric content in the textbook with a critical view.

On the whole, using multiple sources and data-collection methods provided me with an opportunity to expand or enrich the data that I obtained from a single source or data-collection method with other data. Combining the data from multiple sources and data-collection methods allowed me to establish trustworthiness, in that the findings drawn from the sources were the results of multiple dimensional investigations within the study.
3.6.6 Member Checking

Member checking is an essential technique for establishing credibility (Creswell, 1998; Erlandson et al., 1993; Lincoln & Guba, 1985; Merriam, 1988). Member checking involves testing data, analytic categories, interpretations, and conclusions with the research participants (Creswell, 1998). I employed two types of member checks: periodic member checks and a comprehensive member check. I had periodic member checks with each research participant during the informal and formal interviews, to ensure the consistency of the data and my interpretations of the data; I also held a comprehensive member check at the end of the inquiry to confirm my findings or the presentation of the study. Periodic member checks occurred at the beginning of the informal and formal interviews so that I was able to ask the research participants questions about what I had observed. The length of the periodic member checks varied due to the time available to both the research participants and myself, and the quantity and quality of questions to be asked in the informal and formal interviews.

I utilized informal and formal interviews for periodic and comprehensive member checking so that the findings were “affirmed by the people in the context” (Erlandson et al., 1993, p. 30). In periodic member checking, I usually asked the teacher participants questions about their classes and instruction that I recognized right after the lessons were over, during lunch breaks, or after school. Some questions such as “Yamamoto sensei, you taught a critical aspect of Christopher Columbus today, didn’t you?” asked for the teacher participants’ verification of what I had found. I considered the teacher participants’ verbal comments such as “Yes,” “That is right,” or “You did a wonderful job” as their verification of my findings.
I held a comprehensive member check meeting with each respondent during the last formal interview. In these meetings, I had the opportunity to share my findings and discuss their accuracy and consistency with each research participant individually. First, after telling them to make comments or ask questions at any time, I showed hard copies of the findings and explained each of the findings to them. After the explanation, I asked them if the findings were consistent with their actual instruction and instructional decision-making or not. Like periodic member checking, I considered their affirmative comments as their verification of my findings. However, when there was a gap of understanding between the research participants and myself, we discussed the findings and attempted to reach mutual agreement. When I did a comprehensive member check with Tanaka sensei, he asked me if there was a category on Inner Environment in the findings. I explained that I considered it to be a part of multiple perspectives and learning about oneself and other people. He then explained that his Global Studies aimed primarily at developing students’ “Inner Environment” (self-understanding and self-esteem), as well as other global topics, and suggested that a new category called “Inner Environment” be created. I respected his views and decided to create this new category. The comprehensive member check allowed me to “negotiate” my findings with the research participants and to create findings with which both sides could agree.

After the comprehensive member check, I modified my findings based on our discussions. I then printed out the final version of the findings and gave it to each research participant with my personal card, including my contact information, on the last visiting day. I also expressed my gratitude and remarked, “If you see findings you do not agree with, please feel free to contact me.” Furthermore, when I completed writing a
findings section, I sent a copy to each teacher participant to ask for their verification. I decided to keep my research participants informed about the findings and the case reporting, so that I would be informed of the trustworthiness of the findings, even after I had left Fuji School.

As a result of periodic and comprehensive member checks, I was able to challenge my assumptions, data, and findings and to establish the trustworthiness of the study by collecting the data and developing the findings, both of which were confirmed by the research participants.

3.6.7 Referential Adequacy Materials

Referential adequacy materials enhance credibility by providing “context-rich, holistic materials that provide background meaning to support data analysis, interpretations, and audit” (Erlandson et al., 1993, p. 139). Erlandson et al. (1993) argue that referential adequacy materials can be obtained through two types of measures: obtrusive and unobtrusive measures. Materials obtained through obtrusive measures may include videos, photographs, and tapes recorded by the researchers, while material obtained through unobtrusive measures may include catalogues, newspapers, and online documents. Those materials will not be used as data to analyze, but as “a kind of benchmark against which later data analyses and interpretations (the critiques) could be tested for adequacy” (Lincoln & Guba, 1985, p. 313).

Throughout the study, I collected documents to be analyzed as well as documents to test the analysis for adequacy. I mainly collected them through unobtrusive means rather than through obtrusive means, since I attempted not to distract the classes and the extracurricular activities in natural settings. They included books, articles, monthly
magazines, school catalogues, and online documents. Most of the documents included numerous photographs such as photographs of Fuji School, the classroom, and students taking lessons or participating in extracurricular activities along with the texts. For example, the photographs of extracurricular activities such as the annual Fuji School exhibition allowed me to describe them in detail even after I left Fuji School. In other words, these were not analyzed in the presentation of the findings for the study; however, they provided me with “a slice of life” (Erlandson et al., 1993, p. 140) to better understand the context of Fuji School, its extracurricular activities, and the teacher participants’ instruction.

3.6.8 Negative Case Analysis

It is important for researchers to deal with cases that negate or disconfirm findings or conclusions as the study progresses (Cresswell, 1998; Lincoln & Guba, 1985; Patton, 1990). Negative case analysis requires researchers to continuously alter the findings or conclusions as long as negative cases are found. Negative case analysis improves the credibility of findings or conclusions, in that they are inclusive of and supported by all the cases in the study. Relating to the question on whether the four-month engagement is considered sufficient for prolonged engagement, it is important to note that such an extensive period provided me with the opportunity to analyze and modify the findings until no negative cases were found.

As the constant comparative analysis proceeded, some cases did not support my findings in terms of the practice of global education. I often modified the categories and definitions of global content through data analysis, peer debriefing, and member checking. For example, as mentioned previously, Tanaka sensei and I discussed to what global
content category “Inner Environment” belonged and we agreed to develop a new category, “Inner Environment,” since we recognized that it was unique compared to other developed categories of global content in the comprehensive member checking. Negative case analysis allowed me to recognize my biases limited to the findings and to address them by attempting to involve negative cases in the findings.

Moreover, negative case analysis made me recognize the inclusion in the findings of global content that teachers hoped to teach but could not, in order to show what contextual factors prevented them from teaching it. For example, Tanaka sensei wanted his Global Studies students to experience volunteer work in developing countries; however, this did not happen, since he did not have a connection to NGOs or travel agencies that offer such volunteer programs and he also expected a strong rejection from his students’ parents due to the unsafe living circumstances in developing countries. Negative case analysis for the study allowed me to incorporate global content that did not occur in their instruction, which contributed to a description of the complexity of the teacher participants’ instruction and contextual factors.

In sum, by addressing and dealing with negative cases, I was able to develop the findings with few negative cases about instruction of global content and identify a complex relationship between the teacher participants’ instruction and contextual factors.

3.6.9 Thick Description

It is necessary for qualitative researchers to present thick description in order to assist readers experiencing the context vicariously (Erickson, 1986; Erlandson et al., 1993). Readers’ vicarious experiences of the context under study enhance its transferability (Erickson, 1986). Transferability is parallel to external validity or
generalizability in conventional inquiry (Guba & Lincoln, 1989). Generalizability refers to the degree of “moving from the specification of patterns, relations, processes, conditions, and meanings discerned in the data generated in the study of some particular event, person, institution, group, and so forth to a more general and abstract understanding of these aspects of human experience” (Schwandt, 2001, p. 106). On the other hand, transferability refers to the degree of extrapolating or transferring findings from one specific case to another (Lincoln & Guba, 1985). Moreover, generalizability tends to be the researcher’s burden, while transferability seems to be the reader’s burden to decide “whether the research findings fit the situation in which they work” (Eisner, 1991, p. 204). In order to enhance the probability that a reader will make the decision accurately, naturalistic researchers often provide “thick description” (Lincoln & Guba, 1985, p. 316). In short, thick description of Fuji School, its instruction of global content, and contextual factors that affected teachers’ instructional decision-making allowed me to provide readers with opportunities to experience Fuji School and its instruction vicariously and to judge the degree of similarities between the Fuji School’s context and their own contexts, as well as that of the applicability of the instructional ideas to their own contexts.

In this study, I used case study reporting to present the context of Fuji School as well as the findings on Fuji School’s curricular and extracurricular activities to teach global content and contextual factors. First, I attempted to provide a thick description of the context of Fuji School, including detailed information about its educational goals, extracurricular activities, the five courses under observation, and teacher participants, so that readers could judge how similar Fuji School’s context is to their own context.
Second, I attempted to provide a thick description of the global content taught across the five courses and the extracurricular activities, and contextual factors that affect the teacher participants’ instruction based on the ideographic data that was collected in that particular context at that particular time by including their instructional ideas to enhance the possibility that readers, especially in-service teachers, will consider the instructional ideas transferable.

Table 3.5 below shows the techniques and summary of each technique employed in the study in order to establish trustworthiness.
<table>
<thead>
<tr>
<th>Criterion Area</th>
<th>Technique</th>
<th>Operational Summary</th>
<th>Significance of the Study</th>
</tr>
</thead>
</table>
| Credibility    | (1) Prolonged Engagement | • Stayed at Fuji School the whole day every visiting time  
• Visited Fuji School 3-5 days every week for over four months from November 12, 2004 to March 19, 2005. | • Increased the amount of data.  
• Developed the findings, which were supported by rich data.  
• Developed trust and rapport.  
• Critically examined my prior perceptions. |
|                | (2) Persistent Observation | • Observed five courses during the four-month visit. | • Collected the data that was relevant to the study and bound to the context. |
|                | (3) Triangulation | • Analyzed the data by combining three sources (field notes, interview transcripts, and documents) from three data-collection methods. | • Identified consistent findings on instruction of global content across time and space.  
• Identified connections between the teacher participants’ instruction and contextual factors. |
|                | (4) Peer Debriefing | • Discussed every aspect of the study with a peer debriefer online and in a face-to-face meeting. | • Double-checked the study, findings, interpretations, and presentation with an outsider. |
|                | (5) Negative Case Analysis | • Removed negative cases or disconfirming evidence through data analysis, peer debriefing, and member checking. | • Developed the findings with few negative cases about instruction of global content.  
• Identified a complex relationship between the teacher participants’ instruction and contextual factors by incorporating the instruction that they hoped to teach, but could not. |

Table 3.5 continued

<table>
<thead>
<tr>
<th>Credibility</th>
<th>(6) Referential Adequacy Materials</th>
<th>・ Collected unobtrusive documents (e.g., a catalogue of Fuji School, syllabi, and articles).</th>
<th>・ Helped me better understand and present the context of Fuji School, its extracurricular activities, and the teacher participants’ instruction.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(7) Member Checking</td>
<td>・ Conducted periodic member checks and a comprehensive member check.</td>
<td>・ Double-checked findings, interpretations, and presentations with the research participants.</td>
<td></td>
</tr>
<tr>
<td>Transferability</td>
<td>(8) Thick Description</td>
<td>・ Provided detailed information about the context of Fuji School in chapter 4 and about instruction of global elements across extracurricular activities and five courses and contextual factors affecting the teacher participants’ instruction in chapter 5.</td>
<td>・ Enabled readers to experience Fuji School and its instruction vicariously.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>・ Enabled readers to judge the degree of similarity between the Fuji School’s context and their own contexts and the degree of applicability of the instructional ideas to their own contexts.</td>
</tr>
<tr>
<td>All Criteria</td>
<td>(9) A Reflexive Journal</td>
<td>・ Kept a reflexive journal while conducting the study at Fuji School.</td>
<td>・ Adjusted, maintained, and planned the data collection and the data analysis for the research interests.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>・ Reflected myself as a researcher.</td>
</tr>
</tbody>
</table>
3.7 Researcher’s Role and Ethical Concerns

LeCompte and Preissle (1993) argue the indispensability of the researcher’s role in the study by stating, “All the relationships acquired by and ascribed to the fieldworker in the course of interaction with study participants constitute roles” (p. 100). Although the researcher’s roles are situational, there are two primary roles: the learner’s role and the researcher’s role (Glesne, 1999).

It is important to have a sense of self as a learner from the beginning of the study (Glesne, 1999). As a matter of fact, the study was my debut as a researcher. In this sense, I was “a curious student who comes to learn from and with research participants” (Glesne, 1999, p. 41). I enjoyed every second of learning about Fuji School, the teachers, the students, the teacher participants’ lessons, and extracurricular activities. However, an ethical dilemma emerged as the study proceeded. I worried about “how much I was receiving and how little I seemed to be giving in turn” (Glesne, 1999, p. 117). Then, as more time went by, the developed learner role ascended to “a network of mutual dependencies between researcher and participant” (LeCompte & Preissle, 1993, p. 102). In short, I not only learned much about Fuji School, but I was also able to share my knowledge, skills, and experience with the research participants. As I became more aware of what interested the research participants, I was able to share with them the documents and my knowledge about global education. For example, while Tanaka sensei was developing a syllabus for Global Citizen Studies (chikyu shimin gaku) for ninth graders, he gave me the first draft of the syllabus and asked for my opinion. I not only commented
on it, but was also able to offer my published article, \(^{23}\) since my paper was relevant to the topic in the syllabus. The long-term engagement of the study allowed me to develop rapport and trust with Fuji School teachers and students, which provided me with the opportunity to play a role in exchanging knowledge and skills with them for the mutual benefit of all.

When I stayed at Fuji School, I was always recognized as a researcher conducting a study. Iino sensei allowed me to introduce myself to all of the Fuji School students at a meeting of the whole school and each of the teacher participants provided me with the opportunity to do so again during my first observation in their classes. Thus, from the very early stage of the study, I was expected to show others “how a researcher acts” (Glesne, 1999, p. 41) and indeed acted so all the time. For example, when I was in the classroom to observe, I usually sat at the rear to observe the lessons and took notes. I was also allowed to visit various corners of Fuji School (e.g., classrooms, a teachers’ lounge, department offices, the principal’s office, the administrative office, and the library) and participate in many extracurricular activities such as an annual Fuji School exhibition, weekly worship, music festival, opening and closing ceremonies, and graduation ceremony. Observations of the lessons and extracurricular activities increased my understanding of how the teachers worked and how the students studied at Fuji School, and how Fuji School taught students about the world. Thus, everything I did at Fuji School was intended for the study, which constantly made me and everyone at Fuji School aware that I was a researcher there.

Meanwhile, I needed to play the roles of both an insider (Japanese) and an outsider (a researcher) in order to become immersed in Fuji School and to collect as much credible data as possible. When it came to my insider’s role, it was often necessary for me to follow Japanese cultural norms in collecting data at Fuji School. For example, when interviewing my research participants, I was careful with my attitude and language. As discussed previously in this chapter, I interviewed them, looking at their eyes or near their eyes since it is polite to do so in Japan to show my interest or attention. If I had taken notes in the interview with my head down, they might have felt uncomfortable talking to me since they would have felt that I was not interested in their opinions or they might have been distracted by my note taking. Another cultural aspect was to use proper Japanese since all the interviewees were older than me. In Japan, when interacting with someone, it is important to position yourself properly and act appropriately, specifically to elder people, including speaking proper Japanese. Therefore, I used formal and polite Japanese (respectful, humble, and polite expressions) rather than casual Japanese in the interviews. If I had used casual Japanese, they would have felt offended or disrespected. In short, I employed Japanese cultural norms in order to collect data in the most acceptable manner in Japan.

On the other hand, I also had to play an outsider’s (researcher’s) role in order to collect verified data even though the data collection approaches did not match with Japanese cultural norms. For example, I asked questions about what the interviewees implicitly indicated in order to obtain their verifications of my understandings and interpretations. This questioning is not suitable for Japanese practice of interaction, in that Japanese people do not ask the conversation partners questions to make sure their
understanding of what the partners implicitly mean. However, in the interviews of this study, I purposefully asked my research participants such questions even though they felt awkward in being asked such questions. In sum, it was necessary for me to play roles of both an insider and an outsider accordingly to obtain as much verified data as possible in this study.

With regards to the outsider’s role, I also had to deal with the ethical issue of insiders’ information. For example, when I participated in a teachers’ morning meeting on December 16, 2004 as I had done earlier, they discussed some serious issues about Fuji School students (e.g., delinquency and cheating on term exams). Since I felt that I should not have heard these things, I decided not to attend the teachers’ morning meetings any more. After the meeting, I told Iino sensei, Fuji School headmaster, about my decision and also promised him that I would keep the information to myself and would not include it as data in my study. Through such experiences, I became more sensitive to the information that I received or collected. Whenever I considered the information possibly jeopardizing Fuji School and its members, I discarded it right away.

Relating to the above ethical issue, my primary obligations were to protect the confidentiality of the research site and the research participants involved using pseudonyms to maintain their anonymity, and to securely and appropriately deal with the data that was drawn from the research participants. Erlandson et al. (1993) argue that researchers in a naturalistic inquiry should consider “the protection of respondents” (p. 89) to be their top priority. Christians (2000) argues, “All personal data ought to be secured or concealed and made public only behind a shield of anonymity” (p. 139). I used pseudonyms for the research site and all of the research participants as soon as I had
collected the data, in order to assure anonymity. As a matter of fact, most of the research participants were confused when I asked them which pseudonyms they preferred in order to maintain anonymity. They wondered why it was important to use pseudonyms rather than their real names. I then explained the possible risks that they might face by revealing their names in the study, such as readers’ locating the research participants. Despite my explanation about the risks, they still did not mind using their real names in the study, since they were not doing anything wrong but rather were proud that they taught the subjects in their own way. Although I respected their open-mindedness, it seemed to me that protecting their privacy was my primary obligation. Therefore, I decided to use pseudonyms for all of the research participants as well as the research site.

Moreover, I had two primary obligations when dealing with the data: to secure the data that I obtained from the research participants until they were no longer needed for the study and then to dispose of them appropriately. Once I had collected the data, I kept them in a securely locked drawer of the desk in my apartment, where I lived alone. Thus, only I had access to the data. I deleted all of the interview recordings and shredded all data, and then threw them out at the end of the study.

In summary, it was my top priority in the study to protect the privacy of the research site and the research participants by using pseudonyms throughout the study, and keeping and appropriately disposing of the data myself.

Consistency of the data is another important ethical code (Christians, 2000). I was concerned about my own influence on the study in terms of data collection, data analysis, and presentation of the findings. While I observed the teacher participants’ classes, there was a possibility that my presence in the classroom would affect the way they and their
students behaved. Moreover, although I transcribed every word that the research participants said in the formal interviews, I “cleaned” interview transcripts by erasing some unintelligible and unimportant words like “Aaa” or “Uuum.” However, I wondered “how much” I ought to clean my data, since I might lose relevant information from my data. In this sense, I realized that in order to ensure credibility of the data, a member check was essential not only in terms of trustworthiness, but also for the ethics of the study. As I discussed previously, I used some techniques such as prolonged engagement, peer debriefing, member checking, and negotiated outcomes in order to minimize the influence of my presence and bias on the study.

3.8 Limitations of the Study

The first limitation of this study involves the data obtained. This inquiry provides information about the practice of global education due to the research site, small number of participants, and short time period. In order to investigate Japanese high schools’ practice of global education and contextual factors that affect teachers’ instructional decision-making, I selected Fuji School, since many teachers at that school have been practicing global education or international education for a long time. Moreover, my research was limited to only five teacher participants who were interested in the research topic, global education, to some extent. The data that I collected at Fuji School is limited to approximately four months during the second semester of the 2004 academic year. Therefore, the findings of this study may differ from those of other studies that include multiple research sites, different teacher participants (e.g., opponents of global education), and a longer research period (e.g., a whole academic year).
The second limitation of this study is that I situate myself as a researcher committed to this study. I was the one who personally collected and analyzed the data. My background (32-year-old, upper-middle-class Japanese male from a rural area with no teaching experience) significantly affected the interpretations and the findings of this study. Throughout this chapter, I justified myself as an ideal researcher for this study (e.g., knowledge about global education and Japanese religious high schools, Japanese language and communication skills and English proficiency) and discussed ways to minimize my biases or limited interpretation of the data and the findings (e.g., peer debriefing, member checking, and reflexive journals). However, I acknowledge that there is still a possibility that I could be a potential source of bias. For example, although I was an English teacher at a private English language school\textsuperscript{24} in Japan for three years, I do not have any high school teaching experience, which may limit my understanding of Fuji School and the teacher participants. Researchers with different backgrounds may likely present different interpretations and findings.

3.9 Conclusion

I developed the study to investigate how Fuji School practiced global education and which contextual factors affected the school’s practice. In order to identify the complexity of Fuji School’s practice of global education, I conducted the study within a naturalistic paradigm and employed operational elements of naturalistic inquiry. I used nomination sampling to select a research site and maximum variation sampling to select teacher participants. I simultaneously implemented three data-collection methods.

\textsuperscript{24} This school is a non-accredited institution, particularly focusing on English conversation.
(observation, interview, and document analysis) and constant comparative analysis. In order to establish trustworthiness, I utilized Lincoln and Guba’s (1985) nine techniques. I presented the findings of the study in case study reporting in order to provide thick descriptions. Table 3.6 below shows the summary of the research design for this study.
<table>
<thead>
<tr>
<th>Research Paradigm</th>
<th>Naturalistic Paradigm</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Operational Elements</strong></td>
<td><strong>Naturalistic Inquiry</strong></td>
</tr>
<tr>
<td>(1) Natural Setting</td>
<td>(1) Natural Setting</td>
</tr>
<tr>
<td>(2) Human Instrument</td>
<td>(2) Human Instrument</td>
</tr>
<tr>
<td>(3) Tacit Knowledge</td>
<td>(3) Tacit Knowledge</td>
</tr>
<tr>
<td>(4) Qualitative Methods</td>
<td>(4) Qualitative Methods</td>
</tr>
<tr>
<td>(5) Purposive Sampling</td>
<td>(5) Purposive Sampling</td>
</tr>
<tr>
<td>(6) Inductive Data Analysis</td>
<td>(6) Inductive Data Analysis</td>
</tr>
<tr>
<td>(7) Emergent Design</td>
<td>(7) Emergent Design</td>
</tr>
<tr>
<td>(8) Negotiated Outcomes</td>
<td>(8) Negotiated Outcomes</td>
</tr>
<tr>
<td>(9) Case Study Reporting</td>
<td>(9) Case Study Reporting</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Selection of Sample and Research Site</th>
<th>Nomination Sampling – one Japanese high school (Fuji School)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Maximum Variation Sampling – one Upper Secondary School head master and five teachers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Data Collection</th>
<th>Data Collection Period: From October 30, 2004, to March 19, 2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Participant Observation – Observing two English courses, two social studies courses, and one integrated studies course</td>
<td>(1) Participant Observation – Observing two English courses, two social studies courses, and one integrated studies course</td>
</tr>
<tr>
<td>(2) Interviewing – Employed semi-structured and unstructured interviews</td>
<td>(2) Interviewing – Employed semi-structured and unstructured interviews</td>
</tr>
<tr>
<td>Recorded interviews on a digital recorder for later transcription after the research participants agreed to be recorded.</td>
<td>Recorded interviews on a digital recorder for later transcription after the research participants agreed to be recorded.</td>
</tr>
<tr>
<td>(3) Documentary Analysis – Collected documents such as books, articles, school catalogues, syllabi, textbooks, handouts, other teaching materials and so on.</td>
<td>(3) Documentary Analysis – Collected documents such as books, articles, school catalogues, syllabi, textbooks, handouts, other teaching materials and so on.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Data Analysis</th>
<th>Employed constant comparative method</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Presentation</th>
<th>Case Study Reporting - Presented thick description of the context of Fuji School and its practice of global education.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Trustworthiness</th>
<th>Credibility:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Prolonged Engagement</td>
<td>(1) Prolonged Engagement</td>
</tr>
<tr>
<td>(2) Persistent Observation</td>
<td>(2) Persistent Observation</td>
</tr>
<tr>
<td>(3) Triangulation</td>
<td>(3) Triangulation</td>
</tr>
<tr>
<td>(4) Peer Debriefing</td>
<td>(4) Peer Debriefing</td>
</tr>
<tr>
<td>(5) Negative Case Analysis</td>
<td>(5) Negative Case Analysis</td>
</tr>
<tr>
<td>(6) Referential Adequacy Materials</td>
<td>(6) Referential Adequacy Materials</td>
</tr>
<tr>
<td>(7) Member Checking</td>
<td>(7) Member Checking</td>
</tr>
<tr>
<td>Transferability:</td>
<td></td>
</tr>
<tr>
<td>(8) Thick Description</td>
<td>(8) Thick Description</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>All Criteria:</th>
<th>(9) A Reflexive Journal</th>
</tr>
</thead>
</table>

Table 3.6: Summary of research methods for the dissertation
CHAPTER 4

THE FUJI SCHOOL\textsuperscript{1} CONTEXT

This chapter presents relevant information about Fuji School where I conducted my study. First, I discuss Fuji Gakuen,\textsuperscript{2} including its location, history, educational policies, and systems. Second, I discuss Fuji School’s mission, system, teachers’ backgrounds including instructional decision-making, and students’ backgrounds. Last, I illustrate a case in Fuji School.

4.1 Fuji Gakuen

Fuji Gakuen is a private, Christian educational institution that offers education from kindergarten up to graduate school at a single campus. Fuji Gakuen consists of five school divisions: Fuji Kindergarten; Fuji Elementary; Fuji Lower Secondary; Fuji Upper Secondary (Fuji School, the research site); and Fuji University. Figure 4.1 below shows the organization of the school divisions in Fuji Gakuen and the relevant grade levels.

\textsuperscript{1} The names of institutions and teachers are pseudonyms.
\textsuperscript{2} Gakuen means “Educational Institution” in Japanese.
Fuji Gakuen
(K-18 Educational Institution)

<table>
<thead>
<tr>
<th>School Divisions</th>
<th>Relevant Grade Levels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fuji University (undergraduate &amp; graduate)</td>
<td>From thirteenth to twentieth grade</td>
</tr>
<tr>
<td>Fuji Upper Secondary (Fuji School)</td>
<td>From tenth to twelfth grade</td>
</tr>
<tr>
<td>Fuji Lower Secondary</td>
<td>From seventh to ninth grade</td>
</tr>
<tr>
<td>Fuji Elementary</td>
<td>From first to sixth grade</td>
</tr>
<tr>
<td>Fuji Kindergarten</td>
<td>Kindergarten level</td>
</tr>
</tbody>
</table>

Figure 4.1: Organization of the school divisions in Fuji Gakuen and the relevant grade levels.

It was originally founded by Mr. Taro Fuji (a Japanese founder of Fuji Gakuen) in the early 20th century for an elementary education. At the end of the 1940s, Fuji School was established as an upper secondary educational division. It is located in the suburban area of a major city in Japan, approximately 40 minutes from the city by train. There are plenty of green spaces and hills around the campus. Over 10,000 students and 400 teachers of Fuji Gakuen walk up and down the hills on campus every weekday.

Fuji Gakuen was established based on Mr. Fuji’s educational goals of producing outstanding individuals who can contribute not only to Japanese society but also the world. In order to achieve that goal, Fuji Gakuen addressed educational principles including the following notions. First, education should develop people holistically. Second, education should be highly efficient, scholastic, ongoing, and experiential. Third, individuality and nature should be respected in education. Fourth, building relationships among teachers, students, and parents should be primary. Lastly, students’ autonomy and attitudes to rise to the challenge should be cherished.
The educational principles of Fuji Gakuen involve many global elements. For example, Fuji Gakuen is actively dedicated to promoting international exchange and environmental education. Fuji Gakuen was granted accreditation by an international accrediting agency.\(^3\) In order to obtain the accreditation, Fuji Gakuen had to satisfactorily meet 12 educational standards (e.g., educational missions, human resources, and curriculum and instruction) that the agency established. In short, the accreditation indicates the quality and trustworthiness of Fuji Gakuen’s education to other accredited schools and helps parents, students, and the public readily acknowledge its excellence of education. The accreditation also facilitates transfers of students from accredited schools to entrance into universities abroad smoothly. In an interview, Iino sensei\(^4\) excitedly and proudly talked about the accreditation and its benefits.

…we can build trust once we join it. Looking at it from the other side, for example, it will be easier for students to exchange or transfer credits to schools in the U.S., right? Moreover, when we visited the U.S. and only said that we would join the international organization, they would immediately trust our school. (T. Iino, personal communication, Nov. 26, 2004)

He expected this accreditation would increase the possibility of international exchange programs for students at Fuji Gakuen.

Fuji Gakuen is active in terms of environmental education. It developed and maintains environmental policies to create an educational environment that is beneficial to everyone and to offer environmental education. The fundamental goal of Fuji Gakuen’s environmental policies is to improve the global environment by educating students to participate in activities to improve their own living and learning environments.

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\(^3\) The head office of the agency is located in a major city in the U.S. The organization has accredited more than 30,000 schools in approximately 100 countries.

\(^4\) “Sensei” means “a teacher” in Japanese.
From kindergarten to the university level, the students learn about the environment through various activities. For example, kindergarten students learn about how to dispose of garbage and take ecology trips on campus, while elementary students go on a school trip to the waste disposal facility and conduct online cooperative research about environmental issues.

Given its educational principles, Fuji Gakuen presented a great potential for practicing global education, especially for cross-cultural learning through international exchange programs, and environmental issues through various projects and activities which can be mandatory or elective.

4.2 Fuji School

Fuji School is an upper secondary division of Fuji Gakuen (from tenth to twelfth grade). Under its globally oriented educational policy, Fuji School has practiced global education or international education for more than half a century. This was one of my reasons for selecting Fuji School as a research site for my study. Fuji School is located in the eastern part of the Fuji Gakuen campus. The School consists of two main buildings: the first building and the second building. The first five-story building includes a reception office, a nurse’s room, and a teacher’s lounge on the first floor, several departmental offices and six classrooms from the second floor to the fifth floor. The second four-story building is connected with the first building on the
second and third floors, which include several classrooms, as well as various facilities such as a library, an Audio/Visual center, laboratories, and locker rooms. Figure 4.2 below shows a sketch of Fuji School buildings.

![Sketch of Fuji School buildings](image)

Figure 4.2: Sketch of Fuji School buildings.

Fuji School students and teachers are able to enter the classrooms from the front and back doors. Each classroom has a number, as the six classrooms on the second floor are numbered 201, 202, 203, 204, 205, and 206. I observed approximately 10 classrooms for the study. The classrooms that I observed all looked the same. There are
approximately 36 pairs of desks and chairs for the students, neatly located in six rows.\textsuperscript{5}

There is a large blackboard in front of the classroom, and a platform\textsuperscript{6} on which teachers stand and teach in front of the blackboard. There is a bookshelf and a teacher’s desk on the left-hand side of the platform, and a TV and video rack on the right-hand side.

Another bookshelf is located at the back of the classroom. Both bookshelves hold books, textbooks, supplementary materials, and equipment such as pens, glue, staples, and laptop computers.\textsuperscript{7} Two other blackboards, one on the right-hand side of the classroom and the other near the back door, are usually used as bulletin boards, presenting information such as school events, class schedules, and flyers (e.g., flyers about study abroad programs in and outside Fuji School). A typical classroom at Fuji School looks as follows:

\textsuperscript{5} During the observations, there were not more than 36 students in each class (refer to Appendix E about the number of students in each class that I observed).

\textsuperscript{6} The platform is higher than the floor.

\textsuperscript{7} Each class had at least one laptop computer and had high-speed Internet connection.
Figure 4.3: A typical classroom at Fuji School.
There are numerous posters, photos, and fliers connecting Fuji School students to the world here and there in the Fuji School buildings. For example, the bulletin board of the Civics office features weekly posters with photos and news about domestic and international current events. Four posters are published every Saturday by one of the major newspaper companies in Japan, Yomiuri Shimbunsha. The posters report on current events in Japan or in the world, and include photos relevant to the events and a short description of the events. For example, one of the posters on February 5, 2005, was about the reconstruction in Sri Lanka one month after the earthquake and tsunami disaster in Sumatra. One photo showed a group of people attempting to repair a railroad using only simple tools—no machine tools—and a brief description about the photo said, “January 26, 2005, was one month after the earthquake and tsunami disaster in Sumatra. Repair work on a railroad is being carried out in Telwatta, Sri Lanka, where more than 1,000 people died on a train because of the tsunami. They are making every effort to restore the railroad manually as soon as possible, without using any machine tools” (Yomiuri Shimbunsha, February 5, 2005). In another instance, the news poster was about the Kyoto Protocol to stop global warming, and mentioned that as part of the Protocol, Japan had pledged to reduce its 1990 level of total gas emission by 6% between 2008 and 2012. Next to this was a relevant photo in which Japanese NGO staff members and politicians were in high spirits in front of a red globe that represented global warming on the day the Kyoto Protocol was issued (Yomiuri Shimbunsha, February 26, 2005).

In addition, the nurse’s office displayed news posters that included multiple perspectives, diverse cultures, current world events, and global issues. The news posters were published monthly by Shonen Shashin Simbunsha in Tokyo and were entitled
“News about Mental Health” (*Kokoro no Kenko Nyusu*). The “News about Mental Health” usually dealt with psychological issues that high school students might face, such as eating disorders, drug abuse, and stress management. However, they sometimes featured the importance of respecting diverse people. For example, in the “News about Mental Health” of November 8, 2004, Matsumura discussed the importance of recognizing diversity among people and living together with people with various personalities and characteristics. It reported that living with diverse people allowed one to develop a healthy mind by applying to society the example that a forest includes various types of trees.

Fuji School operates on a semester system: the first semester runs from April to September, and the second semester from October to March. Fuji School begins with a morning meeting for teachers at 8:30 a.m. every day. There are six 50-minute classes from 8:45 to 3:10 (including 10-minute breaks between the classes and a 45-minute lunch break after the fourth period) and a 30-minute homeroom period and cleaning work from Monday to Thursday. On Fridays, there are five periods of 50-minute classes from 8:45 to 2:10 and a 75-minute integrated studies course after a 15-minute classroom meeting. Fuji School students usually move from classroom to classroom to attend the courses for which they are registered. The Fuji School timetable is as follows.

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8 There are three major vacations in the academic year: spring vacation (from late March to early April), summer vacation (from late July to the end of August), and winter vacation (from late December to early January).

9 According to the Ministry of Education, Culture, Sports, Science and Technology (MEXT hereafter) (1999), high school students are encouraged to clean their campus, school buildings, and classrooms as part of school events. Fuji School students were required to clean assigned places such as open spaces, rest rooms, a library, a laboratory room, and classrooms after homerooms from Monday to Thursday.
<table>
<thead>
<tr>
<th>From Monday To Thursday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Meeting</td>
<td>8:30</td>
</tr>
<tr>
<td>First Period</td>
<td>8:45</td>
</tr>
<tr>
<td>9:35</td>
<td>8:45</td>
</tr>
<tr>
<td>Second Period</td>
<td>9:45</td>
</tr>
<tr>
<td>10:35</td>
<td>9:45</td>
</tr>
<tr>
<td>Third Period</td>
<td>10:45</td>
</tr>
<tr>
<td>11:35</td>
<td>10:45</td>
</tr>
<tr>
<td>Fourth Period</td>
<td>11:45</td>
</tr>
<tr>
<td>12:35</td>
<td>11:45</td>
</tr>
<tr>
<td>Lunch Break</td>
<td>12:35</td>
</tr>
<tr>
<td>1:20</td>
<td>12:35</td>
</tr>
<tr>
<td>Fifth Period</td>
<td>1:20</td>
</tr>
<tr>
<td>2:10</td>
<td>1:20</td>
</tr>
<tr>
<td>Sixth Period</td>
<td>2:20</td>
</tr>
<tr>
<td>3:10</td>
<td>2:20</td>
</tr>
<tr>
<td>Homeroom Period</td>
<td>3:20</td>
</tr>
<tr>
<td>Integrated Studies Course</td>
<td>3:20</td>
</tr>
<tr>
<td>Cleaning Work</td>
<td>3:50</td>
</tr>
<tr>
<td></td>
<td>3:50</td>
</tr>
</tbody>
</table>

Table 4.1: Fuji School timetable

4.2.1 Fuji School Teachers

There are over 100 full-time and part-time teachers working at Fuji School. Several are graduates of Fuji University. They are all certified teachers except for language assistants from different countries, who are constantly undertaking further teacher training during their teaching appointment. Iino sensei talked about teacher training at Fuji Gakuen in his interview.

At first, new teachers are required to participate in training in March to learn about the basic concepts and education of Fuji Gakuen. They are intensively educated on Fuji Gakuen. After that, every July they teach a mock class in front of other teachers and get feedback from them. Moreover, in August, all of the head teachers at Fuji Gakuen gather and present their teaching reports in each department and get the opinions of other participants. (T. Iino, personal communication, Feb. 16, 2005)
The important aspect of Fuji School teachers’ instructional decision-making is to develop syllabi that they will follow content, pedagogy, and sequence. Fuji School provides students with a booklet on course offerings for the upcoming academic year. The booklet contains detailed information about the courses, such as a yearly lesson schedule, content, goals, activities, and assessments. The teachers assigned to the same course develop the syllabus for that course together. When it comes to the course content, they make decisions on textbooks. Fuji School teachers are expected to use textbooks in all of the required courses and approximately half of the elective courses. For the rest of the elective courses, they are usually expected to develop handouts and select media resources. According to the syllabi, few courses require them to use the Internet. When they choose a textbook, the syllabus usually includes a list of chapters to be used. When they decide not to use any textbook, the syllabus usually includes a list of main topics or themes that will be taught in the course.

4.2.2 Fuji School Students

More than 1,100 students attend Fuji School. Most of them are from the city in which Fuji School is located or from neighboring cities. There are students who have graduated from Fuji Lower Secondary school and those who have graduated from other junior high schools and passed the Fuji School entrance examination. The students’ academic achievements are different; this is apparent not only between Fuji Lower Secondary school graduates and graduates of other schools, but also among the Fuji Lower Secondary school graduates themselves. Even though they have received the same education for at least three years at the Fuji Lower Secondary school, there is a large academic gap because of the differences in learning ability and commitment among them.
The students tend to come from relatively affluent families since the Fuji School tuition fees are over six times as high as the average tuition fees for public schools in the city.

Many Fuji School students also have substantial international experience through study-abroad programs or overseas travel. For example, as Watanabe sensei reported in the interview, one fourth of his English II classes lived and studied in foreign countries for more than one year. Almost all Fuji School students go to the university, college, or vocational school following graduation.

The academic expectations from Fuji School students and their parents are increasingly diverse. As discussed above, Fuji School implemented a globally oriented schooling with educational principles that involve global content by Fuji Gakuen. On the other hand, Fuji School is an upper secondary school that is expected to prepare students for higher education. In the past time, this implied entrance to Fuji University. Thus, the school was aimed to develop fundamental academic skills and autonomy that the students would need at Fuji University. However, more Fuji School students have begun to apply to different universities so that Fuji School now prepares students for other university entrance examinations. According to Iino sensei, 20 years ago, 80% of Fuji School graduates entered Fuji University; this rate has recently dropped to 50%. Iino sensei also talked about the current perception of the president of Fuji Gakuen with respect to Fuji School graduates entering other universities.
Fuji School is an upper secondary school attached to Fuji University. So Fuji School is expected to have students enter Fuji University. However, the president of Fuji Gakuen currently believes that Fuji School students should not stick with Fuji University anymore, but go to any university they would like to go to, since there are several good universities in Japan. (T. Iino, personal communication, Nov. 26, 2004)

Due to these changing expectations, the entrance rate of Fuji School graduates into Fuji University has dramatically decreased over the past 20 years. This change has increased the likelihood that Fuji School, like other high schools, will prepare Fuji School students for the other university entrance examinations.

Fuji School practices global education under very complex contexts that include its educational principles, process of syllabus development, the use of textbooks, and Fuji School students’ and their parents’ expectations.

4.3 A Case in Fuji School

In this section, I present the backgrounds of the research participants and courses and extracurricular activities that I observed. I worked with one Fuji School headmaster and five teachers and observed five courses and various extracurricular activities. Figure 4.4 shows primary components of a case in Fuji School.

![Figure 4.4: Primary components of a case in Fuji School.](image)
In the next section, I present six research participants’ biographies as well as the backgrounds of the five courses and extracurricular activities under study.

4.3.1 Research Participants’ Biographies

Among more than 100 Fuji School teachers, I selected six research participants by employing three criteria: (1) teachers who taught global content in their English, social studies, or integrated studies courses; (2) teachers who were able to articulate their points of view on their teaching; and (3) teachers who were willing to participate in my study (refer to Appendix D for Summary of Six Research Participants). They were Iino Fuji School headmaster, Sato sensei, Watanabe sensei, Yamamoto sensei, Tanaka sensei, and Mike sensei. The following are their biographies and their reflections on what affected their perceptions of instruction about the world.

4.3.1.1 Iino sensei.

Iino sensei is a 60-year-old Japanese male Fuji School headmaster. His father was a dyer of clothes in a metropolitan city in Japan. During the Second World War, his family evacuated to a small town in northern Japan. Iino sensei was born there in 1944 and lived there until he was in the first grade. He was the youngest of the eight children. Since his parents had to take care of so many children, they could not spend much time taking care of him. He spent a lot of time playing in the forest nearby. He learned the importance of respecting and helping others naturally as he was brought up in a closed society with friendly and caring neighbors. His father moved back to the city for business. When his father’s business improved, all family members including Iino sensei moved back to the city. He was shocked by every aspect of the differences in people’s lives between his hometown and the city.
Iino sensei was very active at school. He played Sumo and softball in elementary school and baseball in junior high school. In high school, he belonged to a brass band. As he liked to work with children and read Japanese literature, he wanted to become a teacher of Japanese. After graduating from high school, he entered a Japanese university which was famous for Japanese literature, which became his major.

Iino sensei enjoyed studying and reading various types of Japanese literature in college. Meanwhile, he belonged to a music club and played tenor saxophone in the orchestra band. When he was a junior, he became a leader of the band and toured numerous cities and towns to play in concerts. During his senior year he wrote a thesis and searched for a job. One day in December he found a teaching position opening at Fuji School through a placement office of his university. Through a successful job interview with the president and the vice president, he was employed as a Japanese language teacher at Fuji School after he graduated from the university.

Iino sensei has taught Japanese for 38 years, including 35 years at Fuji School and 3 years at its branch school in the southern part of Japan, when he was appointed as Fuji School headmaster in April 2004. When I conducted the study, he was in a transition period as the new headmaster at Fuji School. In fact, he did not have any opportunity to go abroad since the exchange rate was 360 yen per U.S. dollar for the first few years of his teaching career. However, he was recently able to visit Taiwan, the U.S., Australia, Austria, the Netherlands, and Germany for Fuji School events and vacation. From these international experiences, he recognized the position of Japan as a small nation in Asia and learned the importance of considering what Japan and Japanese people should be from the viewpoint that the world is one. He also hoped that Fuji School students would
actively participate in an international society and be successful in any field that they pursue. In this sense, he believed that it is important for them to express themselves to people in the world. Fuji School continues to provide them with numerous opportunities to interact with exchange students and teachers through its active international exchange programs. Iino sensei proudly talked about the positive effects of Fuji School’s international exchange programs during his interview.

Fuji School students really interact with people from different countries without any hesitation and on the basis of equal position… So no matter where the interaction partners are from, I think it is a kind of cross-cultural learning. Everyone at Fuji School is willing to have such cross-cultural learning experiences. I believe that the view of Japan as an isolated island does not work well and spoils Japan itself. I think that Japanese people should develop global perspectives to survive in this world. In order to develop Fuji School students’ global perspectives, Fuji School provides numerous cross-cultural learning opportunities. (T. Iino, personal communication, Nov. 26, 2004)

4.3.1.2 Sato sensei.

Sato sensei taught the intermediate English I classes in the 2004 academic year. He is a male Japanese teacher, 39 years old. He was brought up in a developing residential area near a major city. Many of his family members were teachers of different grade students from elementary to the university level. His father and mother were junior high school teachers; however, his mother quit when she got married. Some of his relatives were also teachers. He went to a public elementary school and a public junior high school in his hometown. After that, he entered a private boys’ high school. During this time, he studied abroad for one month in the U.S. on his parents’ recommendation. He then became an undergraduate student at Fuji University and majored in English literature. Although so many of his family members were teachers, Sato sensei wanted to do something else for while. When he took a part-time job teaching at a private cram...
school, he really enjoyed teaching and was especially happy when his students said “I got it!” to him in the classroom. This teaching experience encouraged him to become an English teacher. When he took a Latin course, he was inspired by his teacher’s instruction. The teacher kept asking Sato sensei and his classmates, “What situation can you imagine from this sentence?” Sato sensei told me that his Latin teacher’s instruction allowed him to recognize that “people” create sentences, which means that as long as sentences exist, there are always “people” behind them. Sato sensei maintained that it is important for language teachers to have their students recognize the fact that they are not just learning sentences in a textbook, but learning about people through those sentences. After he graduated from Fuji University, Sato sensei became an English teacher at Fuji School and taught English for 16 years.

Sato sensei had a tough time teaching English to Fuji School students as a new teacher for the first two years. In the third year of his teaching career, he had the opportunity to take his Fuji School students to one of Fuji School’s cooperating schools in the U.S. during summer vacation, and they stayed there for one month. He observed English classes in the U.S. and realized how much the English teachers involved their students in their instruction, rather than lecturing them on what they needed to know. More importantly, Sato sensei enjoyed spending time outside the classroom with the students and came to understand them better. According to an interview with him, Sato sensei learned how to interact with students by observing other classes and learned more about his students by participating in various activities such as a horseback riding and hiking with the students.
Sato sensei expected his students to learn that English allows them to broaden their perspectives. He said he believes that English is a medium to learn about the world from textbook. He elaborated this belief in the interview:

…I hope to change the notion that students only learn about America or the U.K. because they are learning English. In this sense, any textbook, including the CROWN textbook, deals with scientific topics, DNA, Mars, and submarine ruins in Okinawa in English. There used to be a lesson about how tomatoes traveled around the world. So it is interesting to me, since textbooks are developed in a way that students learn about various topics, such as tomatoes and Mars, through the medium of English, rather than just the English language. (A. Sato, personal communication, Dec. 17, 2004)

Sato sensei emphasized on teaching about various topics on what is happening in the world. In this sense, he believes that his instruction of the textbook allows his students to recognize the connections of what they learn about the world in different disciplines or courses.

4.3.1.3 Watanabe sensei.

Watanabe sensei is a 52-year-old Japanese male teacher of English. He was born and raised in one of the major cities in Japan. His parents were keen for him to get a good education. So he learned the abacus, calligraphy, and piano at private schools and attended a cram school to prepare for the junior high school entrance examination. After graduating from a public elementary school, he went to a lower secondary school of Nippon Gakuen, a unified private lower and upper secondary school education in his home city. This Nippon Gakuen was famous for its English language education. He learned English from native English-speaking teachers and through using language laboratories. He entered a university in another major city in Japan and majored in
English education. He continued his graduate study on English education at the same university and completed a master’s program in English education and Audio/Visual education in 1974.

Right after he received his master’s degree, Watanabe sensei became an English teacher at Fuji School and taught English there for 30 years. He tries to teach his English courses in such a way that students not only learn the English language, but also become familiar with various topics to discuss in English. He talked about his teaching goals when asked what, as an English teacher, he expected his students to learn.

As for English, learning a language is not learning grammar or reading, but acquiring the English language itself. I focus on that. I don’t stick with grammar; I hope to develop students’ reading, listening, writing, and speaking skills. In short, the students’ integrated skills in the English language. So I usually focus on the harmonious development of these four skills in my courses. In addition, we cannot listen to or speak a language without having knowledge on topics or genres. For example, even though junior high and high school students learn to say things like “Hello,” “How are you?” and “It’s a fine day, isn’t it?” in their English courses, this is only the beginning of the conversation, and it’s important to have some topics that they can talk about after the greeting, or have some way of making themselves understood or expressing themselves. Otherwise, the conversation won’t continue. So some people are confused that the ability to use English refers to the ability to converse with people in English. However, you cannot converse with people in English without content, such as your consciousness or wisdom. I think I need to emphasize this aspect more in my classes. (K. Watanabe, personal communication, Dec. 1, 2004)

In order to achieve this goal, Watanabe sensei considered that the textbook including various topics played a significant role. When asked if the *CROWN* textbook played a major role in teaching various topics to his students, he agreed:
It plays a huge role. Students will be aware of the topics, even a little bit. I think that students tend to be interested only in things around them. For example, compared with exchange students from foreign countries such as the U.S. or Germany, my students only seem to be able to see things one meter in front of them. As I believe that the relationship between them and society will be very important when they grow up, I try to talk about various topics whenever possible. I would like to make them pay a little bit of attention to what is going on in society. (K. Watanabe, personal communication, Feb. 14, 2005)

He travels to foreign countries every year, not only for professional development, but also because he has a great deal of interest in other countries and believes that this international experience allows him to interact in English and learn about diverse cultures. He usually visits other countries for three weeks during Fuji School’s summer and winter vacations. He has been to the U.S., the U.K., France, Italy, the Philippines, and Thailand. He is currently in charge of the school curriculum at Fuji School.

4.3.1.4 Yamamoto sensei.

Yamamoto sensei is a 33-year-old Japanese female. She is one of the two full-time world history teachers. She was born and brought up in a rural area of Japan. Her parents valued education and expected her to study hard so that she could get a job and be independent. She has been very active in leading her classmates since she was in elementary school. Her favorite subjects in school were English and social studies. After school she studied piano, abacus, and calligraphy as well as English and mathematics at private schools. Her independence of spirit was recognized when she entered a public high school in her home prefecture. She studied harder at school and at home by herself, rather than depending on her teachers, as high school students usually do, in order to prepare for the harsh university entrance examinations. Although she wanted to become
an English teacher, she was not able to improve her English proficiency as much as she expected. She decided to study history instead since she found history interesting. In twelfth grade, she thought learning history was learning about human beings from various perspectives.

Yamamoto sensei successfully passed the entrance examination and attended one of the most prestigious universities in Japan. She majored in Historical Studies as an undergraduate. When taking some courses in Historical Studies, she learned about Eurocentrism. She talked about her learning experiences on the dangers of Eurocentrism.

My professor told me about it when I was an undergraduate student. We discussed some issues in Historical Studies at that time in the classroom. The issue of Eurocentrism came up then. I was able to recognize that I had never learned about Eurocentric perspective at high school. I had just memorized the textbook, which said something like Columbus discovered a new continent. From then on, I thought I should be careful. It is true that the content of the textbook focuses on Europe, which may be due to its Eurocentric perspective. (K. Yamamoto, personal communication, Dec. 10, 2004)

After graduating with a teaching license, she was employed as a part-time teacher at Fuji School in 1994 and taught both World History and Japanese History during her first year. She became a full-time teacher and mainly taught World History from her second year of teaching onwards. She has taught World History for 10 years. In 2000, she took a year off and completed coursework in a master’s program in history at another prestigious university in Japan. She completed writing her thesis and received her master’s degree in 2003 while she was working at Fuji School. Her scholarly interest was modern history in France. She has studied French culture and the French language through a private French language school and a radio course in French. She stayed in Paris for a short period of time to learn the language. She has also traveled to various
countries and cities such as Rome, Vienna, London, Alsace in Germany, the 38th parallel north between North and South Korea, the Philippines, Taiwan, Hong Kong, and San Francisco because she realizes that such international experience is valuable for teachers of world history.

4.3.1.5 Tanaka sensei.

Tanaka sensei is a 33-year-old Japanese male teacher of civics. He is an energetic teacher, always dedicated to incorporating global education into his instruction. He was born and raised in a suburban residential area in the eastern part of Japan, where many people commute to a neighboring city for work. While his father was gentle, he did not care much about his education. His mother was devoted to her family and eager for him to get a good education. Tanaka sensei has been familiar with religion since he was young. His mother’s grandfather was a chief priest at a Buddhist temple. His mother was a Catholic, as was her grandmother. Tanaka sensei grew up with other family members practicing various religions and learned a sense of value of the gods and Buddha regardless of the religions.

He went to private cram schools for the entrance examinations from the time he was in kindergarten. Even though he passed the entrance examination for one of the most competitive elementary schools in his community, he unfortunately could not enter the school by the lottery. He attended a Catholic missionary elementary school instead and began to prepare for the junior high school entrance examination by studying at several cram schools almost every day from the time he was in fourth grade. He called the three-year period a dark age in his life, since corporal punishment was common at cram schools.
After graduating from elementary school, he became a student at Fuji Lower Secondary school and graduated from Fuji University. He was engaged in the United Nations High Commissioner for Refugees (UNHCR) Youth Volunteer and became a leader of the project, publishing a booklet entitled “Watashitachi no Nanmin Mondai” (Our Refugee Issues) when he was an undergraduate student. He recognized that he had not learned about developing countries\(^{10}\) at Fuji School, which resulted in his instruction focusing on developing countries. Tanaka sensei talked about his interest in teaching about developing countries.

I was very interested in developing countries and wanted to teach my students about these countries. Actually, I wanted to do something like this [teaching developing countries], since I myself had rarely learned about them at high school. (M. Tanaka, personal communication, Nov. 29, 2004)

After his graduation from Fuji University, his mother encouraged him to study abroad because of her experiences in the U.S. and the U.K. She expected him to get an international job, such as a diplomat or a politician. All her attention and expectations were on him because he was her only child, which often resulted in great pressure on him. However, Tanaka sensei was interested in teaching since his elementary school teacher had been interested in helping him. He enjoyed the two-week student teaching session he spent at Fuji School for his teaching license. He eventually became a full-time teacher at Fuji School right after graduating from Fuji University.

\(^{10}\) According to Tanaka sensei, he considered developing countries to be economically developing countries and politically developing countries. He referred to the UN’s index of economically developing countries, while he defined politically developing countries as those that lagged behind other countries in terms of public information or suffered from domestic economic gaps.
Tanaka sensei has taught Civics and Ethics for seven years at Fuji School, not counting a three-year period studying abroad, from 1998 to 2001. He studied English in the U.S. and Canada for the first year and entered into a master’s program at one of the major universities in Canada. He learned World Studies from Dr. David Selby\textsuperscript{11} during his master’s program and obtained his master’s degree in 2001. After that, he carried out an internship at the United Nations (U.N.) in New York for three months since he completed his course work in December and had some spare time until March to return to the Fuji School. He was very much interested in U.N. work and believed that this internship experience would help him teach Civics at Fuji School. He returned to the Fuji School in 2002. He taught Global Studies and Global Integrated Studies during the 2004 academic year.

4.3.1.6 Mike sensei.

Mike sensei is a 41-year-old male English teacher from the United Kingdom. He is a diligent and gentle man. His family, middle-class and conservative, includes his parents and sister. They are from a suburban area near a major city. Mike sensei was expected to study hard and go to college. His family valued discipline, politeness, and fairness. He was taught manners and discipline when he was young. For example, his father would put salt water in his mouth when he said bad words to his sister after she tried to hit him. His family was Christian and attended a Christian Church\textsuperscript{12} on Sundays. When he was 11 years old, he went to one of the most selective public schools in his

\textsuperscript{11} David Selby is one of the best-known scholars in Global Education and has published numerous books and articles on the subject. He was Professor of Education and Director of the International Institute for Global Education at the Ontario Institute for Studies in Education at the University of Toronto (OISE/UT), Canada. He currently teaches at the University of Plymouth in the U.K.

\textsuperscript{12} The denomination is unknown.
community. After graduating from public school, he entered one of the top universities in the U.K. He majored in modern languages (French and Spanish) as an undergraduate, since he liked the sound, culture, and literatures of different languages. After he graduated from the university with honors, he taught English, French, and Spanish in the U.K for one year. Then he started teaching English in various countries, since he liked to travel and learn about various cultures. He was recruited as an English teacher in Japan in the early 1990s and taught English to junior high school students, high school students, and their parents at various schools in a major city for three years. He also taught English in Sweden and Brunei for eight years in total, from 1996 to 2004, before returning to Japan. He enjoys not only teaching English to people in different countries, but also learning about their cultures. He stated,

You get to interact with people in different cultures. It is interesting to see how they think, where they’re coming from, how their cultures affect their attitudes in learning language. It is interesting. Every place is different. After adapting to the situation, you see what works and what doesn’t work. (F. Mike, personal communication, Nov. 30, 2004)

Mike sensei began teaching English in September 2004 at Fuji School. Along with his own oral communication English classes and integrated studies, he team-taught Global Studies in English with Tanaka sensei. According to Mike sensei, he was assigned to this course because of his timetable for the 2004 academic year. He was mainly expected to deal with anything in English, such as organizing activities and facilitating discussion in class. During the study, although he seemed proficient in basic
conversational Japanese, he spoke only English in and outside of the classroom. He was very supportive of teaching Global Studies with Tanaka sensei. He shared his excitement about Global Studies in the interview.

The topic was quite interesting. And the activities were quite practical, kinesthetic, and very hands-on. So I thought this could be very interesting because some of the things we do in Global Studies were similar to some of the things we do in English classes. But in English language, we do it for different goals. The goal is to improve fluency. For Global Studies, it is to make the students more aware of the actual environment. After starting the Global Studies class, eventually I began to enjoy it. Various students. They contribute very well, I think. So it’s a good learning experience for me and very enjoyable. It’s refreshing, breaking away from using textbooks. Some of them focus more on activities using English language teaching. I am very happy. (F. Mike, personal communication, Nov. 30, 2004)

Mike sensei was not only a team-teacher of Global Studies, but also a learner of global topics such as diverse cultures and global issues. He is a learner about the world.

4.3.2 Five Courses

In this section, I present overviews of the five courses that I identified teaching global content actively during the first week’s observations (refer to Appendix E for a summary of five courses). There were two types of courses at Fuji School, required courses and elective courses. Fuji School students usually took a combination of required courses and elective courses. The number of elective courses increases as students advance. As discussed previously, I selected a total of five courses-two courses in English, two courses in social studies, and one course in integrated studies for the study.

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13 I discussed the process of selecting these five courses in detail under a “Selection of Research Participants” in chapter 3.
4.3.2.1 English I and English II.

I observed two English courses, English I and English II, both of which are required for tenth and eleventh graders, respectively. English I is a five credit-hour course (5 periods per week) and English II is a four credit-hour course. There are three levels of each course (advanced, intermediate, and basic) based on student English proficiency. I observed Sato sensei’s two intermediate classes of English I and Watanabe sensei’s two advanced classes of English II. There were more than 30 students in each class as all tenth and eleventh graders had to take the courses. English I was taught every day from Monday to Friday, except for Wednesday, while English II was taught every day from Tuesday to Friday. Seven teachers, including Sato sensei, taught English I; and eleven teachers, including Watanabe sensei, taught English II at Fuji School in the 2004 academic year. Six teachers taught both English I and English II. Watanabe sensei only taught English II, since he had taught English I the previous year and was asked to carry over and to teach the same group of students this year.

As English I and English II are a series of courses, there are numerous commonalities between these two courses. The primary commonality is the instructional context, in that all teachers are required to teach the same topics from the required textbook in the same order at the same speed under the syllabus that they all developed together. The Fuji School English teachers change the textbook every three years, by vote. In 2003, they decided to use CROWN English Series I for English I and CROWN English Series 2 for English II and planned to continue using it until the end of the 2005 academic year. Both Sato sensei and Watanabe sensei voted for the CROWN textbooks since the

14 English I was taught twice on Mondays.
textbooks included various topics about the world (e.g., world’s greatest inventions, world history of the 20th century, Médecins sans Frontières, Mars, world Englishes, the Millennium Seed Bank, and landmines) that they wanted their students to learn (see Appendix F for teaching content in English I and English II).  

There are various tests and examinations in English I and English II courses. The most important examinations are mid-term and final examinations in both the first semester and the second semester whose results determine students’ final grades. Each examination includes what they learn after the previous examination. All students are required to take these four examinations. Each examination includes different types of questions, such as multiple choice, composition, vocabulary, and comprehension. All the questions are created based on key grammatical items and words and expressions, as well as the main text of the target chapter in the textbook.

4.3.2.2 World History and Global Studies.

I observed Yamamoto sensei’s World History and Tanaka sensei’s Global Studies. World History is a four credit-hour required course for eleventh graders, while Global Studies is a two credit-hour elective course for twelfth graders. Four teachers including Yamamoto sensei taught World History, and Tanaka sensei and Mike sensei taught Global Studies. Yamamoto sensei taught two World History classes: one class on Mondays, Tuesdays, Thursdays, and Fridays; and another on Tuesdays, Wednesdays, and Thursdays. There were 33 and 26 students in each class. Tanaka sensei taught two Global Studies classes, one by himself and one in English with Mike sensei. There were

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15 Publishers decide on the topics and content of the textbook; however, in order to obtain approval from MEXT, they have to include all of the grammatical items assigned by the Course of Study.

16 She had two consecutive periods of World History on Wednesdays.
27 students in the former and 23 students in the latter class. The content of both the Global Studies and Global Studies in English classes is the same; however, the medium of instruction is different, in that one is taught in Japanese and the other in English.

Like English I and English II, World History was taught with a textbook approved by the Ministry of Education, Culture, Sports, Science and Technology (MEXT hereafter) and a resource book. Two teaching materials, a required textbook entitled *A Detailed Explanation of World History (Shosetsu Sekaiishi)* and a resource book called *Integrated New World History, A Visual-Aid Book (Sogo Shin Sekaiishi Zusetsu)* were primarily used in World History. The required book was published by *Yamakawa Shuppansha*, Ltd. and the resource book was published by *Teikoku Shoin*, including numerous colorful pictures, figures, and tables relevant to historical events. The World History teachers, including Yamamoto sensei, decided to use this required textbook because of its popularity and detailed explanations.

On the other hand, both Global Studies and Global Studies in English were supposed to be taught using supplementary materials, *The State of the World’s Children (Sekai Kodomo Hakusho)*. This book is published by UNICEF every year and is available to everyone for free, in Japanese and English. However, it was not used in the courses when I observed them. Tanaka sensei decided not to use the UNICEF book since it included numerous activities requiring over 50 minutes and those in foreign countries that his students might not be familiar with. Thus, he primarily employed the activities that he actually experienced and found useful through the workshops or his overseas study. In the Global Studies classroom four or five chairs were gathered together to create a group and six groups were set up for the group activities. Unlike Yamamoto sensei, Tanaka
sensei and Mike sensei walked through the open passages among the groups to make sure that each group was doing the activities correctly rather than lecturing (see Appendix F for teaching content in World History and Global Studies).

The differences between World History and Global Studies can be seen in the student evaluations. World History students were graded through four examinations (two mid-term and two final examinations) and two report assignments (a summer report and a winter report). The four examinations were created based on the handouts given to the students after the previous examination. World History teachers provided students with handouts which included important historical events or facts in each chapter of the textbook throughout the year. The handouts included some blanks which students could fill in at home and thus review important historical events later. During the summer vacation, the students were given an assignment to summarize the changes of Chinese Dynasties in the textbook. During the winter vacation, they were told to conduct a research on historical figures (e.g., Marie Antoinette) in the bourgeois revolution and write a report on the figures.

On the other hand, Global Studies students were evaluated through their class attendance and participation as well as three primary assignments: term essays, a class diary, and a scrapbook. In the term essays, the students were expected to discuss their reflections on what they learned in the classroom. They were required to write at least five pages based on the guiding questions that Tanaka sensei provided. The class diary allowed them to describe what they did in the classroom during each class and discuss

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17 Students in Global Studies were required to submit their assignments in Japanese, while those taking Global Studies in English were required to submit their assignments in English. Students in World Studies II were required to submit only a class diary.
their insights, thoughts, and reflections. The scrapbook included a collection of newspaper articles about the topic that each student selected from the following list: Culture, Conflicts, Ethnicity, Third World, human rights, the Environment, the United Nations, NGOs (Non-Governmental Organizations), Minorities, Socially disadvantaged people, Indigenous people, and Newspaper columns. In addition, students were expected to discuss their thoughts and opinions about the articles by relating what they had learned in the classroom to the scrapbook. All three assignments were submitted at the end of the first and second semesters.

4.3.2.3 Global Integrated Studies.

Global Integrated Studies is one of more than 80 integrated studies at Fuji School. Global Integrated Studies provides students with an opportunity to think about and develop the qualities that kokusaijin or “real” international people, possess, based on the assumption that it is necessary for us to become international since we live in a global society. Tanaka sensei talked about the essential characteristics of kokusaijin.

kokusaijin do not necessarily possess a high level of English proficiency, although it would be better to have it, as it is a useful tool. The thing is that when students pursue their own academic or professional careers, I expect them to become people who do whatever they can or extend a hand to people in foreign countries who ask for help within their various circumstances. (M. Tanaka, personal communication, Nov. 29, 2004)

It seemed to Tanaka sensei that kokusaijin would take action locally and globally whenever someone from a foreign country needed help. In order to achieve this goal, the students are expected to learn more in the following areas: international exchanges; preparation for studying abroad; Internet projects; participation in an International
Corporation; and presentation skills. Tanaka sensei, also a teacher of Global Studies, was assigned to Global Integrated Studies in 2001 when he returned to Fuji School from his study abroad in Canada.

Global Integrated Studies is taught for two consecutive periods (sixth and seventh periods) on Fridays. This class is unique in that it includes tenth, eleventh, and twelfth graders. These students decided to take Global Integrated Studies when they entered Fuji School and they are expected to continue pursuing their learning in Global Integrated Studies for three years. In the 2004 academic year, there were 13 students from April to December and eight students from January to March in Global Integrated Studies.

One of the unique aspects of Global Integrated Studies was that Tanaka sensei did not use a syllabus for it, which allowed him flexibility in his instruction. In fact, he was not required to do so, leaving him free to create one later with his students, as is also argued by Japanese scholars, such as Ono (2000) and Sato (2001). In short, Tanaka sensei was able to decide on or change what to teach at any time during the school year (see Appendix F for teaching content in Global Integrated Studies). Moreover, as no syllabus needed to be drawn up in advance, he did not have to use any fixed teaching materials such as textbooks or supplementary materials.

Tanaka sensei established a focus by taking into account students’ particular characteristics. According to him, the drop in the number of Global Integrated Studies students belonging to the international exchange committee and those with high proficiency in English, like returnees, were the reasons that Global Integrated Studies

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18 It should be noted that most of the twelfth-grade students did not attend the integrated studies groups from January onwards, since they took their university entrance examinations at that time. Thus, only tenth- and eleventh-grade students usually continue working together in most of the groups, including the Global Integrated Studies group, from January through the end of the school year.
could not help but shift its focus from the students’ support of Fuji School’s international exchange programs to student presentations in front of people at particular organizations, like the UN. Thus, what Tanaka sensei taught in Global Integrated Studies depended upon what the students were interested in learning about and what they wanted to present individually or as a group. In short, his students’ interests significantly affected Tanaka sensei’s instructional decision-making about what to teach. As Tanaka sensei taught both Global Studies and Global Integrated Studies, I asked him what the differences between these two were. His reply to my question was as follows:

The difference in course features between the two is that while Global Integrated Studies is based on students’ interests or concerns and the teachers usually play an advisory role in that they facilitate their learning, courses [like Global Studies] are taught based on a curriculum that I develop. The similarity would be that both attempt to have students pay more attention to global content. (M. Tanaka, personal communication, Dec. 22, 2004)

Tanaka sensei considered Global Integrated Studies to be an opportunity for his students to pursue what they would like to learn, and he considered himself an advisor who supported their individual learning.

Students in Global Integrated Studies are currently graded from A to D (failure), since it was placed as a two-credit “integrated studies” course and MEXT (1999) maintained that the evaluation of integrated studies students should focus on whether they were good enough to obtain the credits or not; however, they should not be ranked or graded in number since the primary aim of integrated studies is not to acquire common knowledge about shared learning topics. Tanaka sensei usually evaluated his students in

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19 Since Global Integrated Studies originally worked closely with the International Exchange Committee to welcome and take care of international students, members of the Global Integrated Studies group consisted primarily of students who belonged to the International Exchange Committee or possessed a high proficiency in English.
terms of the quality of their learning and their attitude toward learning in Global Integrated Studies. Tanaka sensei considered his students’ willingness and active attitudes in Global Integrated Studies as the primary elements to be evaluated.

Students’ willingness and active attitudes are the most important. In short, Global Integrated Studies students are evaluated for choosing learning topics by themselves and actively participating in the various activities. So since their daily learning attitudes in the classroom are important, I look carefully at how each of them is doing in Global Integrated Studies. I usually give them an A or B, as long as they do their best. (M. Tanaka, personal communication, Mar. 7, 2004)

4.3.3 Extracurricular Activities

In this section, I describe the extracurricular activities offered by Fuji School. “Extracurricular activities” here refers to any activity other than curricular activities, including instruction of required and elective courses to help students develop global perspectives. According to MEXT, extracurricular activities are aimed at “attempting to develop students’ bodies, minds, and their individuality harmoniously through desirable group activities; develop their active and practical attitudes to establish better lives as members of groups or society; enhance student self-awareness about what it means to be human and how a human being is supposed to live; and develop skills to make full use of students’ talents” (MEXT, 1999, p. 385). I investigated three types of extracurricular activities: homeroom activities, event activities, and club activities.

4.3.3.1 Homeroom activities.

MEXT (1999) considers homeroom activities as activities “attempting to develop students’ adjustment to a homeroom and school life; to enhance the quality of the activities, and to develop students’ healthy attitude toward life and their ability to handle various problems that they face” (p. 31). In order to achieve this goal, upper secondary
schools are expected to constantly offer homeroom activities not for a limited period of time but throughout an entire academic year. Although homeroom activities, unlike other subjects or courses, are not credited, upper secondary students are expected to spend 35 credit hours\textsuperscript{20} per year in homeroom activities (MEXT, 1999).

Homeroom activities at Fuji School mainly involve classroom meetings and students’ regular cleaning. After the sixth period from Monday to Thursday and the fifth period on Friday, Fuji School students gather in their home classroom. The homeroom teachers usually give their students information such as upcoming school events or give them some documents about the school events. During his classroom meetings, Tanaka sensei sometimes provided the students opportunities to raise their awareness of the importance of maintaining Fuji School’s environment (see detailed information about his classroom meeting in “Ecological and Clean Environment” section of chapter 5). After the classroom meetings from Monday to Thursday, Fuji School students clean assigned places on campus to promote and maintain school environments. They usually sweep classrooms, facilities, and corridors in Fuji School and roads on campus; wipe windows with a damp cloth; and collect and dispose of garbage. During the cleaning period, Fuji School teachers walk around particular areas to monitor how the students are doing.

\textit{4.3.3.2 Event activities.}

MEXT (1999) expects that school events are implemented in the whole school, a whole grade, or a particular group in order to bring about order and change in school life, to “deepen students’ belonging to the groups, and to perform experiential activities

\textsuperscript{20} One credit hour is equivalent to 50 minutes of class time per week.
developing and enriching their school lives” (p. 73). There are three types of school events under study: academic events, school trip events, and volunteer working events.

Academic events aim at “enhancing students’ willingness to improve their learning by integrating and making full use of their daily academic activities” (MEXT, 1999, p. 77). One of the major academic events that Fuji School offers is an annual Fuji School exhibition. Every year, Fuji School students have an opportunity to present what they have learned in their integrated studies groups and clubs at the annual Fuji School exhibition. In the 2004 academic year at Fuji School, there were more than 100 exhibitions, presentations, and performances of integrated studies groups and school clubs. Some integrated studies groups used a classroom for their presentations, which included posters, oil paintings, calligraphy, and essays, while other groups gave oral presentations on what they had learned. Moreover, some athletic clubs, including baseball and Judo, and artistic clubs, such as English drama club and chorus club, performed inside and outside Fuji School. The exhibition is a two-day school event held at the end of October. It is open not only to Fuji School students, but also to their parents and people in the community.

School trip events aim at students’ learning about nature and different cultures outside of campus as well as effective group activities (MEXT, 1999). There are two types of opportunities for travel at Fuji School, the yearly school trip and the study-abroad program. Fuji School provides tenth graders with an opportunity to visit the prefectures including the town where Mr. Taro Fuji, the founder of Fuji Gakuen, was born and raised. This school trip takes place during summer vacation but it is not mandatory. According to Iino sensei, the number of the participants varies from 35 to 70.
They spend six days visiting the founder’s home town and neighboring cities. During these six days, they all have to visit the grave of the founder and the Nagasaki Atomic Bomb Museum. Through this trip, the tenth graders along with their teachers are expected to not only learn about the places they visit, but also develop their skills and attitudes to effectively participate in group activities.

Fuji School offers long-term or short-term study-abroad programs with 15 cooperating schools in seven countries: Germany, Austria, France, the U.S., Brazil, Australia, and Taiwan. Three or four selected Fuji School students (four students in the 2004 academic year) participate in a long-term study-abroad program and have studied in Australia, the U.S., or Germany for nine or ten months. Approximately 20 Fuji School students usually participate in the short-term study-abroad programs every year, while several twelfth graders (ten students in the 2004 academic year) who have decided to go to Fuji University study abroad every January. They usually home-stay and study at a cooperating school for a length of time from 10 days to one month. During the winter vacation in 2004, in addition to the regular study-abroad programs, more than 100 Fuji School students in the orchestra club, the wind instrument club, the English drama club, and the chorus club visited a cooperating school in Taiwan for one week and held a Christmas Eve concert with students from the cooperating Taiwanese school.

Volunteer working events aim at providing students with opportunities to experience the nobility and pleasure of labor and develop their active participation in volunteer activities or social services (MEXT, 1999). Fuji School offers various types of working experiences to develop and maintain school and community environments. For example, tenth graders work with their homeroom teachers to plant and cultivate sweet
potatoes, blueberries, and vegetables in assigned farm areas on campus throughout the year. They also work intensively to manage the environment of the public sites around Fuji School during summer vacation. All tenth and eleventh graders are required to take turns engaging in activities such as supplementary cleaning, locking the doors, and turning off the lights for one week. During that week, they are supposed to go to school 45 minutes before the opening hour of Fuji School and stay at school until all have gone home.

4.3.3.3 Club Activities.

There are more or less 30 clubs at Fuji School. In the 2003 academic year, around 60% of all Fuji School students belonged to at least one club. The clubs can be separated into two types: athletic clubs and artistic clubs. Athletic clubs include various types of sports such as baseball, soccer, swimming, and tennis and aim at winning the games on a local and regional level. Artistic clubs, on the other hand, include different types of arts such as drama, chorus, and orchestra. They usually practice to play or perform two or three times a year in public. Fuji School students belonging to the clubs often practice after school, on Sundays, and even during summer and winter vacations. A club consists of two teachers, a captain, a subcaptain, and members. The captain and subcaptain are selected at the beginning of the second semester and are responsible for organizing the club activities.

4.4 Summary

Fuji School, part of Fuji Gakuen, offers global education under complex circumstances involving various factors (e.g., educational policies and students’ and their parents’ expectations), some of which possibly promote or prevent global education.
investigated what teachers taught about the world across curricular and extracurricular activities and what factors affected their instructional decision-making by working with six research participants, and observing five courses and extracurricular activities for over four months. In the next chapter, I discuss the global content that the teachers taught and the contextual factors that affected their instructional decision-making.
CHAPTER 5

GLOBAL CONTENT AND CONTEXTUAL FACTORS

In this chapter, I discuss the findings of the study by answering the two primary research questions: (1) How do Fuji School teachers teach global perspectives? and (2) What contextual factors affect their instructional decision-making? First, I discuss five primary elements of global perspectives that Fuji School teachers taught: self-knowledge; diverse cultures; world problems; global/local connections; and critical thinking skills. In discussing each element, I provide examples across curricular and extracurricular activities at Fuji School that I found the most relevant. Second, after discussing each element of global perspectives, I illustrate the influential factors that shape the teachers’ instructional decision-making.

5.1 Teach Fuji School Students about Self-Knowledge

Fuji Gakuen aims at training students to develop a global perspective that the earth is our home. In order to achieve this goal, Fuji Gakuen places extra emphasis on education that enhances students’ self-understanding. This concept is congruent with Pike and Selby’s (1999) “inner dimension.” Pike and Selby (1999) consider it to be the core

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1 The names of institutions and teachers are pseudonyms.
2 I selected the examples on the basis of the relevance and richness of the supporting data. The six capital letters next to the titles of each episode – EA, EI, EII, WH, GS, and GIS – stand for extracurricular activities, English I, English II, World History, Global Studies, and Global Integrated Studies, respectively.
element in World Studies and maintain that the inner dimension involves students’
personal reflection in order to develop students’ understanding of “themselves and of
their potential” (p. 14). Fuji School taught the students about inner environment including
self-knowledge.

5.1.1 Teach Identities and Disposition to Fuji School Students

I found that Tanaka sensei4 and Mike sensei often offered lessons that enhance
their students’ self-understanding in both Global Studies and Global Integrated Studies.
Following are four episodes, the first two of which teach Fuji School students about who
they are, and the latter two about what characteristics they possess.

5.1.1.1 What do we think of ourselves as Generation Yers?5 (GIS).

Tanaka sensei provided his Global Integrated Studies students an opportunity to
conduct studies about Fuji School students and present the results at the international
conference, which contributed to their self-understanding. In late July 2004, the students
were invited to a conference in Australia. Organized by an international educational
association, the conference is usually held every two years. In-service teachers, students,
and scholars in different countries such as Australia, the U.S., China, and Malaysia
participated in the conference in 2004. Since the president of Fuji Gakuen is appointed to
be the director of the conference, Fuji School teachers and students have participated in
this conference since 1998. One twelfth grader and five eleventh graders in Global

5 In the opening presentation of the conference, Tanaka sensei introduced his students as Generation Y,
which meant a generation consisting of people born between 1979 and 1994 who would become the driving
force in society in the near future, according to Neuborne and Kerwin’s (1999) article of Business Week
magazine published on February 15, 1999.
Integrated Studies participated in the conference, and gave three presentations about (1) Fuji School students regarding their perceptions of themselves, their teachers, and Fuji School; (2) eating habits; and (3) the national flag and national anthem.

Individually or collectively, the students selected topics about Fuji School students (Generation Yers in Japan) that concerned them the most. These were as follows: “Ideal Student, School, and Teachers”; “Consciousness of Japanese High School Students regarding Foods”; and “The National Flag and the National Anthem.” The students conducted a study on the selected topics, and made presentations based on their studies about them.

One Global Integrated Studies student presented the research results on the ideal student, school, and teachers. She asked 14 Fuji School teachers and 27 Fuji School students to answer questions about the ideal student, school, and teacher. She found that teachers did not expect an “ideal student,” but tended to value students’ individual future goals and their behavior in their daily lives, while most students had an image of the ideal teacher: a teacher who can teach well and really cares about the students. In addition, this presentation included questions for the teachers about the increasing rate of juvenile crime in Japan, and for the students, questions on social issues that involved teachers, such as teachers’ corporal punishment and sexual harassment. Teachers believed that juvenile crime was increasing in Japan because of young people’s lack of understanding of other people’s feelings and pain, and because of the decreasing social morality and rising greed, while the students felt that teachers committed acts of violence or sexual harassment because of the teachers’ mental immaturity and lack of understanding about
what is and is not real. The student concluded her presentation by maintaining that 
students should enrich their inner environment by developing self-understanding and self-
esteeem.

Two other students presented their research results on the eating habits of Fuji 
School students. They chose this topic as they love eating; they believe that meals are 
essential for a healthy life; and they are interested in the influence of convenient stores on 
their eating habits. They asked Fuji School students to fill out a questionnaire that 
included four questions: (1) How many meals do you eat a day? (2) Where do you get 
dinner? (3) How did you act when the issue of bird flu arose? and (4) How did you act 
when the issue of Bovine Spongiform Encephalopathy (BSE) arose? The results showed 
that most of the respondents (73 out of 80 students) eat three times a day; numerous 
students (69 out of 75 students) choose to eat at home; over 90% of the students still eat 
chicken in spite of the issue of Bird Flu; and approximately 73% of the students eat beef 
despite the issue of BSE.

They concluded that even though the students frequently bought food at 
convenient stores, the influence of convenient stores was limited as they also valued 
eating meals at home, and they were not very concerned about the issues of Bird Flu and 
BSE. In the middle of the presentation, the students shared an interesting observation that 
more of the respondents eat chicken than beef. They argued that this difference possibly 
resulted from the students’ perceptions influenced by the mass media. They maintained 
that the mass media reported that Bird Flu was found at several limited locations in Japan 
and some scientists in the media commented that Bird Flu should be removed if chicken 
was well-cooked, which might have made the students perceive the issue of Bird Flu as
regional and less serious. On the other hand, they continued to discuss the mass media report that Japan has stopped importing beef from the U.S., which might have made them consider the issue of BSE as international and serious.

Three students presented the results of their research on Fuji School students’ consciousness about the national flag and the national anthem. They conducted a study surveying eleventh and twelfth graders asking them what they think about the meaning of the national flag and anthem. After explaining geographic and demographic information about Japan, the students explained that the national flag of Japan consists of two parts, a white background and a red circle. They continued to explain that the white background represents peace and justice, while the red circle symbolizes cordiality. After that, they introduced the history of the national anthem. Their explanation included the fact that Mr. Feiton, the master of an English military band, originally composed the national anthem of Japan in 1870. The lyrics were written in the ancient Japanese language and their meaning involves the prosperity of the Japanese emperor’s family. The students also mentioned that singing the national anthem at school is currently a controversial issue due to its meaning. They reported that most of the students seemed to look at the national flag and hear and sing the national anthem without truly understanding their meaning. This finding is based on the results that only 30% of eleventh- and twelfth graders answered the question about the meaning of the national flag correctly, and roughly 35% of them answered the question about the meaning of the national anthem correctly.

Although there were some other questions in the survey asking the respondents whether they like the national flag, whether they want to change the national flag, whether they like the national anthem, and whether they want to change the national anthem, they did not include the results of those questions in their presentation.
conclusion, they suggested that Japanese high school students should understand the meaning of the lyrics of the national anthem and should be able to discuss whether the lyrics help to create an emperor-centered society.

Through the studies and the results, the Global Integrated Studies students were able to learn about Fuji School students and reflect upon themselves.

5.1.1.2 Who am I? (GS).

When Tanaka sensei taught the topic “Thinking about yourself: Self-esteem and human relationships” in Global Studies II, he implemented an activity that had students consider their past and future through their present, and draw illustrations on a large sheet of paper. First, they were told to draw a zigzag line on the paper. The starting point indicated the student’s birthday and the line showed a timeline from the past to the future. The students were told to illustrate their lives by drawing pictures. One student drew a bumpy road, adding the bumps on the line when she had had a hard time because she was seriously ill, while another student drew an airplane—visiting foreign countries. When everyone had finished drawing, each student presented her/his drawing and explained what was happening in each illustration. During the presentation, Tanaka sensei and the other classmates asked the presenter questions about her/his life. After the activity, Tanaka sensei told his students that this activity was aimed at looking at oneself objectively and illustrating one’s life. This activity allowed students to think about themselves in terms of how they came to be the way they currently were, and where they would go in the future.
Then, Tanaka sensei implemented another activity called “The Power Flower” from Pike and Selby’s (2000) book, *In the Global Classroom 2*. In this activity, students were asked to describe themselves in detail in terms of their personal and family backgrounds such as race, ethnic background, age, education, and so forth on the Power Flower sheet. Next, five students formed a group and discussed what element makes them powerful or powerless, while the remaining two students observed their discussion and created an interaction chart representing who spoke to whom. Following the discussion, Tanaka sensei showed the chart and explained that the chart showed a power relationship among the students in the interaction in terms of their frequency of utterances. He continued to state that such a power relationship can be found among countries. This activity allowed students to consider in what aspects they feel they are powerful or powerless and to examine “the sources and causes of their powerfulness or powerlessness” (Pike & Selby, 2000, p. 155).

5.1.1.3 Do we have biases in ourselves? (GS).

Tanaka sensei usually employed classroom activities and visual resources to make his students aware of their stereotypes or prejudice. For example, he had the students complete the 9-dots activity, in order to teach them about stereotypes or prejudices. In this task, the students crossed through all nine dots on a piece of paper like the one below, using four, three, two, or one straight lines without lifting their pencils from the paper.
When observing his class, Tanaka sensei asked his students to connect all nine dots with four lines. They tried to complete this task through trials and errors. However, most of them could not complete it since they had a preconceived notion that they should not draw a line over the paper. This activity allowed them to see how important it is to recognize their own stereotyped ideas and see and solve problems from different points of view.

5.1.1.4 Do we have stereotypes or prejudice towards other people? (GS).

On December 1, International AIDS day, in 2004, Tanaka sensei taught about HIV-positive individuals and AIDS activists in Global Studies in English. He pointed at five photographs on the blackboard and explained that these photographs showed HIV-positive individuals and AIDS activists (e.g., Ricky Martin). After that, he emphasized that AIDS issues are a problem for Japan; he talked about the UNAIDS report that stated Japan was the only developed country whose HIV infection rate increased last year. Tanaka sensei told the students that it was necessary, when interacting with HIV-positive individuals, that they should obtain accurate knowledge and not be misled by any stereotypes.
Tanaka sensei wanted the students to learn that they might encounter HIV-positive individuals and it is important for them to treat those individuals the way they would treat anyone else. To accomplish this, Tanaka sensei expected his students to be aware of and correct their fixed notion that they might be infected through usual interactions or body contact.

This resistance to stereotypes was emphasized again when Tanaka sensei showed another poster in the back of the classroom, after the refugee simulation activity. The poster displayed two English statements: “REFUGEE GO HOME” and “He would if he could.” Tanaka sensei explained that the second statement omitted “have returned” at the end as his students had difficulty understanding the second English sentence. After that, he indicated the hardship of refugees who want to go home but cannot. Tanaka sensei then talked about stereotyped images of refugees.

It is due to the media that we tend to have the stereotyped image that refugees are very thin children. They like to take photographs of these skinny children and we usually develop stereotyped images from the pictures. However, the truth is that they are people like us who escaped from their home countries and went to foreign countries. Then, they became thin like in the pictures you usually see, since they ran out of food until they arrived at the refugee camps.

Posters and photographs representing diversity were used to help students recognize the diversity among people, including the students themselves, and the stereotyped images they developed due to the media. Moreover, when looking at the posters and photographs from a critical standpoint, the students grew to appreciate the fact that people such as HIV-positive individuals or refugees are or were people just like themselves.
5.1.1.5 Contextual factors in teaching identities and disposition to Fuji School students.

Tanaka sensei primarily offered lessons enhancing his students’ self-understanding. The four factors (event, the teacher’s contexts, resources, and funds) affected his decision-making to teach the students about themselves.

Even though the Global Integrated Studies students were interested in giving presentations about themselves, they needed “a place” to do so. In short, access to the events in which they were able to give presentations was an important contextual factor. They had a chance to give presentations at the conference in Australia because of the president’s connections with the Australian association. Their presentations had already been set up before the 2004 academic year so that they could prepare for the studies and presentations. In this sense, it was very important for Tanaka sensei to have access to the conferences, seminars, contests, and school events that were available to the students for presentations.

Tanaka sensei’s international experiences and perceptions of students’ learning about themselves were influential contextual factors that helped Tanaka sensei decide to teach his students about themselves. He learned about inner environment including self-understanding and self-esteem in Canada. He talked about the importance of inner environment from his international experiences in one of the interviews.
Well, that is because when I entered the master’s program in Canada I recognized that everyone talked about their home countries openly by saying something like “Mexico is like this.” I was not sure whether what they were talking about was accurate or not. However, Japanese people do not tend to say things like this, since they may be very shy. As I have found before, it is very difficult for us to talk about Japan when we are asked. So, although I do not mean that students should become nationalists, I think it is very important for students to recognize their own backgrounds, which may enable them to recognize those of others. In this sense, I would like to give students a chance to recognize their backgrounds a little bit more. In short, I would like to give them a chance to do some self-reflection rather than learn about Japanese culture. (M. Tanaka, personal communication, Dec. 22, 2004)

Tanaka sensei emphasized students’ learning about themselves. This kind of self-reflection usually took place when learning about other people around them. Tanaka sensei provided his students with an opportunity to learn about Fuji School students and recognize the diversity of the students, which allowed them to become more positive about themselves by thinking about their realization that it is natural and acceptable to be different.

In addition, Tanaka sensei knew there was a need for his students to learn about their stereotypes or prejudice toward diverse people, especially minorities because of his international experiences. He had learned about the importance of minorities’ perspectives by actually becoming a minority himself when he studied abroad in Canada. He sometimes told his students that it would be necessary to learn how you might be treated in a minority position by visiting or studying abroad and how you should treat minorities. He said this because he believed that Japan would become more multicultural, in that more people from foreign countries would come to Japan for labor and leisure. In short, Tanaka sensei believed that his students needed to learn about minorities’ perspectives in order to prepare them to live in a multicultural Japan, or in other countries.
Tanaka sensei used posters and photographs and referred to instructional books, including carrying out various activities, to teach about self-knowledge. He often showed visual resources that represented diversity, such as pictures of HIV-positive individuals and AIDS activists, and pictures of refugees, while he employed an activity of “The Power Flower.” This activity was taken from Pike and Selby’s 2000 instructional book entitled *In the Global Classroom 2*. Thus, the availability of teaching materials, including visual resources and instructional books, was an important contextual factor.

The availability of funds for students was another important factor. Since Global Integrated Studies students had numerous opportunities to visit and give presentations outside of Fuji School, they often needed to pay for their own expenses. For example, when five students gave presentations at the conference in Australia, they had to pay for their travel and living expenses themselves, while Fuji School paid for their admission fees to the conference. In short, students were able to prepare for and give a presentation since enough financial support was available to them.

5.1.2 Summary

Tanaka sensei played an active role in teaching the students about self-knowledge through various activities in their classes. Tanaka sensei taught his students about themselves through activities such as conducting the studies, drawing pictures, and 9-dots activity, as well as using numerous visual aids that represent diverse people such as HIV-positive individuals, AIDS activists, and refugees. Such activities and visual aids enabled students to learn about themselves, stereotypes, prejudices, and their future careers.
Tanaka sensei decided to teach his students about themselves because of his own international experiences and perceptions as well as the availability of resources, and funds.

5.2 Teach Fuji School Students about Diverse Cultures and Cross-cultural Communication Skills

In addition to enhancing students’ self-understanding, Fuji School emphasizes diverse cultural backgrounds and cross-cultural communication skills. Fuji School encourages students to learn about diverse cultures through curricular and extracurricular activities, while it attempts to develop their cross-cultural communication skills through experiential learning in a variety of cultures.

5.2.1 Teach about Diverse Cultures

Fuji School provides students opportunities to learn about two religions, Christianity and Buddhism, and helps them develop their spirituality through weekly worship. Tanaka sensei and Mike sensei taught their students about diversity among students, beauty of diversity, and how to say “hello” in different languages in the classroom. Fuji school also offers Fuji School students numerous opportunities to actually interact with international exchange students and their teachers in and out of the classroom.

5.2.1.1 Love in Christianity and mercy in Buddhism (EA).

As Fuji Gakuen is a Christian comprehensive campus, Fuji School is expected to offer religious education. The primary purpose of Fuji Gakuen’s religious education is to develop students’ spirituality (shukyoshin) and understanding about religions in general.
Spirituality comprises everything in the spiritual life of human beings, such as scholarship and morality. Iino sensei talked about the importance of spirituality in education.

The field of education in Japan was very uniform, and the founder of Fuji Gakuen strongly disagreed with this. In the extreme, such uniform education creates a devil, unless religion underlies it. What I mean by religion here is spirituality. Without it, education refers only to the transfer of knowledge. It only creates a wise devil, which is not good. Education with spirituality should be practiced. When I say “religion,” I do not mean a particular religion, but a mind full of spirituality. (T. Iino, personal communication, Nov. 26, 2004)

In short, Christianity is the medium Fuji Gakuen uses to develop healthy minds in students on a holistic basis. Therefore, Fuji Gakuen does not attempt to preach Christian doctrine or require students to become Christians, but tries to develop their spirituality “through” Christianity. Iino sensei talked about principles of religious education at Fuji Gakuen.

When I had my job interview, I was given a book on Fuji Gakuen. I read it a little bit and saw that it said “Christianity.” I was stumped, because I was a Buddhist. However, when I read more, I realized that the founder of Fuji Gakuen was also a Buddhist. He established Fuji Gakuen based on Christianity since he had become interested in and impressed with the philanthropy in Christianity when he learned about the Bible in English from a missionary at a church in his hometown. So Fuji Gakuen considers “religion” in a broader sense. Then, I thought that I might be able to work here. Now I say “Amen” when I pray. In this sense, religion in Fuji Gakuen does not indicate a particular religion. Also, the founder of Fuji Gakuen preached the importance of spirituality in a broader sense, including Love in Christianity and Mercy in Buddhism. So Buddhist priests have made speeches at the worship sessions, and a Fuji School graduate became a Buddhist priest. I felt relaxed when I thought that I was learning about Christianity. Not all Fuji School students are Christians. So what I usually tell students at the first worship is that this is not to increase the number of Christians and they are not required to become Christians, but to acquire something when they read the Bible with a broader mind. (T. Iino, personal communication, Dec. 16, 2004)

In sum, Fuji Gakuen, including Fuji School, attempts to develop students’ spirituality through Christianity and their understanding about diverse religions by involving
Christianity and Buddhism in its religious education. This flexibility in religious education at Fuji School comes through vividly in the 2004 Fuji School Guidebook, where the learning goal of the worship sessions for eleventh graders is described as follows: “to foster a rich personality by exposing [students] to various views of life or worldviews of many people from ethical, moral, and religious aspects” (Fuji School Guidebook, 2004, p. 32).

5.2.1.2 Acknowledging that everyone is different! (GS).

In the Global Studies in English, Tanaka sensei and Mike sensei emphasized the diversity among their students. For example, they employed one of the activities called “Sounds and Colors” from Pike and Selby’s (1999) *In the Global Classroom 1* to teach about diverse perspectives among their students for two days, November 17 and November 24, 2004.7

On November 17, after Mike sensei took attendance, Mike sensei told students to keep themselves relaxed and close their eyes. Some students put their heads down on the desk while others just closed their eyes and sat quietly. Mike sensei played a CD of a very slow relaxing music and started to read a story. All of the students had a very relaxed time of hearing Mike sensei’s story, listening to slow music, and sometimes hearing the sounds in and out of the classroom such as birds chirping and teachers’ voices in other classes. When Mike sensei finished reading a story, Tanaka sensei stopped the music and told the students to open their eyes very slowly. At the same time, Mike sensei said, “Come back to reality.” When all of the students opened their eyes as if they were waking up in the

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7 Tanaka sensei and Mike sensei taught a new topic on November 19, since the class was open to the teachers from different high schools who participated in Fuji School workshop for education.
morning, Tanaka sensei asked them if they remembered what they saw in their minds while relaxing. Some students nodded. Then, Tanaka sensei told them to draw what they had seen. He also told them to draw a person representing themselves in the pictures. At first, it seemed to take a while before students could remember what they saw in their minds’ eyes. A couple of minutes later, they started to draw the pictures. Some of them drew the pictures by themselves while others drew, talking with the students next to them. After a while, the bell rang. However, the students continued to draw. Tanaka sensei told students to bring the pictures to the next class and called it a day.

On November 24, Tanaka sensei asked students if they had brought their pictures that day. Students nodded and took their pictures out of their bags. Mike sensei briefly talked about what they had done in the previous class (drawing pictures that students dreamed about during the time set aside for relaxing) and asked students to sit in a circle. Students moved their desks from the middle of the classroom to make room, and sat in a circle. “Each of you will take turns showing and presenting your pictures,” Mike sensei said. All of the students showed their pictures on their laps so that everyone including the teachers could see them. Mike sensei found one very beautiful picture and asked the student to explain what she had drawn. After her presentation, Tanaka sensei pointed to the picture and asked her “What is it?” and “Have you ever experienced in real life something like what you drew?” After asking a couple of questions, everyone gave her an applause and Tanaka sensei asked another student sitting to her right to present her picture. After the student’s turn, the next student took a turn presenting her picture. The presentation of the pictures continued until the last student. All of the students drew unique pictures. One drew a picture of herself lying on the grass, including a lot of green
in it, while another drew a picture showing herself walking down into the deep forest among many animals. One student drew a picture that showed only herself, as she had not seen any scene in her mind when relaxing in the previous class. When all of the students had finished presenting their pictures and the class was almost over, Tanaka sensei explained,

Even though all of you were in the same condition, in that you listened to a story that Mike sensei read, and heard relaxing music in the same classroom, you drew very different pictures.

He continued to conclude,

Each one of us has a different worldview.

Tanaka sensei and Mike sensei had their students draw pictures after hearing easy-listening music or a story and recognize their own different worldviews by showing different pictures drawn in the same situation. Students’ characteristics, feelings, and lives significantly influenced the pictures that they drew. Drawing seemed to provide students with an opportunity to learn about multiple perspectives and develop their self-esteem by recognizing that it was respectable that everyone was different. As a result, the fact that everyone drew different pictures allowed students to recognize unique worldviews or perspectives that they possessed and enhance their self-esteem by becoming more positive about themselves.

5.2.1.3 Beauty of diversity (GS).

Tanaka sensei pointed at a poster called “The Golden Rule” by Norman Rockwell, which was hung on the front wall in the classroom. The poster included people of various genders, ages, races, and ethnicities drawn to emphasize that everyone is different (see the photo below).
Tanaka sensei taught his students about the “beauty of diversity” through the poster. At first, he mentioned,

*The world would be fragile if all human beings around the world shared the same ideas and values. You would see that a plant in a certain area would be endangered, when a different plant comes to the area and grows there. Japanese people tend to be insensitive to diverse cultures since Japan is an island country.*

Tanaka sensei used the poster representing the diversity of people in the world including Japan and taught how important it is for us to recognize the diversity within our society in terms of gender, age, race, ethnicity, and worldviews. Moreover, Tanaka sensei said that diversity is respectable and essential for Japanese people and human survival.

*5.2.1.4 “Hello” in different languages (GS).*

Tanaka sensei primarily taught his students about their own cultures and diverse cultures in the world through the “Hello” activity and group discussions. He always
started by teaching students how to say “Hello” in different languages at the beginning of
the Global Studies, Global Studies in English, and Global Studies II classes in order to
teach various languages in the world, and the areas where the introduced languages are
spoken. Tanaka sensei always went to the bookshelf at the back of the classroom and
randomly picked out one of many strips of paper on which was written “Hello” in
different languages, with the pronunciation in Japanese under it. For example, a strip that
read “Hello” in English looked like this:

<table>
<thead>
<tr>
<th>Hello (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>八ロー</td>
</tr>
</tbody>
</table>

Figure 5.3: A sample strip reading “Hello”.

He put it on the blackboard before the class. When the bell rang, Tanaka sensei taught the
students how to say “Hello” in the selected language by referring to the strip, and had
them repeat it after him a couple of times before calling the roll. In the interview, he
talked about why he started by teaching students how to say “Hello” in different
languages.

I expect my students to recognize the various languages in the world from this
activity. The reason I chose “Hello” was that I thought “Hello” was the most
standard phrase that everyone starts with when interacting. (M. Tanaka, personal
communication, Dec. 22, 2004)

Tanaka sensei wanted his students to know that there are various languages in the world.
In order to introduce the various languages, he chose the most common phrase in
communication, “Hello,” since all students would easily understand what it meant. While
Tanaka sensei taught “Hello” in different languages, this activity could become a “hook” activity for teaching about various cultures and countries where the languages are spoken. After teaching the students how to say “Hello,” Tanaka sensei sometimes asked what the students know about the country where the applicable language is spoken.

When I observed the classes, Tanaka sensei taught the students how to say “Hello” in Burmese, Basque, Lingala, Uzbek, Estonian, Danish, Czech, and Kazakh. Although he said that he chose the languages at random, it seemed that he chose the languages that his students were not familiar with. For example, when he introduced “Hello” in Basque, he asked his students where Basque is spoken. Although some students tried to answer, their answers were incorrect. Tanaka sensei then gave them a hint: that the language is spoken where soccer is very strong. Other students answered the question, but could not get the right answer. Finally, Tanaka sensei told them that the answer was Spain. In addition, he explained that the Basque Provinces in Spain are very active in becoming independent from Spain through the use of a unique language, Basque.

This activity usually took place in the first five minutes of the class, before roll call.

5.2.1.5 Contextual factors in teaching about diverse cultures.

Tanaka sensei taught his students about diverse cultures because of his perception of students’ cross-cultural learning, students’ learning experiences, and availability of teaching materials. Tanaka sensei was a primary instructional decision-maker in Global Studies, in that he developed the syllabus. His emphasis of students’ learning about diverse cultures can be found in the Global Studies syllabus. Three out of the five learning goals involved students learning about cultures. The learning goals related to cross-cultural learning were as follows:
The first learning goal was to recognize the values of each individual and her/his social, cultural, and family background. Students were expected to learn about their own backgrounds, including their culture, and recognize the value of diversity in their backgrounds. In order to teach students about themselves, learning about countries, cultures, and people who are different from them was also stressed. The second learning goal attempted to enhance this by setting up the goal, “To establish attitudes of wanting to learn about different cultures around the world.” It was possible for students to learn about their cultures by comparing different cultures to their own. Moreover, it was important to mention that the third learning goal encouraged students to learn about different cultures from the points of view of people from diverse cultures. This learning goal was important since students understood different cultures better by avoiding stereotyped images of the cultures.

Students’ learning experiences were also an essential factor. For example, the instruction on culture and geography beginning with the “Hello” activity usually started with Tanaka sensei’s questions, like “What do you know about Myanmar?” and “Where is Myanmar?” Thus, the purpose of teaching cultures and geography stemming from the “Hello” activity was to have students review what they had already learned before. Since Global Studies was for twelfth-grade students, they were supposed to know what had happened and was happening in the world, or where particular countries were located,
because they had taken required and elective courses such as World History and Geography. Moreover, students would already have learned about the world through the media such as newspapers, radio, and television in their everyday lives. In sum, the instruction of diverse cultures was also useful for reviewing what students had already learned from previous courses or through the media.

The availability of teaching materials was another factor. For example, in the first years of Global Studies, Tanaka sensei did not have enough materials to say “Hello” in different languages to be able to carry out this activity throughout the entire academic year. Tanaka sensei told me that he had used “Hello” strips in English or even in Japanese or canceled this activity due to the lack of strips. He said that in the previous year, 2003, he searched for and managed to collect enough online materials to continue this activity for the entire academic year. In another instance, he showed a poster called “The Golden Rule” hanging on the wall in the classroom to teach about diversity among people around the world. Therefore, whether or not the teaching materials were available to Tanaka sensei played a significant role in his instructional decision-making.

5.2.2 Provide Cross-Cultural Experiential Learning

As discussed in chapter 4, Fuji Gakuen places exceptional emphasis on international education. Along with its educational emphasis, Fuji School offers the students various opportunities to interact with people different from themselves, especially international students and their teachers in and outside Fuji School. Below I discuss some opportunities that Fuji School students may experience.
5.2.2.1 Cross-cultural experiential learning everywhere! (EA, EI, EII, GIS).

Fuji School offers cross-cultural experiential learning, an actual interaction with people from different cultures, to students in various ways through its international exchange programs. First, Fuji School joined an association of independent schools in the Pacific region and planned to join an international association of schools in the 2004 academic year.\(^8\) The Pacific region association consists of various groups of independent schools from countries such as Hawaii, New Zealand, Australia, Samoa, and the Mariana Islands. It aims at developing partnerships among Pacific-region teachers by arranging meetings every two years; it seeks effective teaching and learning for international understanding and citizens in a global society. In July 2004, there was a consortium in Australia; the theme of the consortium was Global Education. Fuji School students gave five presentations at the consortium. As discussed in the previous section of “What do we think of ourselves as Generation Yers?,” the Global Integrated Studies students gave three presentations about global topics at that time.

In addition, Fuji School was planning to become a full member of the international association of schools. The primary goal of this association is to develop students’ abilities to become future world leaders. As an observer school, Fuji School participated in the 2004 annual conference by this association and sent three students to the conference. The annual conference was held for six days in the U.S. in September 2004, and consisted of more than 250 high school students from over ten different countries and more than 100 teachers or staff members. The Fuji School students stayed with other high school students in a dormitory during the conference. They studied and

\(^8\) Fuji School successfully joined the international association in 2005.
discussed various global topics, such as international terrorism, AIDS issues in South
Africa, and new developments in biochemistry, and learned about other cultures through
cross-cultural meetings during the conference.

In fact, one of Watanabe sensei’s students who had participated in the 2004
conference gave a presentation to her classmates in his English II class on February 15,
2005. Meanwhile, Watanabe sensei invited two Fuji School teachers participating in the
conference and two Canadian staff members from the school association in his class and
they explained the association to his students.

At first, the two staff members from Canada introduced themselves and the same
student who had participated in the conference interpreted their introductions from
English into Japanese for her classmates. After their introduction, the student and one of
the two Fuji School teachers explained what the association was and what the student had
done, and how her stay was in a 2004 workshop of the association in the U.S.; then, they
showed a video about this association. The video introduced small group discussions,
panel discussions, presentations by participating students, the accommodations of the
participants, and some participants’ interviews in the 2004 workshop. Moreover, the
video showed that the participating students from each school reported on their own
activities at their schools through a PowerPoint presentation.

When the video was finished, Watanabe sensei encouraged his students to ask
questions. They asked numerous questions about the workshop in Japanese and English.
When they asked questions in Japanese, the student who had made the presentation
interpreted for them. According to their interactions, the participating students are
supposed to discuss global issues and the discussion topics related to a main theme set up
at the workshop every year. For example, the main theme that year (2005) was planned to be “Exploring Frontiers.” In addition, the association took the initiative to send students to visit projects, and the students stayed in developing countries for three weeks in order to carry out service activities. The previous year’s (2004) projects had taken place in countries like Kenya, India, and Thailand, while the service activities involved supporting village reconstruction, building schools, or water projects. In addition to these, another project supporting the revival of disaster areas in India and Thailand was planned for 2005. These projects are usually accomplished through working with NGOs. After an active interaction for 50 minutes until the bell rang, the class was over.

Although this presentation and interaction occurred only once, this lesson was beneficial to Watanabe sensei’s students, in that they were able to interact in English with the two Canadian visitors, and became interested not only in the worldwide association’s workshop, but also in various global issues that confront people around the world. They also had a chance to think about what they could do in order to help those less fortunate than themselves. They seemed to benefit from this lesson, having realized that they could do something about these global issues by watching the video about what service activities other high school students in different countries carried out. Furthermore, if Fuji School is accepted as a full member of the association, it will be required to commit to service projects, annual conferences, international exchanges, and outdoor expeditions with other member schools, which will enable Fuji School students to gain more opportunities to interact with people around the world.
Second, in the 2004 academic year, Fuji School students had the opportunity to participate in long-term or short-term study-abroad programs. Approximately 20 Fuji School students participate in the short-term study-abroad programs every year, while several twelfth-grade students (ten students in the 2004 academic year) who have decided to go to Fuji University study abroad for one month every January. They usually home-stay and study at one of the cooperating schools in seven countries: Germany, Austria, France, the U.S., Brazil, Australia, and Taiwan for a length of time from ten days to one month. In addition, three or four selected Fuji School students (four students in the 2004 academic year) participate in a long-term study-abroad program for nine or ten months to study in Australia, the U.S., or Germany. Moreover, more than 100 Fuji School students in the orchestra club, the wind instrument club, the English drama club, and the chorus club visited a cooperating school in Taiwan for one week during the winter vacation and held a Christmas Eve concert with students from the Taiwanese school.

Third, Fuji School students are encouraged to participate in a committee called the “International Exchange Committee,” which manages Fuji School’s international exchange programs. The international exchange committee is part of the Student Council (Seitokai), which is aimed at “attempting to improve or enrich school life,” “enhancing students’ access to various school activities,” “helping with school events,” and “carrying out volunteer activities” (MEXT, 1999, pp. 385-86). The International Exchange Committee is open to any Fuji School student who is interested in becoming a member. It usually organizes welcome and farewell parties for international students, takes them to tourist spots, and holds study meetings on global issues, or discusses those issues with the international students. For example, because some Global Integrated Studies students
also used to be international exchange committee members, they sometimes arranged to discuss upcoming world problems with international exchange students. One of the recent discussions was about the terrorist attacks on September 11, 2001, with international exchange students from the U.S. and Taiwan. Tanaka sensei related the discussion.

...there have been various interactive activities in Global Integrated Studies. For example, when the 9/11 terrorist attacks took place, Japanese students gathered together with U.S. and Taiwanese international exchange students in room 102 and discussed it, with the committee chair interpreting. (M. Tanaka, personal communication, Dec. 22, 2004)

The students used to plan and implement activities (e.g., welcome or farewell parties) to support the international exchange students by closely working with an international exchange committee. In this way, the students still had an opportunity to interact with the international exchange students at that time.

Finally, Fuji School students have numerous opportunities to interact with international exchange students and their teachers who visit and stay at Fuji School through the exchange programs. As Fuji School sends a number of students to cooperating schools, it also receives many students from those schools. During the 2004 academic year, approximately 160 international exchange students visited Fuji School. They usually studied with Fuji School students by taking courses with them and they stayed at the homes of Fuji School students. In this way, Fuji School students are given a chance to interact with the international exchange students by taking the same courses or hosting them at home.

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9 The bond between Global Integrated Studies and the international exchange committee had recently weakened because of the decrease in the number of Global Integrated Studies students working on the international exchange committee.
Fuji School students also have opportunities to interact with teachers of the international exchange students in their classrooms. For example, Sato sensei invited an Australian teacher, who had brought her students to Fuji School and assisted them there in his English I class on January 25, 2005. After the routine vocabulary test at the beginning of his class, Sato sensei invited an Australian teacher to the platform and asked her to introduce herself. She talked about school life in Australia.

Teacher: I am on summer vacation in Australia now and the vacation lasts for seven weeks.

Some students: That is so good!!

Teacher: The new school year begins in February.

After the guest speaker had introduced herself, Sato sensei asked the students if they had any questions about her. The students suddenly became noisy, chatting with neighboring students. After a while, one student asked her:

Student #1: How old are you?

Sato sensei: That’s too personal.

However, the Australian teacher answered that she is 24. Then, another student asked:

Student #2: How many tests do you have?

Teacher: There is only one big final exam for tenth-grade students at my high school, while there is one midterm and one final exam for eleventh-grade and twelfth-grade students during the year.

Some students: Wow! That is so good!
Once the Australian teacher realized the students were envious, she went on to say that even though there were only a midterm and a final exam, there were many short tests, which are also part of the grades.

Then, there was silence, as most students hesitated to ask her any more questions. Since the silence went on too long, Sato sensei encouraged students to ask more questions by suggesting that they should use this chance to learn more about different cultures. Then, a student asked:

Student #3: Why did you come here?

Teacher: I came here to learn about Japanese culture as well as the differences between Fuji School and my high school.

Then, Sato sensei asked her about uniforms at her school. She described their uniforms, including that there were uniforms for summer and winter, and for boys and girls. After that, she also mentioned,

My school rules for the uniforms are very strict. So if students misbehave or break the rules, they will go to the detention room during lunch break.

Sato sensei told students to look up the meaning of “detention,” since the students did not seem to understand what it meant. Japanese high schools do not have detention rooms. Silence came again. Even though Sato sensei again suggested stopping the interview and going to the textbook, this time the students had no more questions. Thus, Sato sensei decided to go on teaching from the textbook.

Inviting and interviewing the Australian teacher provided students with an opportunity not only to ask questions in English, but also to learn about life in Australia. They were particularly interested in what a high school in Australia was like. Through
this interaction, the students seemed to be able to recognize the similarities and
differences between their school lives and those of students in Australia. In short, this
cross-cultural experiential learning helped the students enhance their “English ability and
the knowledge of different countries and cultures” (Hosoya, 2001, p. 137).

Fuji School students are given numerous opportunities to interact with people
from diverse cultures or countries inside and outside Fuji School through the international
association conferences, the International Exchange Committee, and the international
exchange programs.

5.2.2.2 Contextual factors in providing cross-cultural experiential learning.

Fuji School teachers often decided to provide their students cross-cultural
experiential learning because of four primary contextual factors: school climate;
curriculum; students; and time.

Fuji School is rich in resources in terms of people from different cultures or
countries since it is one of the most active high schools with respect to international
exchange programs. Fuji School students have had numerous opportunities to learn about
diverse cultures and countries by actually interacting with such resource people,
especially international exchange students and their teachers. More than 100 Fuji School
students participate in the short-term or long-term study abroad programs or the music
exchange program every year. Moreover, Fuji School students are able to interact with
exchange students and their teachers at school. For example, the Global Integrated
Studies students discussed the 9/11 terrorist attacks with international students from the
U.S. and Taiwan; Sato sensei’s English I students learned about Australian high school
students’ lives from the Australian exchange teacher; and Watanabe sensei’s English II
students were able to learn about the school association and the annual workshop including cross-cultural learning and global issues from his student and two Fuji School teachers who participated in the workshop and two staff members of the association. In short, the fact that Fuji School is active in international exchange programs provides Fuji School students cross-cultural experiential learning.

Sato sensei in his English I class and Watanabe sensei in his English II class primarily invited resource people from diverse cultures and countries and offered their students cross-cultural experiential learning. This seemed to result from the learning goals in the curriculum of the English language. The learning goals of the English Department focus on students’ understanding of languages and cultures and the development of students’ active attitudes toward communication and their practical English communication skills. In order to achieve these goals, both Sato sensei and Watanabe sensei considered actual interaction with people in English to be one of the most effective approaches.

Students’ backgrounds were also influential in teachers’ instructional decision-making. For example, one student from Watanabe sensei’s class had participated in the 2004 school association workshop. This fact made Watanabe sensei decide to spend a whole class on discussing the school association, and the student’s experiences at the annual workshop. The student had participated in the workshop and was a fluent speaker of English, which enabled her to talk about the workshop from her perspective and have interactions between the two Canadian staff members and Watanabe sensei’s students because she was able to interpret.
Arranging time to invite the guest speakers is another contextual factor in teachers’ instructional decision-making. Even though there were many promising guest speakers at Fuji School as a result of the international exchange programs, the invitation would not have been possible unless their spare time and class periods matched. In short, both Sato sensei and Watanabe sensei were able to arrange a time when the guest speakers could attend their classes. For example, Sato sensei was able to invite the Australian teacher rather than the exchange students from her school since she was available during Sato sensei’s class; however, the exchange students were not. They were busy attending other classes or doing something else at Fuji School and could not accept the invitation. In another example, Watanabe sensei was able to arrange a time when the two Fuji School teachers in charge of the executive committee of the school association and the two Canadian staff members would be able to attend his class. This cross-cultural interaction took place on February 15, 2005, when his students had finished Lesson 8 and had some transition time before the next class and when the two Fuji School teachers and the two staff members were available to attend his class.

5.2.3 Summary

Fuji School offers students various opportunities to learn about people different from themselves through its curricular and extracurricular activities. They usually learn about diversity in terms of perspectives and backgrounds through Fuji School’s weekly worship and exchange programs as well as Fuji School teachers’ lectures and classroom activities. Fuji School teachers made their decisions to teach about people with diverse cultural backgrounds based on the availability of human resources, teaching materials,
and time, the curriculum encouraging cross-cultural learning, the teachers’ perceptions of students’ cross-cultural learning, and the students’ learning and international experiences.

5.3 Teach Fuji School Students about World Problems and Encourage Them to Act Locally

There are various types of world problems such as global warming, international and domestic conflicts, and population issues. Fuji School is concerned about these issues and teaches students about them. In addition, as the educational goal of Fuji Gakuen is to prepare students to make a contribution to a global society, Fuji School encourages its students to take action to resolve these issues through the school’s curricular and extracurricular activities. In the following section, I will discuss four episodes in which the teachers addressed world problems and one episode in which they encouraged their students to take action.

5.3.1 Teach about World Problems

As Fuji School is active in environmental education, Fuji School students are encouraged to learn about environmental issues through extracurricular activities. Moreover, Watanabe sensei and Tanaka sensei taught about landmines, refugees, and world food problems through the media in English II, a group activity in Global Studies, and students’ speeches in Global Integrated Studies, respectively. I will discuss each in detail in the next section and then move to contextual factors that affected Fuji School teachers’ instructional decision-making.

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10 World problems refer to issues that people around the world share (Alger & Harf, 1986; Kniep, 1986) as well as those that occur suddenly (e.g., natural disasters and political conflicts).
5.3.1.1 Ecological and clean environment (EA).

Fuji School provides students with numerous opportunities to learn about their learning and living environment, and energy and environmental issues through different extracurricular activities. Fuji Gakuen, including Fuji School, promotes the Solar Car Project. This project provides Fuji School students with the opportunity to learn about the environment by designing solar cars that are friendly to the environment and use energy efficiently. Fuji School students work in a Solar Car Studio to create solar cars. The first solar car was created by Fuji School students with the support of Fuji University undergraduate students in the late 1990s. They have created several solar cars since then and have participated in numerous national and international solar car races, winning the championship several times.

The closing meetings also play an important role in raising students’ awareness of the importance of maintaining Fuji School’s environment. The closing meetings are usually held after the last lessons, except on Friday, in each classroom. The homeroom teachers usually give their students information on topics such as upcoming school events, or pass out school fliers, documents, or forms. The closing meetings sometimes enhance the students’ awareness of their environment, which is something Fuji School’s homeroom activities attempt to achieve. When I observed Tanaka sensei’s closing meeting, he had to tell his students to put the garbage into a trashcan.

On February 4, 2005, I had a chance to visit Tanaka sensei’s classroom and observe his closing meeting before his Global Integrated Studies. Before the meeting began, Tanaka sensei realized that an empty plastic bottle was on the floor near the coat

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11 The closing meeting is held on Fridays between the fifth period and the integrated studies class.
hanger; he picked it up a little angrily and threw it away in a trashcan nearby. When the meeting started, Tanaka sensei told his students a few things about school events. After that, he mentioned the plastic bottle he had found on the classroom floor and told his students to put garbage into the appropriate trashcan\(^\text{12}\) since that was the proper thing to do. He went on to say that he wanted his students to tell the student who had dropped it to throw it away.

Tanaka sensei was upset about finding the empty bottle on the classroom floor. Moreover, he was disappointed by the fact that nobody in the classroom had done anything about it, such as throwing it into the appropriate trashcan or telling the student who threw it on the floor to throw it away. Thus, Tanaka sensei hoped from this experience that his students would be able to take action to clean or maintain the classroom environment for their classmates.

5.3.1.2 Zero landmines (EII).

Watanabe sensei mentioned in the interview that if there were media resources relevant to the topics that his students were learning about in the *CROWN* textbook, he would show them as many resources as possible to teach them about it. As a matter of fact, after teaching Lesson 8, “Zero Landmines,” Watanabe sensei showed a TV program about landmines in one of his classes on January 31, 2005.

After his brief attendance check, Watanabe sensei was going to show his students a video about landmines. Then, he told his students that they would watch only part of the TV program, since it was very serious and too long. Moreover, he hoped that this would

\(^{12}\) At the back of each classroom, there are trashcans for three different types of materials: a bin for burnable garbage, for unburnable garbage, and for recyclable plastic bottles and aluminum cans.
be a great opportunity to learn about landmines in detail. The video started five minutes after the beginning of class. Three directors appeared, including Sakamoto Ryuichi, on a TV program. At first, the TV program discussed how Sakamoto created a CD. He visited various countries by traveling around the earth twice and came across numerous types of music. In addition, it talked about the story of his meeting with Chris, who had appeared in the CROWN textbook, and went to the places where landmines were buried in Mozambique with him. Furthermore, it reported that landmines were still removed manually. Then, Sakamoto talked to volunteer workers removing landmines in Mozambique via satellite. The show also mentioned the types of landmines buried in Mozambique. After that, it showed another female director’s visit to Cambodia. It showed her meeting and interacting with Lia, a girl injured by a landmine. The female director discussed the current situation in Cambodia, and she visited the place where Lia was injured. She said that although she had felt like doing everything she could for Lia at that moment, it was a temporary emotion, and thus she would like to take time to find constructive ways to help. After the interview, the program showed a scene in which landmines were removed on a live broadcast and it talked about the sale of Sakamoto’s CD in Japan. It then introduced his attempt to collaborate with other musicians in the countries that he visited. The class ended in the middle of that section.

Watanabe sensei usually looked for media resources such as videos or DVDs on the topics that his students learned about in the CROWN textbook. He felt that such media resources would enhance students’ learning about the CROWN textbook.
5.3.1.3 Refugees issues (GS).

Tanaka sensei employed a simulation from Development Education Association and Resource Center’s (Kaihatsu Kyoiku Kenkyukai’s) (2000) book entitled Ways of Promoting New Development Education II (Atarashii Kaihatsu Kyoiku no Susumekata II) to teach his students about refugees. The activity was aimed at teaching them about what refugees go through, and how people become refugees. Tanaka sensei said, “Let’s experience what refugees actually go through” and set up three groups (1-three boys and 2-two girls). He gave each group handouts printed with various things such as money, water, and passport in squares, and told them to cut them to create cards. While the students cut the handouts, Tanaka sensei gave two other handouts printed with a large bag that had squares in each handout, so that the students could put each card on it. When all groups finished cutting the handouts, Tanaka sensei told them to choose and put 30 cards out of 40 in the two bags in the next five minutes, since they must leave their homes soon because a conflict broke out nearby. Tanaka sensei also told them to create two new items by using two blank squares in the handouts if necessary. When Tanaka sensei timed it, each group discussed what to take with them. As Tanaka sensei realized that five minutes seemed to be longer than he expected for this activity, he told the students that they should take no more than three minutes.

After three minutes, Tanaka sensei walked around all of the groups and collected the cards that they did not choose. Then, he told them, “Your family came to the port with two large bags. However, as many people get on a ship, you must reduce the number of your bags from two to one. You have only three minutes.” Tanaka sensei had the students discuss and choose the things that they thought they needed, and timed them again.
During this time, he put two desks together and arranged them in the middle of the classroom, creating two sets of desks. There was a space between the two sets so that some people could pass through. Then, Tanaka sensei came to me and asked for my help. He told me to pretend to be an immigration officer at one set of the desks and check the items that the students chose to bring with them. Tanaka sensei continued to talk to me: “If they have a passport, please give them an application form and have them fill it out. Whenever they ask questions, please speak English fast so that they can’t follow you.”

After three minutes, Tanaka sensei again walked around all of the groups and picked up the items that they had left behind. Then, he explained the next situation by saying, “Now the ship finally arrived at its destination. The next thing you have to do is to enter the country through the immigration office.” Tanaka sensei explained pointing at me that he and I would become the immigration officers, and he told the students to come to one of us. Two groups (one boys’ group and one girls’ group) went to Tanaka sensei’s office while the other girls’ group came to my office. As I was instructed to do, I asked their names, home countries, and their purpose for staying in the country, speaking English very fast. At the same time, I started checking their bag and asked questions about the items in it. The students seemed to have difficulty understanding what I said in English and were at a loss at first. However, they managed to answer my questions after hearing me repeat each question several times. When I realized they had a passport, I gave them an immigration form and asked them to fill it out. Actually, they couldn’t understand the immigration paper, since it included a lot of unidentifiable symbols (see Figure 5.4 below for the immigration form used in this simulation activity). When all
three groups had received the form, however, they could not read it and looked puzzled. After a while, all of the groups filled out the paper and were allowed to enter the country.

![Immigration form](image)


Figure 5.4: Immigration form.

Then, Tanaka sensei told the students to sit down and walked to each group to pick up the cards of food and money, since they had eaten all of the food and had spent all of their money by the time they arrived at the refugee camp. Tanaka sensei asked them to discuss what they were supposed to choose, considering what was left now. After a brief discussion in groups, they agreed that something like passports or driver’s licenses that would identify themselves seemed to be the most important.
This simulation activity enabled students to see vividly how people become refugees and the difficulties they might face (e.g., lack of time, food shortages, communication problems) by putting themselves in the refugees’ position.

Tanaka sensei also valued guest speakers who were engaged in working on global issues. It was unfortunate that during the study I was not able to observe any lessons in which guest speakers were invited into class. However, Tanaka sensei was very active in searching for possible guest speakers involved with global issues. For example, when teaching about refugee issues, Tanaka sensei invited several Japanese university students who had participated in a refugee issues program called Camp Sadako\textsuperscript{13} every year from 1995 to 1998. They presented their experiences at the refugee camp to the class. After that, students had time to ask them some questions. Before the guest speakers arrived, the students sent them letters that they had already created in groups to ask questions about the refugees, based on information that they had collected from the media such as videos and newspapers.

5.3.1.4 World food issues (GIS).

Global Integrated Studies students participated in a speech contest for high school students sponsored by the United Nations Association of the Japan Tokyo Head Office. The aim of this speech contest was as follows:

\textsuperscript{13} Camp Sadako was sponsored by the United Nations High Commissioner for Refugees and was implemented from 1993 to 2000. Camp Sadako was named after Sadako Ogata, former United Nations High Commissioner for Refugees. It was a training program for the youth, and its participants were sent to refugee camps in the world, and stayed and worked at the camps for approximately one month.
The United Nations has tackled various issues such as poverty and the environment in pursuit of world peace and made great achievements since its establishment in 1945. Numerous global issues have increasingly occurred and the number of issues that cannot be solved by one sole nation is increasing with globalization, in terms of politics, economics, society, and culture in the contemporary world. The United Nations Association of Japan Tokyo Head Office has cooperated with one idea of the United Nations and promoted various enterprises in order to increase Tokyo citizens’ understanding of the idea and have them cooperate with our activities. We hope to pursue world peace together by gaining the understanding of the citizens of Tokyo with respect to these activities, and their help. From this point of view, we look forward to hearing high school students’ ‘fresh’ opinions about the activities, international understanding and international cooperation of the United Nations. (The United Nations Association of Japan Tokyo Head Office, 2004a, p. 1)

This year, the participants were required to make a speech about two alternative topics, “Kome (rice) Year and Food Problems” or “World Peace and the United Nations.” The topic of “Kome (rice) Year and Food Problems” was chosen because the United Nations had designated 2004 to be International Kome Year. The speech was aimed at developing the presenters’ recognition of the importance of rice. The pamphlet for this Tokyo speech contest starts with the following words:

This year is ‘International Kome Year’ according to the United Nations. Rice is grown all over the world, except for Antarctica, and supports the lives of a billion households in Asia, Africa, and America in terms of nutrition, employment, and income. Rice plays a particularly important role in reducing malnutrition and poverty. We would like all of you around the world to think about the important role that rice plays in order to promote food security and eliminate poverty. (The United Nations Association of Japan Tokyo Head Office, 2004b)

The presenters were expected to express their opinions about particular themes based on their research and their daily experiences. The recommended themes were U.N. reform, world peace, international exchange, human rights, global environment, activities by UNESCO or UNICEF, and the International Kome Year.
According to Tanaka sensei, the students wrote the first scripts for this speech contest before their summer vacation of 2004. Tanaka sensei then proofread the scripts in September and they submitted the final scripts to the United Nations Association of Japan Tokyo Head Office at the end of September, after the students’ revisions. A first judge read the manuscripts. Only the students who passed the first round were allowed to present in a city where Fuji School is located. Ultimately, six Global Integrated Studies students passed and were permitted to present there in 2004. The contest was held in October 2004. The speech was six minutes long. There were six judges who evaluated the presenters’ performance according to content (70 points) and expression/attitude (30 points). There were five awards: grand prize given to two presenters; superior prize to three; prize for excellence to three others; judges’ prize to two presenters; and prize for effort to two. The two grand prize winners advanced to the national speech contest as city representatives in November. According to Tanaka sensei, three of the students were awarded a prize for excellence, a judges’ prize, and a prize for effort.

As required, the students mainly discussed themes such as world food problems, rice (Kome), world peace, and the UN. For example, a twelfth-grade student from Global Integrated Studies discussed food problems in countries that suffered from food shortages and the important roles that rice and Japan might play in solving the problems. She discussed the fact that large numbers of children around the world suffer from food shortages and die from it every day, while Japanese children enjoy too much food and live in peace every day. She argued that many children suffer from food shortages that arise from poverty and their parents’ lack of knowledge about nutrition. She emphasized that rice and Japan would play a major role in solving this problem, in that Japan would
be able to share advanced rice-farming skills by teaching the techniques directly to the farmers or inviting specialists to Japan. She suggested that the Japanese government should not only give money to help suffering countries, but also help them by looking at the current situations of the countries from a broader perspective and learning what they really need. She concluded that it would be necessary to establish a world in which everyone will be able to enjoy what people in Japan are able to enjoy every day.

As another example, an eleventh-grade student took an initiative of discussing the issues of human trafficking in the Republic of Moldova, based on what she learned at the UNESCO international symposium. She first asked the audience to imagine two situations. The first situation was that children enjoy playing at the park and their parents watch them lovingly, while the second situation was that children cannot go to school since they are working to live and furthermore will become targets of crime. After that, she talked about the Republic of Moldova because in that country there were a lot of children in the latter situation. She reported on what she had learned at the UNICEF International Symposium, saying that 60% of people in the Republic of Moldova lived in absolute poverty and this country was one of the major source countries for human trafficking. She said that many of the girls who were sexually assaulted through human trafficking and were close to her in age were emotionally damaged, which tended to result in depression, suicide attempts, and alcoholism. She then stated that even though there are UNICEF rehabilitation centers for these girls that attempt to heal their minds and help them rejoin society, the girls often experienced discrimination, which made it difficult for them to return to society. After that, she shifted her discussion to concerned countries, including Japan, and argued that it is necessary for us to recognize human
trafficking as our own problem and consider what we can do for the victims. She concluded by saying she hoped that if we built up our recognition of and willingness not to get involved in human trafficking, children in the Republic of Moldova may someday be able to enjoy playing, smiling, and laughing.

These two examples show that the students had discussed the selected global topics by connecting them to their everyday learning experiences in their presentations. They also showed the connections between the selected global issues and other global issues, such as food shortages and poverty in the first excerpt, and human trafficking and discrimination in the second. Moreover, it would be true that they had learned about these global topics in the process of preparing their presentation scripts.

5.3.1.5 Contextual factors in teaching about world problems.

Fuji School teachers usually made their decisions to teach about world problems by reflecting on the following factors: testing, people, teaching resources and funds, the teacher’s contexts, and time.

Watanabe sensei was concerned about the English examinations or the university entrance examinations. He recognized that it would be necessary for his students to develop integrated English proficiency beyond the *CROWN* textbook in order to prepare for other English examinations or university entrance examinations. He had learned from cram school teachers and teachers at other high schools that students needed to learn about various topics including global issues in detail so that they would be able to write better essays in the university entrance examinations. His perception of his students’ learning about global issues was reflected when he showed a DVD about landmines in his classes.
The availability of human resources was another contextual factor in teachers’ instructional decision-making. For example, even though Tanaka sensei was willing to invite guest speakers, as mentioned in the syllabus, whether suitable guest speakers were available or not was an important factor. As mentioned above, Tanaka sensei invited several Japanese guest speakers who had worked in refugee camps. He maintained that the possibility of inviting guest speakers into the class was increasing, as more organizations, like NGOs, were taking the initiative to send speakers to schools. Thus, teachers’ personal connection or contact information for the guest speakers was an important factor in making the invitation possible.

In addition to the availability of human resources, teaching materials and funds were also influential factors. As discussed previously, Watanabe sensei showed the DVD about landmines, while Tanaka sensei implemented a simulation activity about refugees. As a matter of fact, the DVD about landmines had been brought to school by one of the students. According to Watanabe sensei, all the English teachers had attempted to find a video about landmines by asking other teachers and students. Then, one of the students brought it to school, which enabled the English II teachers to show it in their classrooms. When it came to refugee simulation, Tanaka sensei referred to a book titled *Ways of Promoting New Development Education II (Atarashii Kaihatsu Kyoiku no Susumekata II)*.

Moreover, when inviting guest speakers, Tanaka sensei was financially supported by Fuji School. Fuji School was financially supportive in inviting the guest speakers, in contrast to Ono’s (2000) findings that beneficiaries like teachers and students usually need to pay for the expense of inviting guest speakers. For example, when the Japanese
university students who had worked at a refugee camp were invited to the Global Studies class, Fuji School paid for them in full.\textsuperscript{14} Therefore, the availability of financial support from the school was a positive contextual factor in the case of Fuji School.

Teachers’ perception of students’ learning about global issues was another strong contextual factor at Fuji School. For example, Tanaka sensei believed it was necessary for students to learn how to solve world problems, since students were facing the same problems at the moment or would be, in the very near future. Tanaka sensei particularly thought that it would be necessary for students to learn how to solve problems with people from different countries or cultures, as he believed that Japan would become more multicultural because of an increase in the number of foreign laborers, and that their neighbors might be from foreign countries.

Furthermore, Tanaka sensei perceived that it was beneficial for students to learn from guest speakers who were working on global issues, as they constituted a rich human resource. According to him, an essential criterion in selecting guest speakers was their age, emphasizing that it was good if they were as close in age to the students as possible, since, by hearing the experiences of people similar to them in age, the students would realize that they, too, could work on global issues around them. Tamura and Oshima (2002) supported using guest teachers close to students in age, arguing that it would be easier for students to share their sympathy with young guest speakers, rather than “adult” guest speakers. Tanaka sensei invited Japanese university students who had worked at a

\textsuperscript{14} According to Tanaka sensei, the Fuji School’s financial support for the Japanese university students was an exception. He usually paid for his teaching materials or expenses through his individual funds or his department’s funds that Fuji School provided. The individual funds given to Fuji School teachers were available up until 150,000 yen (approximately US$ 1,250) and the department’s funds were available up until approximately 200,000 yen (approximately US$ 1,650) annually.
refugee camp and encouraged his students to interact with them to learn about refugee
 camps and refugee issues. He argued that it was important for students to recognize or
 feel that “they can do it” from their interactions with the guest speakers.

The last factor that contributed to the decision to teach about world problems was
time. For example, Tanaka sensei had to consider whether he had enough time to arrange
the invitation of the guest speakers as well as implement the refugee simulation. He
invited three guest speakers in the three years from 1995 to 1998. However, due to a lack
of time, he recently had difficulty inviting guest speakers. In the interview, he talked
about the time issue of inviting guest speakers.

Yes [I invited some guest speakers]. However, I could not make arrangements for
the invitation as I have become busier since last year. Last year and this year. And
in terms of time periods, of course. I mean, if I follow the syllabus, I cannot add
any more. Also, when I decided to invite someone, I needed two hours to talk with
the guests, teachers, and specialists. However, it is becoming difficult for me to
take out two hours from my work time. (M. Tanaka, personal communication,

In sum, Tanaka sensei had to spend much longer than two hours to arrange for the
invitation, which was almost impossible for him, given his tight schedule. Particularly in
the 2004 academic year, Tanaka sensei worked on developing a new syllabus for the
ninth-grade students’ Global Citizen Studies, as well as his ordinary work. Tanaka sensei
had a dilemma in that although inviting guest speakers was a beneficial activity in
Global Studies to encourage students to learn about global issues and take action on the
issues, he needed a lot of time to prepare for it.

In the case of the refugee simulation activity on January 13, 2005, three groups of
seven students could spend two consecutive periods in Global Studies II. In fact, it took
about 50 minutes to complete the simulation activity. Thus, it would have been
impossible to implement this activity if Global Studies II had lasted for only one period (50 minutes), since Tanaka sensei needed to do other routine things like teach students how to say “Hello” in different languages, do the roll-call, and facilitate the reflective discussions after the activity. In the interview, when asked what he would like to do to make it better if he could do whatever he wanted in that class, Mike sensei talked about the need for more time in Global Studies.

I would like to have a bit more time, rather than a single period; 50 minutes is not enough. I would like to have double periods so that we can have feedback directly after the activities and refresh the minds of the students. That would be the best, I think. Everything is done in one complete block. So one double period block [would be nice]. (F. Mike, personal communication, Nov. 30, 2004)

In short, the two consecutive time periods were what enabled students to implement the refugee simulation activity.

5.3.2 Encourage Fuji School Students to Act Locally

As discussed above, Fuji School students have numerous opportunities to learn about the problems around the world through curricular and extracurricular activities. As Fuji School attempts to train students to be able to contribute to not only Japanese society, but also a global society, it also provides Fuji School students opportunities to participate in a global society by taking local actions to solve global issues. It was in Tanaka sensei’s Global Integrated Studies among numerous activities encouraging Fuji School students’ actions that I was thoroughly able to observe how his students prepared for, gave a presentation on, and raised funds for the earthquake and the tsunami disaster in Sumatra.

15 During the study I found that Fuji School students were actively engaged in various activities for global issues. For example, Global Integrated Studies students sent hundreds of paper cranes to the Consulate of the U.S. after the 9/11 terrorist attacks; Fuji School students in the German language and integrated studies classes donated to the Austrian Embassy money they had raised to repair parts of a palace in Austria that had been damaged by fire; and Fuji School students in the tennis club donated their old tennis balls to an NGO that was running a project to recycle tennis balls for different purposes at other schools.
5.3.2.1 We should do something about it!! (GIS).

As some scholars (e.g., Sato, 2001; Tamura & Oshima, 2002) discussed, there were four stages in completing this presentation: the interest stage, research stage, presentation stage, and evaluation stage. As the Global Integrated Studies students went through these four stages, I observed them fully, from January to March (end of the 2004 academic year). In the following section is a detailed description of each stage how the students completed this presentation project. Table 5.1 shows a summary of each stage and the relevant dates.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Relevant Dates</th>
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<tr>
<td>Stage 1. Students became interested in the earthquake and the tsunami disaster in Sumatra.</td>
<td>Jan. 7 and 14</td>
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<tr>
<td>Stage 2. Students conducted research on the earthquake and the tsunami in Sumatra and decided to give a presentation about the disasters.</td>
<td>Jan. 14, 21, and 28</td>
</tr>
<tr>
<td>Stage 3. Students prepared for and gave their presentations.</td>
<td>Jan. 28, Feb. 4, 18, 23, and Mar. 3</td>
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<td>Stage 4. Students reviewed their presentations.</td>
<td>Feb. 25, Mar. 4, and Mar. 19</td>
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Table 5.1: Four stages and relevant dates

Students’ interest stage involved enhancing the students’ interest in the earthquake and the tsunami disaster in Sumatra through preliminary learning. On January 7, 2005, the first Friday following winter vacation, the students needed to decide on a new project, since January was a new phase at Fuji School, in that the twelfth-grade students would not be joining Global Integrated Studies anymore, but would be focusing on their
university entrance examinations instead. Formerly, there had been 13 Global Integrated Studies students (two males and eleven females) in 2004. However, there were only eight members (one male and seven females) in January 2005. After calling the roll, Tanaka sensei talked about two possible options the students could choose from that month onward. The first option was to conduct individual research on world leaders. Students were asked to investigate what the world leaders they chose had done for the world and how they did it. In fact, according to Tanaka sensei, the same task had been set in Global Integrated Studies the year before, and so he did not push this suggestion very strongly. The other option was to do something about the earthquake and the tsunami in Sumatra. Since this option was new to the students, Tanaka sensei spent time explaining these disasters and a possible project on the topic. To explain the option, Tanaka sensei showed the students a recent *Times* article and explained about the earthquake and the tsunami in Sumatra that had taken place on December 26, 2004. After that, Tanaka sensei suggested they might want to start a new project about this disaster, involving their thought about what to do and what actions to take.

After his brief explanation about the earthquake and the tsunami in Sumatra, Tanaka sensei had given the students a possible idea for the project and provided them with an opportunity to discuss these disasters. In order to enhance the students’ discussion, Tanaka sensei asked questions like “How did you feel or think about these disasters?” “What do you think you can do about the disasters?” “What do you think will happen in the future after these disasters?” and “How would you feel if this kind of disaster happened to you?” At the end of the discussion, Tanaka sensei told the students to think about what they could do to help until the next meeting.
On January 14, the Global Integrated Studies students had a chance to think about what they could do with respect to the earthquake and the tsunami disaster in Sumatra. Tanaka sensei asked his students what they would want if their family members were all gone and they were the only survivors from their family. One student answered, “mental health care.” Although Tanaka sensei asked her what she meant by that, she did not respond to the question. Then, Tanaka sensei explained various types of care, such as counseling; art therapy that was given to war orphans at Children’s International Summer Villages (Kokusai Kodomo Mura) in Germany; animal therapy, which gave survivors a chance to interact with animals; and therapy, in which people shared similar experiences. Moreover, Tanaka sensei explained some types of support, such as home stays or foster parents, and said that the Fuji School social service committee was very active with respect to participating in such support activities. After that, the students took turns expressing their ideas about the subject, and Tanaka sensei took notes on their ideas.

The students agreed that they could help the victimized children somehow. The students decided they would help the victims since the children were similar in age to themselves and they felt sorry for them when watching TV news reporting that the children had lost their parents. However, most of them had no idea how to actually help the victims. In the process of their discussion, they decided to investigate these disasters more by focusing on victimized children in the next class.

Students’ research stage involved students carrying out comprehensive research on the earthquake and the tsunami in Sumatra and making a decision about ways to present what they had learned. The students formed pairs to conduct their research on the earthquake and the tsunami in Sumatra by collecting information about the assigned
topics on January 14. At the end of class on January 14, each pair of students chose one of three topics about the earthquake and the tsunami disaster in Sumatra: The Current Situation; Places to Live; and Therapy. They then brought in the information they had collected and shared it with the class on January 21. The “Current Situation” group talked about the current needs in Sumatra, such as counseling, food, housing, stationery, boats, evacuations, textbooks, and land. The “Places to Live” group talked about facilities like “Rainbow House” where orphaned children can stay, and presented the current government action with respect to the disasters, such as the Thai government prohibiting people hoping to return to live there from building houses along the coast, or initiatives to stop human trafficking and child abuse. The “Counseling” group showed that as a short-term plan, UNICEF attempted to build schools as places where children can share what they went through; and as a long-term plan, it provided psychiatrists who could assess the children’s mental state.

In addition to collecting information from media resources like newspapers, the Internet, and human resources, the students participated in the report-back meeting by volunteers who had worked at the disaster site, so they could listen to the actual facts about the disasters from the points of view of volunteer workers. The report-back meeting was held at the YMCA on January 25 and included presentations about the current situation in the Sumatra region by volunteer workers.
In the next class (January 28), the students reviewed what they had learned and discussed in the report-back meeting. According to their discussion, they felt that the report-back meeting was too difficult to understand, in that a lot of special terms were used, while they did learn how difficult it was to work at the disaster site or obtain the necessary materials.

The critical moment came after the students’ discussion. When Tanaka sensei asked the students what they would like to do from then on, they agreed that they would present their research about the earthquake and the tsunami disaster in Sumatra. He then told the students that they might be able to give a 30-minute presentation in front of the eleventh-grade students at a regular worship session on February 23. Tanaka sensei also explained that a teacher in charge of the worship had agreed to it. Therefore, the students decided to give a presentation at this regular worship session and to spend time preparing for the presentation in Global Integrated Studies until February 23.

Students’ presentation stage went from their preparation to their completion of the presentation. On January 28, once they had decided to give the presentation on the earthquake and the tsunami disaster in Sumatra, the students started to prepare for it. Since there was time left at the end of the January 28 meeting, Tanaka sensei told the students to spend the rest of the time discussing their presentation.

One student suggested getting into a circle so they could talk effectively. After the students had formed a circle, she started to lead the discussion. At first, the students who had participated in the report-back meeting reviewed what they had learned. They said the report-back meeting included a lot of professional jargon, which made it difficult to understand. After that, they discussed what they could present and how they could
present it. Some suggestions were made during the discussion. The suggestions were that
the presentation should include visual resources of the disasters and boxes for fundraising.
The discussion leader said, “I think most important now is to decide what we would like
to present.” Then, the students actively expressed their opinions about what to present.
Some suggested researchable topics should be selected for the presentation; others said
the most recent information about the current situation should be presented, since the
situation would change as time went on; others wanted topics that wouldn’t change, such
as the days on which the disasters took place, along with topics that were changing, such
as the current situation with respect to the disasters; still others suggested that further
research outside the classroom should be conducted; some students wanted to focus on
the target topics (e.g., child care) and people whom the media tended to ignore (e.g.,
children).

The students primarily discussed and raised some issues in terms of the content
and organization of their presentation. They discussed the presentation with very little
involvement from Tanaka sensei. Moreover, they were very active in preparing for the
presentation, deciding to collect information about the topics they had chosen to present
and share with other students outside the classroom.

Furthermore, in this class the students learned the importance of having multiple
people collect information to balance out all of their viewpoints. While discussing, they
decided to collect information in pairs. One student said that she would collect
information about mental health care by herself since she had already collected it before
and knew that only a little information was available. Then, another student suggested
that it would be better for two students to work on collecting information, since one
person collecting information tended to result in getting only one point of view. The students agreed with this suggestion and decided to collect information about each topic in pairs in order to avoid collecting one-sided information.

On February 4, Tanaka sensei showed the students a TV program he had recorded about the Sumatra earthquake. The students watched a documentary about the earthquake, especially Banda Aceh in Indonesia. The program focused on children who were victims of the earthquake. The TV program mainly reported on the UNICEF office in Phuket, Thailand, which was helping children return to school, and a local NGO, which was assisting lost children in finding their parents in Banda Aceh. After watching this 30-minute TV program, the students discussed it and agreed that the scene that showed the children being interviewed should be shown in the presentation.

The last class before the presentation was on February 18. Tanaka sensei told the students to give a trial presentation in class to see how ready they were for it. At first, he told them to write down the topics of the presentation, the presenters’ names, and the resources used in each topic on the blackboard. According to their plan, there were six topics in the presentation: (1) introduction; (2) causes of death; (3) landmines; (4) human trafficking; (5) mental health care; and (6) summary. Tanaka sensei then told the students to begin the trial presentation based on the order of the topics written on the blackboard. He had his students stand on the platform when they presented their sections. Tanaka sensei observed their presentation and took notes on it while sitting in one of the students’ chairs. After the trial presentation, Tanaka sensei gave each student some advice, based
on his notes. For example, he suggested that one student who introduced some data should refer to the source of the data. Moreover, he explained to all of the students that it would be best to use data from trustworthy sources like the UN.

The students had a chance to give the presentation on the earthquake and the tsunami disaster in Sumatra at a regular worship session for eleventh-grade students on February 23. Walking down the campus of Fuji Gakuen on that day, I saw and followed many of the eleventh-grade students on their way to the chapel. The chapel stands at the base of a small hill and in the forest. It is a white western-style building, like a large church. As the start time approached, many more students came into the chapel, reported their attendance to their homeroom teachers, and then sat on the pews. As the pews on the first floor filled up, students went upstairs and sat on the chairs on the left and right sides of the second floor. There was a stage at the front of the chapel. The students were busy preparing for the presentation, moving tables, setting up a screen, and connecting a computer to a projector on the stage. At 8:30 a.m., a worship teacher told the students that the students would give their presentation after the worship.

The worship featured songs, including a hymn; a student gave a speech, and there was a collection at the end. Once the worship ended, at around 9:00 a.m., the teacher who led the worship said the students would make their presentation next, and he invited them to come on the stage. The students took turns standing at the speech table and presenting their assigned topics. They started with the current situation with respect to the Sumatra earthquake. After that, they talked about the causes of death; issues indirectly caused by the earthquake and the tsunami, such as landmines and human trafficking; UNICEF’s actions regarding the disasters; childcare; and aid programs. They presented the assigned
topics very well and confidently. As I was observing the students’ presentation at the back of the chapel, I could see a lot of students listening to their classmates’ presentations very seriously. After the presentation, the audience applauded.

The presentation on February 23 was successful, in that many eleventh-grade students listened to it very seriously and the teachers were satisfied enough to give the students another chance to make a presentation at the worship session for tenth-grade students on March 3. Following the presentation, as planned, four students stood on the left and right sides of the entrance to the chapel with collection boxes, and raised funds.

Students’ Review Stage allowed the students to review the presentation that they had given on February 23 by watching the video recording on February 25. After watching the video, Tanaka sensei told them to discuss how they felt about the presentation and how they could improve it. A twelfth-grade student (who already passed the university entrance exam and was attending Global Integrated Studies on that day) mentioned that the presentation was very good. She explained that, although she had known about the earthquake and the tsunami disaster in Sumatra through the media, the presentation allowed her to learn more about the children affected by the disasters. After that, Tanaka sensei shared the comments of other teachers who had observed their presentation. It was suggested that because the connections between the topics seemed to be weak, they should emphasize the connections by stating, ‘In the Sumatra earthquake…’ at the beginning of every topic. Moreover, it was suggested that the presentation include some information about infectious diseases or getting hold of safe water. After that, Tanaka sensei asked the students why they had included the topic of landmines in their presentation. One student answered that it was because the
eleventh-grade students had learned about it in another course. Tanaka sensei then suggested that before presenting landmines at the worship session for tenth-grade students, it would be better to mention that the eleventh-grade students had learned about landmines, since the tenth-grade students might wonder why the presentation included this topic.

The students had an opportunity to examine how their presentation had gone, by watching the video, and to review and discuss their presentation in order to improve it, by reflecting on their presentation experience. Even though Tanaka sensei made some comments or gave advice in terms of the content and process of the presentation, the students mainly discussed these topics among themselves. In this sense, Tanaka sensei played an advisory role by listening to the students’ discussion and gave advice as necessary.

After the students gave their presentation at the worship session for tenth-grade students on March 3, they reviewed their presentation on March 4. Tanaka sensei had the students sit down and discuss the overall presentation. When he asked them how they felt about the presentation, some answered positively, saying they were satisfied with making the presentation; they were happy that a lot of students had listened to the presentation so seriously and had donated more money than they had expected; it was better to use visual aids such as newspapers or photographs borrowed from the YMCA; and they could take action by learning about the earthquake and the tsunami disaster in Sumatra. Then, Tanaka sensei asked them what problems they had encountered. A couple of the students replied they had lost some data from the computer, or they had difficulty finding the information they wanted.
The students were obviously satisfied with both times that they gave their presentation, and they had been actively engaged in preparing for and giving the presentation. Moreover, the senior students (eleventh-grade students in this case) played a leading role in all of the activities, such as discussions, preparing the presentation, and the presentation itself, with minimum help from Tanaka sensei. Global Integrated Studies was unique, in that it usually allowed junior students to learn what to do for the presentation from the senior students, and the junior students would become leaders when the senior students graduated.

In addition to reviewing the presentation, the students reported on the fundraising at a closing ceremony on March 19, 2005. They had already decided to contribute the money they collected to the YMCA, which had given them some visual resources and information about the earthquake and the tsunami in Sumatra for their presentation. They agreed that it would be necessary to report on the fundraising to all of the Fuji School students. Tanaka sensei suggested on March 4 that it would be better to report on it at the closing ceremony on March 19, since all of the Fuji School students, including the tenth- and eleventh-grade students, would attend. All of the students agreed with this.

When the closing ceremony began in the open space in front of the Fuji School building on March 19, two of the students stood on the platform that was set up in front of the Fuji School student body. They mentioned their gratitude and reported that the total amount of funds raised was 30,763 yen (approximately U.S. $250) (10,731 yen from the tenth-grade students and 20,032 yen from the eleventh-grade students), which had been given to the YMCA.
5.3.2.2 Contextual factors in encouraging Fuji School students to act locally.

Tanaka sensei made a decision to teach about the earthquake and the tsunami disaster in Sumatra and provided his students the opportunity to give a presentation about the disasters because of the availability of school events, his sensitivity of world problems, and perceptions of the students’ actions, presentations, interests, and skills.

As discussed earlier, the students needed “a place” to make their presentation. Unlike the presentations at the conference in Australia that I discussed earlier, the students’ presentation about the earthquake and the tsunami disaster in Sumatra during worship was scheduled for the middle of the academic year. In short, Tanaka sensei needed to organize events within Fuji School as they seemed to offer the easiest and fastest access to him. He was eventually able to obtain permission to use the weekly worship time for his students’ presentation. The students might not have been able to make a presentation about the earthquake and the tsunami disaster in Sumatra, had it not been for these regular worship times. In this sense, it was very important for Tanaka sensei and his students to have access to not only outside-school events, but also school events, where the students could present their research.

Tanaka sensei is very sensitive to what happens around the world. In turn, he wanted his students to become sensitive to the problems occurring in the world. When asked why he introduced the earthquake and the tsunami disaster in Sumatra, his response was as follows.
...Generally speaking, I think that people naturally become interested in problems when those problems affect their own family members. I expect my students to become interested in and concerned about problem even though it does not involve their own family; however, it concerns a lot of people because of the seriousness of the problem. I do not want them to ignore such a problem. I would like them to do something about it. (M. Tanaka, personal communication, Mar. 7, 2005)

Tanaka sensei’s awareness of world problems and his perception of the students’ actions in response to those problems resulted in his introduction of the earthquake and the tsunami disaster in Sumatra on the first day after winter vacation when it occurred. His introduction raised the students’ awareness of the importance and seriousness of the disasters, which contributed to their decision to learn more about the earthquake and the tsunami disaster in Sumatra. When learning about the disasters, the students came to feel like they were taking action on the disasters by reporting what they had learned to other students. Finally, they decided to give a presentation about the disasters to Fuji School students and to raise funds at two regular worship sessions. Without Tanaka sensei’s sensitivity toward current world affairs such as the earthquake and the tsunami disaster in Sumatra, the students would not have had a chance to learn about and take action on such issues.

Tanaka sensei perceived that it was necessary for his students to express their opinions about global issues in front of other people. Global Integrated Studies was aimed at preparing students to become kokusaijin (international people), who would take up leadership in a global society. The ability to express their opinions in front of people was considered to be one of the most important qualities in becoming kokusaijin. For this reason, Tanaka sensei made every effort to give his students as many opportunities to
present their opinions as possible during the academic year. In one of our interviews, Tanaka sensei talked about his expectations of the students and proudly discussed their decision to give a presentation on the tsunami disaster.

Although it sounds strange, I expected them to say, “We want to do something about it” if I brought up the disasters. So as you observed with the group, I was very careful about mentioning the disaster to them and ‘hooking’ them so that they felt like they were learning and doing something about it by themselves. However, I could not have expected them to say, “We would like to report on what we learned in front of the other students.” I only predicted that they would visit the report-back meeting by the Sumatra volunteer workers and raise funds at school. However, they also said they would like to give a presentation about the disasters, which was a pleasant misjudgment on my part. Then, I realized it would be a good idea to help them do so. (M. Tanaka, personal communication, Mar. 7, 2005)

This was an unpredictable but pleasant outcome for Tanaka sensei, in that the students had deeply understood that Global Integrated Studies was aimed at helping them present their opinions or ideas to the public. Thus, since their decisions had fully met Tanaka sensei’s expectations, he decided to help them give the presentation by giving them advice and arranging a time and place for it.

Through Tanaka sensei’s facilitation and introduction of the disasters, the students often made decisions regarding what they learned and how they learned it. The students’ factors in particular involved their interests and experiences, and their advanced presentation knowledge and skills. The students’ interest in global issues was sometimes enhanced because of their daily experiences. For example, when they learned about the earthquake and the tsunami disaster in Sumatra, some talked about their relatives who lived in the area, and their experiences. One student said that her cousin lived in Jakarta, Indonesia, and that they did not realize it was a tsunami at all when it occurred; another mentioned that her uncle lived in Bangkok, Thailand. Both students became actively
involved in the presentation project by contacting their relatives to collect insiders’ information. In short, the fact that the students had heard about relatives who were involved in the disasters increased their interest in learning about the disasters and their willingness to do something to help. Thus, it might be said that the students’ enhanced interest in the disasters and their willingness to do something contributed to their decision to give a presentation about the disasters.

It goes without saying that the students’ advanced presentation knowledge and skills were essential. They usually acquired these by working together with cross-grade students on their previous presentations in Global Integrated Studies. Global Integrated Studies included tenth-, eleventh-, and twelfth-grade students. As mentioned previously, the senior students usually took a leading role in promoting the presentation projects. Thus, junior students were able to gain presentation knowledge and skills by observing and working with the senior students in the classroom. In this sense, advanced presentation knowledge and skills were passed on from the senior- to the junior students every year. Tanaka sensei told me that he let the students work on the presentation without helping them, since the experience they had gained from previous presentations that they had gave them the ability to prepare for it by themselves. Thus, the senior students’ advanced presentation knowledge and experiences were taken on by the junior students while working on other presentations with the senior students, which would allow them to prepare for and give effective presentations every year.

5.3.3 Summary

Fuji School is active in teaching Fuji School students about world problems and how to ease or solve problems through its curricular and extracurricular activities. Fuji
School students are able to learn about the world problems through their experiential learning (e.g., school cleaning activity), the media resources (e.g., DVD about landmines), and various learning activities (e.g., refugee simulation activity and speech about world food problems) in and outside of school. Moreover, Fuji School encourages students to take action to ease or solve world problems. I discussed one episode of Tanaka sensei’s Global Integrated Studies, whose students became more interested in and concerned about the earthquake and the tsunami disaster in Sumatra as they learned about them more, and they finally took action by giving a presentation about the disasters and by raising funds. One of the most influential factors that affected teachers’ decisions to teach about world problems was their strong perceptions of students’ learning about the problems. For example, Tanaka sensei expected his students to recognize that global issues are not something happening far away from them, which made Tanaka sensei decide to teach his students about world problems and encourage them to take action.

5.4 Teach Fuji School Students about Global/Local Connections

Fuji School teachers taught the students about diverse cultures and world problems in their classes. Since Fuji Gakuen attempts to develop the students’ global perspective that the earth is our home, Fuji School teachers encouraged students to make connections between what they learned about the world and their daily lives.

5.4.1 Teach about Global/Local Connections of Cultures and Issues

Fuji School teachers usually taught their students about how what they taught about cultures and world problems is connected to the students’ lives in an effort to enhance the interest of the students in the world and application of what they learned to
their daily lives. Here are two episodes that Yamamoto sensei and Tanaka sensei taught about global/local connections in terms of cultures and world problems, respectively.

5.4.1.1 Fuji School’s practice of protestant worship (WH).

During the study, Yamamoto sensei placed extra emphasis on teaching about Christianity in Europe. She talked about why she emphasized Christianity in her instruction when teaching about Europe in one of the interviews.

I think that a religious situation in Europe took a new turn from the Protestant Reformation. Actually, this also affects the current religious situation in the world. I expect my students to learn that Christianity has a history in which different sects struggle with each other; however, Christianity has been very powerful and influential around the world. It is also true that religion has played an important role in making world history… (K. Yamamoto, personal communication, Dec. 15, 2004)

Yamamoto sensei recognized the importance of Christianity in world history, which made her teach about it intensively. In order to teach about how powerful and influential a religion is, Yamamoto sensei compared the Renaissance cultures with medieval culture, by showing three pictures of women drawn in different ages when teaching about the Renaissance.

On November 16, 2004, after taking attendance and giving her students some handouts, Yamamoto sensei told them to open the resource book to page 71 to see the differences by looking at the pictures drawn in each era. She compared the Renaissance culture with medieval culture. The page included three pictures: a picture of three beautiful women in ancient times; three women in the Middle Ages; and “Primavera” by Botticelli. Yamamoto sensei asked her students to compare these pictures and asked one of them whether there were similarities and differences among these pictures. The student answered, “There are a lot of beautiful women in these pictures.” Then, Yamamoto sensei
asked the students which picture was most different from the other two. She asked them to raise their hands and called on one student. Then, she explained that according to an accepted theory, the picture from the Middle Ages is said to be very different from the other two pictures, in that the three beautiful women in the Middle Ages are fully covered and they look passive, compared with the women in the other two pictures. She concluded that the picture of the three women in the Middle Ages seemed to be significantly influenced by the Catholic Church.

Yamamoto sensei illustrated how Catholicism was influential in people’s cultural values across time by comparing the pictures drawn in different time periods. Although she recognized the importance of religion in world history and taught about it for a substantial period of time, she was concerned about how much her students were able to learn the influence of the religion. She had a dilemma between her perception of students’ learning about religious movements in world history and her students’ low level of interest.

… I think that European history cannot be taught thoroughly without teaching about Christianity. I considered teaching the Protestant Reformation as essential to teaching European history. However, the Middle Ages, Europe, the manorial system, and the Pope seemed to relatively bore my students, as these seemed like something irrelevant in the past to them. But there are various events or movements going on like the Age of Discovery during that time period, and these events or movements even affect us, to some extent. So I thought I needed to spend extensive time teaching about this time period… Although the issues of church or religion are something that my students are not familiar with, it is essential to learn about it in order to better understand European history, right? (K. Yamamoto, personal communication, Dec. 15, 2004)

In order to raise her students’ interest, Yamamoto sensei taught about how Christianity, especially Protestantism, is connected to her students’ daily lives. For example, when teaching about Luther’s Protestant Reformation, she introduced Protestant
worship at Fuji School. She explained that the term “Protestant” arose when the
Protestants requested a “protest” against the forbidding of Luther’s revolution by Charles
V, the Holy Roman Emperor. She then explained that Fuji School also practiced
Protestant worship. In short, she connected world history with the students’ daily
experiences for the purpose of enhancing their interest in learning about the topic.
Despite her efforts to connect world history to her students when teaching about the
Protestant Reformation, she recognized the lack of the connection in her instruction.
When asked what she could have done in her instruction of the Protestant Reformation,
her reply was as follows:

I think that I should have taught a little more about a connection between
Christianity and Japan. It might be better to teach when Christianity was imported
to Japan. Something like Christian history in Japan…It can’t be helped. I felt like
I covered this topic very superficially… (K. Yamamoto, personal communication,
Dec. 15, 2004)

Yamamoto sensei attempted to teach the connection between Christianity and Japan in
order to enhance her students’ interest. Her instruction was limited due to her tight
schedule. However, this episode showed her instruction of connecting world history with
her students’ daily lives.

5.4.1.2 Global issues are our problems! (GS).

Tanaka sensei, Mike sensei, and Global Studies students usually discussed the
global issues that they learned by reflecting on their own international and daily
experiences. For example, on November 12, 2004, the students discussed discrimination
issues in Japan and around the world after they watched a video entitled “Eye of the
storm,” in which a teacher, Ms. Elliot, held a workshop about discrimination, including
simulation and discussion activities. After the students reviewed what they had watched
and how they felt about the video, the topic of discussion shifted to discrimination in Japan and different countries. Both teachers and students actively talked about what they had experienced in Japan or the foreign countries they had visited or lived in.

Mike sensei asked:

Mike sensei: Do you know anyone suffering from discrimination around you?

Student #1: Handicapped people.

Mike sensei: How are they discriminated against?

When the student did not respond to the question, Mike sensei asked him:

Mike sensei: Is it easy for people riding wheelchairs to enter facilities like restaurants in Japan?

The student shook his head to indicate “no.” Then, Tanaka sensei asked the class, “How about gender?” Another student mentioned that there is discrimination in terms of income and job promotion, in that few women become politicians, and a woman cannot become an empress. Mike sensei asked “how about prime minister?” After thinking about former prime ministers in Japan, the students concluded there had been no female prime ministers in Japan. In addition, Mike sensei asked if there are jobs that people are expected to do because of their gender and whether they were happy with the notion that “men work outside, while women work inside the house.” When students were asked to raise their hands to show whether they were happy or unhappy with this, the majority of students said they were happy with it. After that, the students discussed their opinions about this concept. During the discussion, Tanaka sensei asked an international student (from Germany) about gender issues in Germany. Then, Mike sensei mentioned the fact.
that it is essential for people in England and Switzerland to have a double income in order to survive. After that, Tanaka sensei asked students if there is racism in Japan. Most of the students agreed there was. Tanaka sensei also asked:

Tanaka sensei: In what form does racism exist in Japan?

Student #2: My parents discriminate against Chinese people, Korean people, and Black people.

Student #3: People such as the Ainu people, the Ryukyu people, and the *Eta* (literally “abundant filth”) or *Hinin* (non-person) suffer from discrimination.

At the end of the discussion, Mike sensei talked about his home country, saying that discrimination existed in England, in that there used to be signboards that said “No Blacks, no Irish, no dogs.” Mike sensei continued to say that these signboards are illegal now.

The students usually had a chance to present their experiences about discrimination in their daily lives, while Tanaka sensei and Mike sensei facilitated the discussion. Moreover, as the discussion proceeded, Mike sensei talked about his experiences in his home country, the U.K., before changing the discussion topic. In this sense, group discussions often took place through a two-way interaction between teachers and students.

Global Studies students also had a chance to discuss what they could do for global issues in the near future via the term report. In the 2004 final term report, they were required to write at least five pages based on the following three guiding questions that Tanaka sensei provided.
· What is the relationship between human rights, peace, and self? Describe as much as you can by recalling what you worked on in groups, watching the videos, and reading the handouts.

· Thinking about the course since April, what did you learn from Global Studies? Describe as much as you can. In addition, describe the reasons why you studied these particular things rather than others.

· Global Studies aims at not only acquiring knowledge, but also developing attitudes to act or think about how you can get involved in the issues. In your future, what issues do you think you can get involved in?
  · Clarify what you are going to do after graduating from Fuji School.
  · What issues do you think you can get involved in and how? Describe the possibilities and your views as best as you can. Or if you cannot get involved in any issues, why is that? Describe your reasons as best as you can.

The third guiding question of the 2004 final term report focused on discussing what issues students would be able to get involved in, and how they would do so. The term report was submitted at the end of the first and second semesters. The students often discussed their future careers and how they could contribute to solving particular global issues in their careers. Some of their statements were as follows:

· I would like to obtain teacher’s licenses for kindergarten and English for children by majoring in education at Fuji University, and I hope to get a job teaching children in the future. I would like to educate them to be ready to pursue their own careers as well as use their abilities to help others when they grow up.

· If I become a director in the future, I would like to produce plays that deal with various issues, such as discrimination or abuse, and reduce these issues by telling others about the real feelings of discriminated or abused people.

· I want to become a pâtissier (a confectionary baker). When I open my own shop, I would like to put a collection box in the shop, or put up articles about issues such as refugees.

The term report allowed students to consider themselves in terms of what issues they would be able to take action on in the future by thinking about their future careers.
5.4.1.3 Contextual factors in teaching about global/local connections of cultures and issues.

Yamamoto sensei, Tanaka sensei, and Mike sensei actively taught about global/local connections through a lecture, a class discussion, and a term report under the study. They made decisions to teach such global/local connections because of the following factors: curriculum, the teacher’s contexts, students, and time.

The syllabus focused on students’ learning about connections between global issues and local ones in which students can get involved in Global Studies. Tanaka sensei expected that students would recognize the fact that the issues are not just something that happens outside Japan, but are serious issues within Japan. Therefore, the syllabus for Global Studies clearly indicated learning about the connections. It stated that students are expected to know that any social issues are connected to themselves and must be recognized as the web of interconnectedness.

Tanaka sensei believed that his students needed to develop their knowledge and skills to be able to take action in solving global issues, as well as to succeed in their careers, which made him decide to give a term report assignment to his students. In the interview, when I asked him what he would like students to learn from Global Studies, he said he hoped that students would become active in working on the issues around them.

I would like them to develop ‘powers’ in the fields that they pursue. If they want to become teachers, I want them to develop instructional knowledge and skills. If they want to become managers, I want them to learn and develop the skills to make as much money as possible. The point is that when they pursue various fields and face problems, such as when someone asks for help in foreign countries, I want them to become the kinds of people who hold out their hands without any hesitation within the limits of what they can do. (M. Tanaka, personal communication, Nov. 29, 2004)
It was natural for Tanaka sensei to have students think about their future careers, since Global Studies was for twelfth-grade students who would graduate the following March and go to universities or vocational schools after graduation. He expected them to become successful in the fields that they would pursue and to take action on issues or for people who were suffering around them. It was due to this expectation that one of the three questions in the term report focused on students’ future careers and actions on global issues.

In addition, teachers’ and students’ daily experiences were a major factor for teaching about connections between global- and local issues in Global Studies. As the syllabus was based on issues such as media, stereotypes and prejudice, violence, discrimination, peace, and human rights, the teachers and students primarily discussed these issues based on their daily experiences. In short, Tanaka sensei, Mike sensei, and the students sometimes talked about their home cultures or countries. Like the class discussion above, students talked about discrimination in Japan; Mike sensei talked about gender issues in England; one international student from Germany was asked about discrimination in Germany. In this sense, Tanaka sensei and Mike sensei attempted to connect global issues to local issues that involve situations in different countries.

In the case of Yamamoto sensei’s instruction, she decided to teach about the interconnection between historical events and her students’ daily lives in order to enhance students’ interest in learning about world history. She knew that teaching how historical events are connected to what happens around the students would contribute to her
students’ increasing interest. She talked about her instructional attempts when, in the interview, she was asked whether she introduced historical events by relating them to the students’ daily lives. She gave the following answer.

Yes, I did. However, there was a limit. I thought they might not be willing to learn about world history unless they were familiar with it. I think this is an issue with students’ motivation. I attempt to enhance their interest by digging out their knowledge. (K. Yamamoto, personal communication, Dec. 10, 2004)

Yamamoto sensei realized that her students might not be interested in learning about world history since the historical events they were learning about had all taken place very far away and a long time ago. Therefore, to increase her students’ interest, she came up with the idea of showing the interconnection between historical events and her students’ daily lives.

When it came to Tanaka sensei’s term report assignment, time was another important factor. In short, he decided to give his students the report assignment, since it allowed the students to spend time looking at the relevant questions and considering what they could do to reduce or solve global issues. The term report also enabled students to make connections between what they learned in class and their future careers. As a matter of fact, Tanaka sensei felt that the activities in Global Studies might not contribute to students’ learning about how what they learned in class was related to what was going on in society or the world. In this way, he expected students to know that global issues are our problem, and we are responsible for taking action to solve these issues.

5.4.2 Summary

Yamamoto sensei taught about connections between Christian history in Europe and her students’ daily lives, while Tanaka sensei taught about connections between
global issues and local issues by providing a class discussion about discrimination and a term report to discuss what issues his students can get involved in. Yamamoto sensei emphasized connecting what she taught with her students’ daily experiences in order to enhance the students’ interest in learning about world history. Tanaka sensei also emphasized these connections in order to allow his students to consider global issues that they learned as their own problems. Curriculum, the teachers’ perceptions and experiences, students’ experiences and interests, and time affected their instruction of global/local connections.

5.5 Teach Fuji School Students about Critical Thinking Skills

Last but not least, while I conducted the study, I found that Yamamoto sensei and Tanaka sensei often offered some lessons on critical thinking skills.

5.5.1 Teach about Critical Thinking Skills through Various Resources

Here are two episodes, one about Yamamoto sensei’s instruction of a critical examination of Christopher Columbus’s journey and the other about Tanaka sensei’s media studies. In order to teach critical thinking skills, both teachers tended to use teaching resources (e.g., textbooks, newspapers, magazines, and the television).

5.5.1.1 Was Christopher Columbus a hero? (WH).

Yamamoto sensei sometimes critically examined the terms used in the textbook and discussed them with her students. For example, when she taught about the “Age of Discovery,” she critiqued two of the terms in the textbook, such as “discovery” (hakken) and “new continent” (shin tairiku).
On November 12, 2004, Yamamoto sensei reviewed what she had taught in a previous class. She explained that Portugal began looking for Asia, especially India, to ask for spice. With the support of Henry the Navigator, Portuguese explorers arrived at the Cape of Good Hope on the southern tip of Africa. Yamamoto sensei then talked about other European countries’ explorations in Asia, in chronological order. She went on to explain that Columbus had arrived at San Salvador Island and thought the island was India, and called the native residents of the island “Indians.” Yamamoto sensei brought up a problem with the terms “discovery” (hakken) and “new continent” (shin tairiku) used in the textbook. She asked her students why the textbook used these terms. One student answered that this is because the European perspective had significantly influenced the textbook. Yamamoto sensei taught the Eurocentric content of the textbook while critically examining the terms used and providing her students with the opportunity to examine Columbus’s journey to America from the perspective of Native Americans.

Yamamoto sensei also hoped to teach critical views of the textbook’s Eurocentric content by showing videos. She talked about a video on Christopher Columbus and the critical content of the video.

There was another thing that I wanted to do while teaching that topic. I had a video about Columbus. It showed that Columbus did cruel things, and indicated what sentence would be given to him today. The sentence would be imprisonment for over a hundred years. And in the video, the Native Americans said that they did not like to be called Indians. I had a video like that. However, I didn’t have time to show it in class. (K. Yamamoto, personal communication, Dec. 15, 2004)

I asked Yamamoto sensei if she wanted to counter the Eurocentric perspective by showing such a video. She stated that she did and expressed her concerns about the Eurocentric perspective in the media.
Yes. I was surprised when I was watching a TV program in the morning, and they used the term “New Continent” (Shin Tairiku) when talking about the Dominican Republic. I thought that it was not okay for TV programs to use the term. I expected they would have become very sensitive to this kind of thing. (K. Yamamoto, personal communication, Dec. 15, 2004)

Yamamoto sensei introduced the critical view of the Eurocentric perspective behind the textbook by examining the terms used in the textbook.

5.5.1.2 We should know the media better! (GS).

Tanaka sensei used newspapers, magazines, and the television to teach his students about how influential the media is to perspective building. For example, according to a Global Studies student’s journal, for two days, April 21 and April 23 in 2004, students learned about what topics and countries the newspapers tended to report on. At first, students divided into groups of three, and each group found and cut out news articles that talked about particular countries. They then examined the countries on which the articles reported. One student mentioned in his journal, “A lot of news articles in the newspapers talked about Iraq. As imagined, I thought that newspapers publish articles about the countries that are interesting to readers.”

In the next class, the same groups divided the articles they had collected the week before into particular genres and pasted them onto large white sheets. After that, they picked out the articles that involved Japan and colored in the relevant countries, which were mentioned in these articles, on the white world map. The students learned from this group activity that the articles usually reported on countries that are large in population or size, and on the ones that everyone knows well, while the content of the articles tended to be something that readers are interested in. In his journal, the student mentioned, “We felt like we knew everything from the information in the news articles and TV, without any
doubt.” This newspaper activity helped the students recognize how the media focused on particular topics and countries and why it did so, as well as how powerful the media has become in shaping their worldview. Moreover, the students thought about the activity in terms of their daily lives and recognized that their learning about the world was limited because of the media.

Tanaka sensei used magazines and TV commercials to explore stereotypical and negative images in the media. According to one student’s journal, the students participated in two activities on May 12 and 14. These activities were taken from Pike and Selby’s (2000) instructional book, *In the Global Classroom 2*. The first activity, “Images in the Media,” aimed at “exploring stereotypical and negative images in the media through practicing media deconstruction” (Pike & Selby, 2000, p. 239). The students analyzed various magazines to count the number that showed people in professional jobs or non-professional jobs, in busy or active roles or passive roles, in leisure roles outside the home or domestic roles, and that showed people having problems or not. They divided the numbers into gender and races (White Men, African/Asian/Aboriginal Peoples/Hispanic Men, White Women, and African/Asian/Aboriginal People/Hispanic Women) to look at how people tended to be portrayed by gender and race, if the portrayals were accurate or stereotypical, and what messages the images conveyed.

The second activity was called “Deconstructing Television Commercials” and was aimed at “highlighting sensitivity to visual media through careful deconstruction of television commercials” (Pike & Selby, 2000, p. 241). The students watched various TV commercials and analyzed them based on the handout in Pike and Selby’s (2000) book.
The handout consists of four sections: (1) General; (2) Target Audience; (3) Visual Component; and (4) Audio Component. There were some questions to be answered in each section. For example, in the Target Audience section, the students were asked questions that were related to the aims of the commercials, the target audience in terms of age, gender, and social economic status, the hooks that appealed to the audience, and the commonalities between the commercials and the products featured in the commercials (Pike & Selby, 2000). From these activities, the students learned how the media reported (or did not report) on events, how audio/visual images and texts were presented in the media, and how those images (often negative or stereotypical images) affected the audience. Moreover, they applied what they had learned through the activities to their daily lives. In the final Global Studies report, some students commented about their learning outcomes from these activities as follows:

- I think that it will always be necessary for us to consider the content and trustworthiness of information.
- As the current media is often prejudiced, I think it is necessary for us to judge whether it is an accurate report or not.
- As I learned about media in Global Studies, I started looking at certain images in the advertisements in trains.
- When reading a soccer magazine the other day, I paid attention to an article, which I had never done before. The article, as the title indicates, reported on discrimination, in that whenever a black person got the ball while playing soccer, the entire audience screamed “like gorillas.” [The article, entitled “Discrimination in Europe becoming more serious,” was pasted on the report.]

Global Studies students learned the importance of collecting accurate and trustworthy information from the media or the importance of reading media resources critically by considering the quality of information and the messages that the media attempts to convey using audio/visual images and texts.
5.5.1.3 Contextual factors in teaching about critical thinking skills through various resources.

Yamamoto sensei and Tanaka sensei primarily offered the lessons to enhance their students’ critical perspectives. They made their decision to teach about critical thinking skills based on three factors: the teacher’s contexts, resources, and time.

Yamamoto sensei’s learning experiences and Tanaka sensei’s perception of students’ learning about critical thinking skills were influential contextual factors that helped them decide to teach critical and multiple perspectives. As mentioned in her biography in the previous chapter, Yamamoto sensei was always concerned about students learning world history from the textbook only, since it was written by historians in particular countries, especially western European countries. It was due to this concern that Yamamoto sensei usually talked about the nature of history to her students at the beginning of her World History. In the interview, she explained what she usually talks about at the beginning of her classes.

I explain that only information that was recorded and has survived from the past is considered history; thus the textbook is influenced, in that history consists only of what historians think should be saved for future generations, even though there were and are various events occurring around the world [that are not included or recorded]. So, I usually warn the students by saying they should be careful about the content of the textbook, since it involves historians’ perspectives to a significant degree. I usually say something like this in the first class every year. (K. Yamamoto, personal communication, Mar. 7, 2005)

Yamamoto sensei was concerned that the content of the textbook tended to be Eurocentric and was worried that her students might consider the content to be absolute truth.
Furthermore, Yamamoto sensei’s academic career in world history has deeply affected her teaching, especially with respect to resisting Eurocentric viewpoints. As mentioned earlier, she wondered about the Eurocentric presentation of the textbook and often gave a critical view of the textbook by focusing on the terms used in it, such as “discover” and “new continent.” This instruction is a result of Yamamoto sensei’s university education when she majored in Historical Studies and learned about the dangers of Eurocentrism. By applying what she learned as an undergraduate, she incorporated criticisms of Eurocentrism into her classes. She talked about what she expected her students to learn from her instruction to resist Eurocentrism.

Well, it will be necessary for them to acquire knowledge that encourages them to become critical enough to say “that seems strange.” If they don’t know, they will only learn it the way it is. Moreover, the textbook presents Columbus as a hero who spread European civilization to America. I was astounded. It is difficult, isn’t it? We tend to think that Europe was advanced, but the U.S. is currently on top, and the U.S. developed because of the “advanced” European civilization. Then, I wonder what happened to people who were overlooked in the textbook. It is very scary that such Eurocentric perspectives are accepted as facts. (K. Yamamoto, personal communication, Dec. 15, 2004)

Tanaka sensei also stated the importance of infusing critical thinking in his instruction when he was asked how he felt that the media studies in his classes, according to his students’ journals, significantly affected their attitudes and perspectives.
It is a pleasure for me to know that my students change or broaden their perspectives through my courses no matter what class it is…Of course, since high school students are very sensitive, they will remember such influences even after they graduate…It is important for them to be able to consider the question “why” in my classes. It is okay for them not to be able to find the answers. They need to ask themselves, “Why is it so?” It is also okay for students to just consider “why.” I think it is the first step to develop critical thinking. Critical thinking generally is considered radical by Japanese people as they believe that such thinking distracts from the Japanese virtue of harmony. But I think that nothing will advance or improve without critical thinking…In short, it seems to me that Japanese people often misunderstand critiquing to mean blaming. But I believe that critically examining things allows their advancement or development, and arguing about topics with people who have different opinions than us usually enables us to better understand them. So I think it is important for my students to learn the process of critical thinking in my classes. (M. Tanaka, personal communication, Dec. 22, 2004)

In addition to their perceptions of students’ critical thinking, Tanaka sensei and Yamamoto sensei commented on another important factor, the availability of teaching resources. Yamamoto sensei attempted to, but did not have time to show a video countering the Eurocentric perspective on Columbus that the students had learned from the textbook. Moreover, Tanaka sensei often used media resources such as newspapers, magazines, and the television to teach how the media tended to portray countries or people. In addition, Tanaka sensei employed various activities, such as “Images in the Media” and “Deconstructing Television Commercials.” These two activities were taken from Pike and Selby’s 2000 instructional book entitled In the Global Classroom 2. Thus, the availability of teaching materials, including audio/visual resources and instructional books, was an important contextual factor for them.

Time was also a significant and complicated factor that affected teachers’ instructional decision-making. Yamamoto sensei usually attempted to use as many supplementary resources as possible, while following the World History syllabus. For
example, she had a World History class for two consecutive periods and spent 100 minutes in total (two 50-minutes classes with a 10-minute break in between) teaching World History once a week. In the first of these two periods, she often showed videos in order to maintain or increase the students’ motivation to learn. At the time when Yamamoto sensei attempted to show the video on Columbus, she was far behind her teaching schedule and had too many topics to teach in order to catch up with the other World History teachers. Her tight class schedule prevented her from showing the video.

5.5.2 Summary

Yamamoto sensei introduced the critical aspect of the terms used in the textbook, while Tanaka sensei taught media literacy involving critical examinations of the media through various individual and group activities. The factors that allowed them to decide to teach critical perspectives were their experiences in the university, their perceptions of their students’ learning about critical thinking skills, and the availability of teaching materials and time.

5.6 Conclusion

This chapter discussed elements of global education that Fuji School teachers taught through curricular and extracurricular activities and contextual factors that affected their instructional decision-making. Acknowledging the limitation of the study investigating five courses and extracurricular activities, I found that Fuji School teachers used various instructional activities (e.g., lectures, discussions, role-play, drawing, research, and presentations) and different types of resources (e.g., textbooks, books, videos, posters, the Internet, and handouts) to teach five essential elements. These
elements included (1) self-knowledge; (2) diverse cultures and cross-cultural communication skills; (3) world problems; (4) global/local connections; and (5) critical thinking skills.

I also found that Fuji School teachers taught about these five global elements under various circumstances involving eight factors: (1) curriculum and testing; (2) people; (3) resources and funds; (4) event; (5) school climate; (6) the teacher’s contexts; (7) students; and (8) time. Furthermore, these factors complicated Fuji School teachers’ instructional decision-making, in that they positively or negatively influenced the teachers’ instruction of the global elements. In chapter 6, I discuss these findings in detail by relating them to the literature.
CHAPTER 6

CONCLUSIONS AND IMPLICATIONS FOR FUTURE RESEARCH

Japan is a global interdependent society, in that it affects and is affected by other countries in various ways, especially politically, economically, culturally, and technologically (Pike & Selby, 1988). Such connections with the rest of the world have rapidly grown since the middle of the 19th century when the Meiji government opened Japan’s borders to the West. Japan’s miraculous economic development is one of the contributing factors why it currently plays an important and active role in the global society politically, economically, and culturally (Otsu, 1997). This increasing interconnectedness between Japan and other countries enables Japanese people to recognize “Japan in the world” and “the world in Japan” (Yoneda, 1997, p. 17). The rapid change of Japan’s interconnectedness to the world and the global worldviews of Japanese people have shifted Japanese education toward a globalized worldview through the Central Council on Education’s (chuo kyoiku shingikai) proposition of education. The proposition includes several global characteristics, such as the concept of global interdependence, an emphasis on environmental education, an interest in countries and areas otherwise neglected, and the development of an appreciation of different perspectives in different cultures (Ono, 2001). Consequently, Japanese scholars and
educators consider global education as an educational approach in the 21st century to develop global perspectives and knowledge of the interconnectedness of the world (Uozumi, 1995).

Since the 1980s, Japanese scholars and educators have developed global education in Japan by examining and learning from global education in the U.K., the U.S., and Canada (Nakamura, 2004). Numerous Japanese scholars have researched and written about theory and practice of global education in a Japanese context since then (Asano, 2000; Nakamura, 2004; Uozumi, 1987). They have discussed and conducted studies on global education in social studies for the purpose of developing Japanese people’s global citizenship at the outset and later expanded the discussion and the studies to other subjects such as English and integrated studies. Despite a significant discussion on theories of global education, few studies have examined its practice. Thus, it is necessary to conduct a study on the practice of global education in Japanese formal education (Tsujimura, 2005). This study investigated how high school teachers practice global education and what detrimental contextual factors affect their instructional decision-making.

In order to examine practice, I conducted a naturalistic inquiry to document how a Japanese high school (Fuji School\(^1\)) implements global education and what contextual factors affect its practice. I employed three data collection methods: observations, interviews, and documentary analysis. I used constant comparative method for data analysis to find core categories of Fuji School’s practice of global education and the contextual factors that affected the practice during the study.

\(^{1}\) The names of institutions and teachers are pseudonyms.
Employing these methods for collecting and analyzing data, in chapter 4, I described the background of Fuji School. In chapter 5, I presented how Fuji School taught global elements across five courses and extracurricular activities. I also identified the contextual factors that affected teachers’ instructional decision-making at Fuji School. In this chapter, I discuss my conclusions as well as implications and recommendations for future research.

6.1 Conclusions

In this section, I discuss conclusions that I drew from the findings of this study. I separate this section into two parts in order to answer the two primary research questions: (1) How do Fuji School teachers teach global perspectives? and (2) What contextual factors affect teachers’ instructional decision-making at Fuji School? The first part discusses conclusions about Fuji School’s practice of global education, concluding that Fuji School teachers taught five interconnected elements of global perspectives: self-knowledge; diverse cultures; world problems; global/local connections; and critical thinking skills, while they involved global history and multiple perspectives in their instruction of these five elements. The second part discusses conclusions with regards to contextual factors, arguing for the finding that Fuji School teachers made a decision to teach global content by responding to eight contextual factors: curriculum and testing; human resources; resources and funds; events; school climate; teachers’ contexts; students; and time.

6.1.1 Research Question 1: How Do Fuji School Teachers Teach Global Perspectives?

Fuji School teachers actively taught global perspectives through curricular and extracurricular activities, confirming Kirkwood’s findings (2002). The conclusion with
regards to research question 1 is that much of what they taught about the world fell into
the seven elements of global perspectives: self-understanding and disposition; world
problems and local actions; global/local connections; diverse cultures and cross-cultural
communication skills; critical thinking skills; global history; and multiple perspectives.

6.1.1.1 Self-understanding and disposition.

The notion of Pike and Selby’s (2000) inner dimension was congruent with Fuji
School’s emphasis of instruction on Fuji School students’ self-understanding and
disposition. Fuji School taught its students about their self-knowledge and disposition
through various instructional approaches such as classroom activities and through
teaching resources. For example, in his Global Studies and Global Integrated Studies,
Tanaka sensei emphasized the students’ self-knowledge including their values,
perspectives, and assumptions, as recommended by Pike and Selby (2000). Tanaka sensei
implemented several classroom activities, which enhanced his students’ self-
understanding. The classroom activities in Global Studies included describing themselves
in terms of race, ethnic background, age, education, and so forth, and discussing the
power and lack of power of each element. In Global Integrated Studies, the students
conducted research about their classmates and themselves (e.g., Fuji School students’
perceptions of national anthems and national flags; Fuji School students’ eating habits)
for their presentations. These activities encouraged students to recognize their diverse
backgrounds, perspectives, and future careers.

As Merryfield (1998) found in her study, Tanaka sensei also offered instruction
aiming at the students’ recognition of their dispositions such as biases, stereotypes, and
prejudices toward other people through classroom activities and teaching resources. The
“9 dots” activity enhanced the students’ recognition of their preconceptions (e.g., a fixed notion that they should not draw a line over the paper in the activity) within themselves, while Tanaka sensei, as Gettings (1997), Nakayama (2003), and Tabuchi (1999) taught about Ainu people, Korean people in Japan, and immigrants in Japan, showed teaching materials to teach minorities such as HIV-positive individuals and refugees, and taught his students the importance of treating everyone the same.

Raising students’ awareness of their biases and stereotypes and avoiding them were congruent with two of Case’s (1993) elements of perceptual dimension: open-mindedness and resistance to stereotyping. Tanaka sensei challenged the students’ biases by providing them with opportunities to examine their biases critically through the “9 dots” activity, which enhanced their open-mindedness, and gave them flexibility to change their preconceptions to solve the quiz. Moreover, as a number of researchers (e.g., Brislin, 2000; Case, 1993; Merryfield & Subedi, 2001) suggest, he challenged the students’ stereotypes by focusing on commonalities between them and HIV positive individuals and refugees. Tanaka sensei encouraged students to learn about their prejudices and stereotypes “with their challenges to their own beliefs, values, and worldviews” (Pike & Selby, 2000, p. 14).

6.1.1.2 World problems and local actions.

The world problems that were taught at Fuji School matched Pike and Selby’s (2000) issues dimension. Similar to what numerous scholars and teachers (e.g., Kniep, 1986; Merryfield & White, 1996; Pike & Selby, 1988, 1999; Tye, 1999; Watanabe, 2003) argue, Fuji School emphasized global issues as much as other essential global elements. While Fuji School’s extracurricular activities—such as closing meetings and the solar car
project—encouraged students to learn about environmental issues, the teacher
participants in the five courses observed for the study taught various types of global
issues such as landmines, refugees, and world food shortage through the audio/visual
resources, simulations, guest speakers, research, and presentations.

Sato sensei and Watanabe sensei usually taught world problems, using the
textbooks in their English I and English II courses, respectively. The *CROWN* textbooks
that they both used included a number of global issues such as wars in the 20th century,
landmines, endangered species, *Médecins sans Frontières*, and Standard English. Then,
as an example of landmines discussed in chapter 5, they often showed audio/visual
resources, if available, in order to enhance their students’ understanding about global
issues. On the other hand, Tanaka sensei in Global Studies and Global Integrated Studies
taught about the issues through various classroom activities such as group work, group
discussions, talks from guest speakers, meetings on global issues, and presentation
activities. Moreover, it is noteworthy that, as several researchers (Kirkwood-Tucker &
Bleicher, 2003; Merryfield, 1993, 1998; Shimosato & Ono, 2003) also found in their
studies of other schools, Fuji School students learned about not only issues that
persistently continue, but also those that occurred recently (e.g., earthquake and tsunami
disasters in Sumatra).

Fuji School students were also encouraged during the study to take local action on
global issues through the curricular and extracurricular activities. Fuji School expected its
students to learn about the importance of improving and maintaining their living and
learning environments by actually cleaning the school and the community in which the
school is located, through homeroom activities and the students’ regular cleaning duties.
As the students in several studies (e.g., Gaudelli, 1996; Shimosato & Ono, 2003) did, Fuji School students often raised and donated funds (e.g., fundraising for Angola at the annual Fuji School exhibition and fundraising for Sumatra by Global Integrated Studies students). Fuji School students donated not only money but also items such as tennis balls for recycling and paper cranes\(^2\) to the U.S. consulate after the 9/11 terrorist attacks.

6.1.1.3 Global/local connections.

Another essential element of global perspectives at Fuji School was global/local connections which were parallel to Pike and Selby’s (2000) spatial dimension. The topics that the teacher participants taught focused on how Fuji School or the local community was connected to the rest of the world, as also demonstrated in studies of other schools (Gaudelli, 1996; Merryfield, 1994, 1998; Ohashi, 2001; Quashigah, 2000). They taught about global/local connections in terms of cultures and issues. For example, Yamamoto sensei taught about Christianity in Europe and its connection with Fuji School, while Tanaka sensei and Mike sensei discussed gender and racial discrimination issues across countries including Japan. They taught about such connections for effective teaching and learning about world events. In short, they believed that their instruction of global/local connections enhance the students’ interests in and learning about what happens around the world and raise “the sense of relevancy to their lives” (Wayach & Remy, 1982, as quoted in Gaudelli, 1996, p. 8). In this sense, like Ohashi’s (2001) “Chiryu in the World” project, Fuji School exclusively implemented the “Fuji in the World” project and emphasized the interconnectedness of Fuji School, the students, and their daily lives to the world in terms of cultures and issues.

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\(^2\) Japanese people fold paper cranes and give them to people or a group of people (e.g., sick people) for luck.
6.1.1.4 Diverse cultures and cross-cultural communication skills.

Unlike Pike and Selby’s (2000) elements of globality, the teacher participants at Fuji School taught about diverse cultures and cross-cultural communication skills. Through weekly worship sessions and Global Studies, they taught about diversity among their students and among people in the world in terms of worldview, religious beliefs, races, ethnicities, genders, and languages. Confirming the findings of several scholars at other schools (e.g., Kirkwood, 2002; Merryfield, 1998; Nakayama, 2003), my findings indicated that Fuji School offered instruction of diverse cultures, starting with topics (e.g., religions, students’ backgrounds, and greetings) with which the students were already familiar. For example, Fuji School’s weekly worship sessions attempted to develop the students’ spirituality by learning about not only Christianity, but also Buddhism, which allowed Fuji School students to learn similarities and differences between these two religions. In another instance, in Global Studies, Tanaka sensei and Mike sensei taught about the students’ diverse worldviews through a class activity, in which they drew pictures of what they saw when relaxing, while they taught about the diverse languages through a “Hello” activity. Furthermore, as numerous scholars (Morimo, 2004; Nakayama, 2003; Tabuchi, 1999; Tajiri, 2000; Uozumi, 1995) advocated, Tanaka sensei attempted to raise his students’ awareness of the diversity among people living in Japan by showing the poster titled “The Golden Rule” and teaching the importance of diversity for human survival.

In addition to the instruction of diverse cultures, Fuji School emphasized the students’ cross-cultural communication skills through cross-cultural experiential learning, an actual interaction with people from different cultures. Fuji School students had
numerous opportunities to interact with people from different cultures and countries inside and outside Fuji School. Fuji School students’ cross-cultural communication skills were often enhanced when they participated in the exchange programs or in international conferences. Moreover, Fuji School, a multicultural school which holds students and teachers from different cultures or countries because of its international exchange programs, encouraged the students to interact with those students or their teachers in English classes or in the International Exchange Committee, as also recommended by Ishii (2003) and Merryfield (1998). In short, Fuji School students’ cross-cultural experiential learning “was grounded in the multicultural nature of the school population or community” (Merryfield, 1998, p. 357).

6.1.1.5 Critical thinking skills.

Another unique element that Fuji School teachers emphasized, compared with Pike and Selby’s (2000) elements of globality, was critical thinking skills. Fuji School teachers used numerous resources such as textbooks, newspapers, magazines, and television to teach critical thinking. For example, in her World History class, Yamamoto sensei encouraged her students to recognize the Eurocentric perspective and various critical perspectives, such as teaching about Columbus’s journey to America from the viewpoint of the Native Americans. According to Tajiri (2000), since the world history textbook mainly includes the Eurocentric perspective when explaining the world in the 15th and 16th centuries, it is important for world history teachers to teach it from multiple perspectives. Yamamoto sensei talked about critical aspects of the terms used in the textbook (e.g., discovery and the new continent) by introducing the perspectives of
Native Americans. Incorporating information or resources about different perspectives is a common instructional approach for critical thinking skills (Merryfield & Timbo, 1983; Tajiri, 2000).

In his Global Studies, Tanaka sensei taught critical thinking skills by implementing classroom activities, in which the students critically examined the media resources such as newspapers, magazines, and TV. Tanaka sensei emphasized media literacy, involving critical evaluation of the media and impact of them on individuals in his group work instruction, using media resources in order to help the students recognize particular presentations of events in the media and influence of them. Learning or examining what the media tells us and how the media affects us helps students develop critical thinking skills (Hepburn, 1999; Pike, 1995).

6.1.1.6 Global history and multiple perspectives.

Moreover, despite their emphasis on these five elements of global perspectives, Fuji School teachers often involved global history and multiple perspectives when teaching global content. Fuji School teachers involved global history, a notion of events across time, in their instruction of global content. For example, Tanaka sensei implemented an activity in which his students illustrated their lives to enhance their self-understanding, while he gave them a report assignment to discuss how they would get involved in global issues. He told them to examine their lives from their past (their birth day) to their future through their present. Tanaka sensei’s activity and assignment enabled his students to consider themselves across time and to develop their future plans.
in terms of their careers and actions with respect to global issues. In short, unlike Pike and Selby (2000), Fuji School teachers did not emphasize the temporal dimension but infused it in their instruction of global content.

Fuji School teachers also often taught the five elements of global perspectives mentioned above by incorporating multiple perspectives. For example, when Tanaka sensei and Mike sensei taught their students about diverse cultures through a drawing activity, they emphasized the diverse perspectives among students; when Yamamoto sensei taught about Christopher Columbus’s journey, she presented not only a perspective of European people, but also that of Native Americans. Numerous former studies (e.g., Gaudelli, 1996; Hosoya, 2001; Kirkwood, 2002; Merryfield, 1993, 1998; Shimosato & Ono, 2003; Tye, 1999) conducted at other schools support the finding that Fuji School teachers incorporated multiple perspectives in their instruction.

6.1.1.7 A framework of global education at Fuji School.

I adopted Pike and Selby’s (2000) model to develop a conceptual framework of Fuji School’s global education that emerged from the data. Pike and Selby (2000) modified their 1988 model (as discussed in chapter 2) and developed a framework involving four essential dimensions of globality to which I referred above: the inner dimension, the issues dimension, the spatial dimension, and the temporal dimension. The major change of their framework between in 1988 and in 2000 was a replacement of the human potential dimension to the inner dimension, which emphasizes learners’ understanding or awareness about their own identities and perspectives. I decided to use their framework since both Fuji School teachers and Pike and Selby (2000) place extra emphasis on learners’ self-understanding and believe that the other elements of global
perspectives can help learners to better understand themselves, and vice versa. Both Pike and Selby’s (2000) framework and the framework of Fuji School’s global education look like the following:

![Diagram of four dimensions of globality]


Figure 6.1: Pike and Selby’s (2000) framework of four dimensions of globality.
There are several commonalities between Pike and Selby’s (2000) and Fuji School’s framework of global education. First, the element of self-understanding and disposition, matching with Pike and Selby’s inner dimension, is placed in the center of the Fuji School’s framework to demonstrate its primary importance. Second, four elements of global perspectives (world problems and local actions; global/local connections; diverse cultures and cross-cultural communication skills, and critical thinking skills) are placed around the element of self-understanding and disposition, like the remaining three dimensions of globality in Pike and Selby’s framework. Third, all five elements of global perspectives are connected each other with double-headed arrows to show the close interconnectedness among these elements. For example, when teaching
about global/local connections, Tanaka sensei and Mike sensei employed a topic of world problems (discriminations). In short, these five elements are interconnected since they often overlap or support each other.

Meanwhile, there are two major differences between these two frameworks: two independent elements of global perspectives and use of dotted-lined circles and rectangles. There are two independent elements of global perspectives: multiple perspectives and global history in Fuji School’s framework to show that the teacher participants often incorporated these two elements when teaching the primary five elements of global perspectives. For example, when teaching about diverse cultures, they taught about diversity among their students, which would also enhance their multiple perspectives. Second, in order to emphasize the interconnectedness and inclusiveness among the seven elements, unlike Pike and Selby’s solid-lined framework, I used dotted-lined circles and rectangles in Fuji School’s framework.

This Fuji School’s framework of global education demonstrates that through curricular and extracurricular activities, Fuji School teachers incorporate seven elements of global perspectives in their instruction, including much of the essential elements in the conceptualization of global education that scholars and educators discussed. Despite having such a commonality in terms of the essential elements of global perspectives, the framework also shows that they tend to teach five out of the seven elements as global content; self-understanding and disposition; world problems and local actions; global/local connections; diverse cultures and cross-cultural communication skills; and critical thinking skills; and they infuse notions of the remaining two elements, global history and multiple perspectives, in the process of teaching global content. Therefore,
this framework illustrates Fuji School’s situated practice of global education, in that Fuji School employed much of the core elements of global perspectives that scholars and educators already developed, applying them to its own context.

6.1.2 Research Question 2: What Contextual Factors Affect Teachers’ Instructional Decision-Making at Fuji School?

Fuji School teachers decided to teach various elements of global perspectives under different contexts involving numerous contextual factors as was also found in the study by Tye (1999). Given the great degree of global content that was taught at Fuji School, the global content and the strategies for teaching it differed according to various contextual factors. I found that all six essential factors—curriculum and testing, people, resource, events, school climate, and the teacher’s contexts—developed by Shapiro and Merryfield (1995) fully applied to Fuji School’s context. When appropriating six of these factors in this study, I used different terms than the terms that Shapiro and Merryfield (1995) used. Meanwhile, I also found two contextual factors, students and time, as important as the six factors above for the teacher participants’ instructional decision-making.

6.1.2.1 Curriculum and testing.

This study found that the teacher participants were encouraged to teach about global content by reflecting upon the curricula and the tests. Fuji School teachers usually gathered and developed syllabi about the courses that they taught. The syllabi included not only general information such as course and teacher names, course schedules, and course credits, but also specific information (e.g., course goals, teaching content, teaching methods, assignments, and assessments) that required or strongly expected the teacher
participants to achieve. As Morimo (2004) argues, the syllabi of required courses such as English I, English II, and World History were developed on the basis of the Course of Study by the Ministry of Education, Culture, Sports, Science and Technology (MEXT hereafter) and the textbooks that reflected upon the Course of Study. The syllabi of English I and English II, for instance, generally aimed at enhancing students’ understanding of languages and cultures, and their cross-cultural communication skills that the Course of Study suggested. In order to fulfill the learning goals and the teaching content stated in the syllabi, Sato sensei and Watanabe sensei sometimes invited students and teachers from different countries in their classrooms and encouraged their students to interact with the guest speakers, while they usually taught the courses through the selected textbooks that were approved by MEXT. On the other hand, the syllabus of Global Studies (elective course), as several scholars (e.g., Gaudelli, 1996; Merryfield, 1998; Otsu, 1999) suggest, was organized by issues such as human rights, peace, and environment, which significantly helped Tanaka sensei teach such issues.

Tests and examinations affected what the teacher participants taught about the world. To illustrate this, Watanabe sensei attempted to prepare his students for English tests, such as university entrance examinations, TOEFL, and TOEIC in his English II. Since he believed it is important for students preparing for the aforementioned exams to learn about various topics including global content beyond the CROWN textbook, he showed a DVD about landmines that he had already taught. This finding that tests and examinations included global content was unique, since other studies, such as Otsu (1999) and Watanabe (2003), had concluded that global content was not on the tests or examinations.
6.1.2.2 Human resources.

In order to teach about diverse cultures and global issues, the teacher participants took advantage of the community where diverse people were living. Similar to the findings of Ishii (2003), Kirkwood (2002), and Merryfield (1998), the teacher participants in my study invited people in global and local communities to speak to their classes as guest speakers (e.g., international exchange students, their teachers, and Japanese university students working at a refugee camp). Thus, the availability of diverse people within and external to Fuji School allowed the teacher participants to teach about global content through directly interacting with them.

6.1.2.3 Resources and funds.

Two main types of resources also affected the teacher participants’ instruction of global content: teaching resources and funds. As discussed in chapter 5, the teacher participants taught about the world using various resources, including text resources (e.g., textbooks, newspapers, magazines, picture books, and instructional books), audio/visual resources (e.g., posters, photographs, videos, DVDs, and TV), and others (e.g., materials for the “Hello” activity). The teacher participants of required courses taught about the world significantly through the content of the textbooks as Hosoya (2001) also found. On the other hand, in order to teach global content in Global Studies, his elective course, Tanaka sensei employed numerous activities from different instructional books (e.g., *In the Global Classroom 1 and 2* by Pike and Selby, and *Ways of Promoting New Development Education II* by Development Education Association and Resource Center).
However, unlike what numerous scholars (e.g., Katayama, 2000; Shimosato & Ono, 2003; Terashima, 2001) have suggested, the teacher participants in this study utilized few Internet resources in their classes. I was never able to observe the teacher participants of required courses using Internet resources. One of the possible reasons for their reluctance to use the Internet in their classes seemed to be their tight schedules. Since they had to teach so much content, they did not have enough class time to introduce Internet resources in the classroom. On the other hand, I was able to observe several opportunities when Tanaka sensei taught in his elective courses, Global Studies and Global Integrated Studies. For example, he used the “Hello” strips found in the website in Global Studies and searched for information about the earthquake and the tsunami disaster in Sumatra online in Global Integrated Studies. Although Tanaka sensei used the Internet as a resource in the classroom, its frequency did not seem to be high.

The availability of funds was another essential factor. For instance, when Tanaka sensei invited Japanese university students who worked at a refugee camp to come to the Global Studies class, Fuji School paid for them in full. However, if schools don’t financially support students’ learning activities, they or their parents have to pay for the activities. This was the case when the Global Integrated Studies students had to pay for their visiting expenses outside Fuji School. Thus, whether the teacher participants had access to enough school funds to carry out the instructional activities affected the actual implementation of the activities.

6.1.2.4 Events.

In addition to the availability of human resources, and teaching resources and funds, the availability of academic events at school or in the community to which the
teacher participants could have access was an influential factor. For example, Tanaka sensei encouraged his students to give speeches about themselves and the tsunami disaster in Sumatra at the conference held by the international association and the weekly worship sessions, respectively. In short, such school and international events enabled the teacher participants to provide their students with opportunities to learn about and present global content that they learned in the classroom.

6.1.2.5 School climate.

Fuji School’s climate supporting global education encouraged the teacher participants to teach global content. Based on the findings from their studies, Ishii (2003) and Wilson (1993) suggested infusing global perspectives in school policies. This was also the case in this study. The educational policies of Fuji Gakuen, including Fuji School, promoted international education, especially international exchange programs. Such support of international education by Fuji Gakuen and Fuji School’s active international exchange programs created a multinational and multicultural school climate in which Fuji School students were able to learn about diverse cultures and global issues through direct interactions with students and teachers from cooperating schools in different countries, a style of learning also found in Merryfield’s (1998) study.

6.1.2.6 Teachers’ contexts.

The teacher participants’ perceptions and experiences were other significant contextual factors that affected their instruction of global content, confirming Gaudelli (2003) and Merryfield’s (1994, 1998) findings. The teacher participants often tended to make their instructional decisions based on their perceptions of their students’ learning about global content, which is supported by the findings of Merryfield (1994, 1998). For
instance, when Tanaka sensei realized that it would be necessary for his students to consider their future actions on global issues, he gave his students a term report assignment to discuss what they would do to ease global concerns.

In addition, the teacher participants’ learning, daily, and international experiences often affected their instructional decision-making. Tanaka sensei and Mike sensei, for example, talked about their daily experiences such as gender and racial discrimination in the whole-class discussion. Moreover, as numerous researchers (e.g., Germain, 1998; Kirkwood, 2002; Wilson, 1986, 1993) found in their studies, the teacher participants’ rich international experiences significantly influenced what they taught and how they taught it. For instance, Tanaka sensei’s experiences in developing countries such as Sri Lanka led to his instruction about developing countries in Global Studies, while Yamamoto sensei’s trips to various cities or countries in the world encouraged her to talk about them by connecting them with what she taught in her class.

6.1.2.7 Two other contextual factors.

As discussed above, the study found that the six contextual factors that Shapiro and Merryfield (1995) developed affected the teacher participants’ instructional decision-making. Meanwhile, this study found that Fuji School’s context involved two factors as important as these six contextual factors: students and time. Although the former literature tended to categorize these factors as subordinates under people and school climate, respectively, I categorized these two factors as independent ones because of their impact on the teacher participants’ instructional decision-making.
As the teacher participants’ perceptions and experiences affected their instruction of global content, so did their students’ backgrounds. The teacher participants often taught about global content by taking into account the students’ learning and daily experiences, knowledge, and skills. To demonstrate this, as in Merryfield’s (1994) finding that teachers linked teaching content to what their students already learned, Tanaka sensei used the “Hello” activity in Global Studies to provide his students with the opportunity to review the countries or cultures that they already had studied.

The teacher participants also asked their students to decide what they wanted to learn from their daily experiences. In other words, Fuji School students were sometimes decision-makers for their learning. For example, Tanaka sensei offered a few options of topics that his students in his Global Integrated Studies could study, and they decided to learn about the earthquake and the tsunami disaster in Sumatra, since their relatives were involved in the disasters.

Time was another important factor. During the study, there were three major factors related to time that affected the teacher participants’ instruction of global content: off-school time, course schedules, and preparation time. The off-school time encouraged Tanaka sensei to teach about global content, in that he was able to give his students a chance to reflect on what they learned at home through a term report assignment. When it came to course schedules, World History, Global Studies, and Global Integrated Studies had two consecutive periods, which allowed Yamamoto sensei and Tanaka sensei to carry out lengthy activities to teach about global content that required more than 50 minutes (one period), such as showing a whole video or movie, and doing extensive simulations. Moreover, whether the teacher participants had enough time to prepare for
their instructional activities or not affected their instructional decision-making. Sato sensei, Watanabe sensei, and Tanaka sensei spent some of their time scheduling guest speakers. However, their tight schedules sometimes prevented them from teaching global content, as Hosoya (2001) also found in an earlier study. For example, due to his busy schedule, Tanaka sensei recently had difficulty setting aside class time for guest speakers.

6.1.2.8 A framework of contextual factors that affected the teacher participants’ instructional decision-making.

The findings of this study indicated eight essential contextual factors that shaped Fuji School teachers’ instructional decision-making, as illustrated in Figure 6.2. The important point was that these eight factors promoted or prevented the teacher participants’ instruction of global perspectives.

Figure 6.3: Contextual factors of Fuji School teachers’ instructional decision-making.
6.2 Implications and Recommendations for Future Research

In this section, I discuss the implications of the findings of this study and recommendations for future research. Since I focused on one Japanese high school (Fuji School), the findings and consequential implications may not be generalizable to other settings. However, this study may help our understanding of current global education through curricular and extracurricular activities at schools that actively practice global education. Additionally, as suggested by Gaudelli (2003), since this study investigated contextual factors that Fuji School teachers dealt with in order to teach global perspectives, the findings may also provide teachers with opportunities to teach global perspectives more effectively by examining their teaching contexts that involve these factors. Based on these findings, I address implications for the field of global education, teacher education, school environment, national guidelines and curricula, leadership, and pedagogy, as well as recommendations for future research in each area. When addressing the implications, I use general terms such as scholars, educators, principals, school staff, teacher educators, and teachers, since I believe that these implications may apply to the efforts of these professionals across subjects, academic levels, and countries.

6.2.1 The Field of Global Education

One of the research questions was to find out how Japanese high school teachers teach global perspectives. Based on the data analysis, by applying elements of global perspectives that are discussed in chapter 2 and modifying Pike and Selby’s (2000) framework, I developed a model framework of global perspectives at Fuji School that includes seven essential elements of global perspectives: self-knowledge; diverse cultures; world problems; global/local connections; critical thinking skills; global history,
and multiple perspectives. This framework may help scholars and educators in the field of global education reconceptualize global education (Merryfield, 2001). In short, scholars and educators can apply this framework to their own contexts theoretically and practically. Although I developed a model of global perspectives, the findings of my study only resulted from one Japanese high school. Therefore, it is necessary to conduct further research on essential elements in conceptualization of global education in different school contexts (e.g., different locations, school features, teachers, and subjects) to identify common and unique elements of global perspectives between Fuji School and other schools and among schools across countries.

6.2.2 Teacher Education

Considering that formal instruction about global education significantly helped Tanaka sensei infuse global perspectives in his instruction, education aiming at pre- and in-service teachers’ learning about and practicing global education is a key to promoting global education (Tye, 1999). However, future study on the current situation of teacher training programs and their effectiveness is needed. In fact, even though all of the four Japanese teacher participants held undergraduate degrees and teacher licenses in English (Sato sensei and Watanabe sensei), geography/history (Yamamoto sensei), and civics (Tanaka sensei), their undergraduate learning experiences including pre-service teacher education often encouraged them to teach global content. For instance, through her undergraduate studies, Yamamoto sensei learned about the Eurocentric presentation of the world history textbooks and the importance of having a critical perspective on the content of the textbooks, encouraging her to share her critical views with her students.
Moreover, education for in-service teachers such as graduate study and in-service training is also important for teachers’ promotion of global education (Otsu, 1999; Wilson, 1993). A similar case in this study was that Tanaka sensei studied global education in Canada by taking three years off after he had been teaching at Fuji School for seven years.³ After studying in Canada, he decided to add media studies to his Global Studies syllabus, since he realized that it would be essential for him to use media resources to teach about the world, and that it would be necessary for his students to be exposed to and to acknowledge a particular presentation of world events as provided by the media.

In sum, educating pre- and in-service teachers about global perspectives helps them promote their instruction of global content in their classrooms. In this sense, the seven elements of global perspectives found in this study may help teacher educators infuse global perspectives in their teacher education programs. Then, further research will be needed to investigate how much global perspectives teacher education programs currently employ; how effectively the programs educate pre- and in-service teachers to develop their global perspectives; and how much teacher education programs influence the participants’ instruction of global content in their classrooms.

6.2.3 School Environment

The current study found that Fuji School created a school environment that included school policies supporting global education, media resources about world events, and teacher participants’ instruction of global content. Fuji School’s policies supporting global education helped its students learn about the world. Fuji School’s educational

³ Tanaka sensei was not an in-service teacher during these three years.
policies primarily emphasized environmental education and international education, which facilitated Fuji School students’ learning about global content (e.g., environmental issues and cross-cultural learning) by actually participating in various levels of activities, such as students cleaning the school and the community, and international exchange and. Thus, it is essential for school leaders or principals to infuse global perspectives in school policies and educational goals to practice global education at school. It is necessary to conduct future study on whether policies and educational goals of other schools involve global perspectives; how much global perspectives they involve; and how much they influence teachers’ practice of global education at school.

Fuji School was also a place in which students could learn about global content. News posters on world events were displayed in the Civics Department office, the library, and the nurse’s office, which Fuji School students walked by or visited every day. In addition, Tanaka sensei displayed two posters about global content: one poster called “The Golden Rule,” showing various people of different genders, ages, races, and ethnicities; and the other about refugees, displaying two statements: “REFUGEE GO HOME” and “He would, if he could.” These two posters hung at the front and the back of his classroom, respectively. School staff and teachers can display posters, news articles, or pictures representing global perspectives in the school and classrooms so that the whole school becomes a place for students’ learning about the world. Further study will be necessary in order to gain more ideas to create such learning environments in schools.

Furthermore, the teacher participants often taught about the world by linking their courses to Fuji School’s events and the community. To demonstrate this, Sato sensei, and Watanabe sensei provided their students with cross-cultural experiential learning by
encouraging them to interact with international exchange students, their teachers, and staff members from the international association visiting Fuji School, while Tanaka sensei invited Japanese university students working at a refugee camp to his Global Studies classes. Therefore, in order to enhance their students’ learning about diverse cultures or global issues, teachers may want to invite resource individuals, who have extensive international experiences or who work for global issues. Future study will be needed to investigate how other teachers connect their courses to school events and the community in order to enhance their instruction of global content.

Despite the close connections of the courses to extracurricular activities and the community, similar to Ishii (2003) and Tye’s (1999) findings, the teacher participants had difficulty connecting their courses to other courses. According to several scholars, such as Asanuma (1994), Tada (1997), and Uozumi (2000), global content should be taught using a cross-curricular approach. However, it was unfortunate that there was no close collaboration between the teacher participants regarding the teaching of global content at Fuji School. Thus, future studies will be needed to investigate how much collaboration there is among other teachers within and across subjects to teach global content; why they are able to collaborate to this degree; and how they can enhance the degree of their collaboration.

6.2.4 National Guidelines and Curricula

The study found that the teacher participants usually taught their courses based on the syllabi at Fuji School. They taught global content by employing various teaching

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4 Tanaka sensei’s Global Integrated Studies did not have a syllabus, but a brief description that included the purpose of this course, the learning topics, and the learning activities.
approaches (e.g., lectures, group work, and group discussions) and using various teaching resources (e.g., textbooks, books, videos, posters, and newspapers). Such instruction of global content was implemented based on the syllabi that they developed individually or collectively. In short, infusing global perspectives in syllabi is a promising way for teachers to promote global education.

The syllabi including global perspectives were developed by referring to national guidelines in Japan called “The Course of Study” by MEXT. Fuji School teachers developed the syllabi by referring to the learning goals of the Course of Study. For example, teachers in the Foreign Language Department at Fuji School used exact learning goals of the Course of Study in the Foreign Language syllabi. Moreover, Watanabe sensei talked about the great influence of MEXT’s Course of Study.

Well, after all, in the case of Japanese education, there are two major elements: the approved textbooks and the MEXT Course of Study. So even though we are able to refer to a particular method of teaching English to immigrants in the U.S., it is difficult for us to practice it to a full extent. I think that all subjects in formal education are significantly influenced by these two elements. So is English education. (K. Watanabe, personal communication, Feb. 14, 2005)

In the interview above, Watanabe sensei talked about the strong impact of the Course of Study on the development of the syllabi at Fuji School. It is essential for policymakers to incorporate global perspectives in national guidelines so that teachers are able to develop and follow globalized curricula. Therefore, future studies will be needed to investigate whether national guidelines involve global perspectives; how much global perspectives they involve; and how they can promote global perspectives.
Japanese education is in transition, as the Japanese government works to revise the Fundamental Law of Education, which was drafted in 1947, and to incorporate the values of patriotism in schools, which might contribute to the development of nationalism among students and teachers (Ito, 2006). Thus, it is natural that the values of patriotism will be incorporated in the Course of Study once the revision of the education law goes into effect. Considering the strong connection between the Course of Study and school curricula, we can predict that school curricula will incorporate patriotism and nationalism to a greater extent than current school curricula. Thus, in order to ascertain the prediction, it is necessary to conduct future studies on how the revision will affect the content of Japanese schools’ curricula. Moreover, if the prediction proves to be correct, further studies will be needed on how school curricula involving more patriotism and nationalism affect teachers’ instruction of global content.

As Watanabe sensei commented in the interview above, the teacher participants of required courses were strongly encouraged to teach the textbooks that were approved by MEXT. English teachers at Fuji School, for example, used the CROWN textbook English series in their classes. Sato sensei and Watanabe sensei voted for the CROWN textbook, since it dealt with various topics, including global content, as Nakabachi (1992) and Shikano (2001) found to be true in other English textbooks. It is important for textbook publishers to develop textbooks that include global content, so that teachers are able to teach about the world through these textbooks. However, the degree of global content in the current textbooks seems to vary. Further study on global content in textbooks needs to be conducted to help teachers in selecting textbooks for their classes.
6.2.5 Leadership

In order to promote global education at school, it is critical for the school’s principal (or president in this case study) to believe in the importance of education for global perspectives. This was usually the case in this study. Mr. Taro Fuji, the first president of Fuji Gakuen, perceived the importance of international education, especially students’ learning from people in different countries, which resulted in the statement of international education as one of the essential school policies and Fuji School’s active international exchange programs. Mr. Fuji originally took strong leadership to create a school environment supporting global education and the succeeding presidents maintained and developed such an environment.

Thus, when managing schools, school leaders must ask the question, “Is global education important to this school?” If their answer is yes, it is vital that they play a leading role in creating or developing a school environment that facilitates global education. This can be done by incorporating global perspectives into school policies and educational goals. However, this implication results from the study investigating a private high school. Thus, it is necessary to conduct further study on how much school leaders of different school settings such as public schools can contribute to the development of their school environments supporting global education.

6.2.6 Pedagogy

The current study found that the teacher participants utilized different teaching approaches to teach global content. When teaching global content in their classrooms, teachers may apply or implement the teaching activities provided in chapter 5. The study also found that the teacher participants of the required courses usually employed the
lecture style to teach the content of the textbooks, while Tanaka sensei taught elective courses such as Global Studies and Global Integrated Studies by implementing various classroom activities (e.g., group discussions, role-play, simulation, group research). There is a high possibility that teachers of required courses teach about the world by lecturing the content of the textbooks, while those of elective courses teach global content through various classroom activities. To ascertain this hypothesis, it is necessary to conduct a study that investigates how teachers teach about the world in other classes since this implication results from the findings of the five courses (three required and two elective courses) consisting of two English, two social studies, and one integrated studies courses.

In addition, several scholars (e.g., Merryfield, 1998; Otsu, 1999; Pike & Selby, 1988; Selby, 1996; Tajiri, 2001; Tye, 1999) suggest that it is essential for teachers to integrate various teaching approaches such as lectures, discussions, role-play, and simulation into their instruction in order to teach about the world and to respond to their students’ diverse learning styles. Therefore, further study is needed on how teachers can integrate various teaching approaches in their courses, especially required courses, in which they typically lecture the content of the textbooks.

The current study also found that all of the teacher participants taught about the world under different contexts involving some of the following eight factors: curriculum and testing; human resources; resources and funds; events; school climate; teacher’s contexts; students; and time. When starting or improving their instruction of global content, it is essential for teachers to examine their teaching contexts. In that case, these eight factors may help them understand their current teaching contexts so that they are
able to promote their instruction of global content. Table 6.1 below shows a list of questions that teachers may need to ask in order to better understand their teaching contexts and improve their instruction of global content.
<table>
<thead>
<tr>
<th>Contextual Factors</th>
<th>Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum and Testing</td>
<td>➢ What elements of global perspectives does the content of the national guidelines and your school curriculum involve?</td>
</tr>
<tr>
<td></td>
<td>➢ Does the content of the national guidelines and your school curriculum support a holistic way of teaching and evaluating students, various types of teaching methods, and assessments?</td>
</tr>
<tr>
<td></td>
<td>➢ Is there any test or exam that involves global content?</td>
</tr>
<tr>
<td>Human Resources</td>
<td>➢ Do you have connections with individuals, in and out of your school, who have international experiences or who work for global issues, to invite as guest speakers to your classroom?</td>
</tr>
<tr>
<td>Resources and Funds</td>
<td>➢ If you are required to use textbooks,</td>
</tr>
<tr>
<td></td>
<td>• What elements of global perspectives does the content of your textbook involve?</td>
</tr>
<tr>
<td></td>
<td>➢ If you are not required to use textbooks,</td>
</tr>
<tr>
<td></td>
<td>• Do you have instructional books on global education, to which you can refer for your instruction?</td>
</tr>
<tr>
<td></td>
<td>➢ Do you have teaching materials to enhance students’ learning? (e.g., books, videos, newspapers, handouts, posters, CDs, and Internet resources)</td>
</tr>
<tr>
<td></td>
<td>➢ Are your teaching activities financially supported?</td>
</tr>
<tr>
<td>Events</td>
<td>➢ Is there any event, especially international exchange programs in and out of your school, that helps your students learn global content?</td>
</tr>
<tr>
<td>School Climate</td>
<td>➢ What elements of global perspectives do your school policies involve?</td>
</tr>
<tr>
<td></td>
<td>➢ Does your school support collaborative efforts with other teachers for interdisciplinary instruction?</td>
</tr>
<tr>
<td>Teachers’ Contexts</td>
<td>➢ What element of global perspectives and world events do you perceive that students need to learn?</td>
</tr>
<tr>
<td></td>
<td>➢ Do you have knowledge about global education and skills to implement it?</td>
</tr>
<tr>
<td></td>
<td>➢ What knowledge and experiences can you share with your students to enhance their learning about the world?</td>
</tr>
<tr>
<td>Students</td>
<td>➢ What backgrounds, experiences, knowledge, skills, and interests of your students’ can you connect to your instruction of global content?</td>
</tr>
<tr>
<td>Time</td>
<td>➢ Do you have time to prepare for your instruction of global content?</td>
</tr>
<tr>
<td></td>
<td>➢ Do you have time to teach global content in your classes?</td>
</tr>
<tr>
<td></td>
<td>➢ Do your students have time to learn global content at home? (e.g., summer and winter vacations)</td>
</tr>
</tbody>
</table>

Table 6.1: Questions to understand teaching contexts
When examining the teaching contexts, teachers will be able to identify strengths and weaknesses of their instruction of global content by answering the questions in Table 6.1. After that, they can consider how they can develop the strengths and lessen the weaknesses. In short, they may be able to identify what they can begin with to initiate or improve their instruction of global content. However, the findings on the contextual factors only resulted from five courses taught by five teacher participants. Therefore, it is necessary to conduct further studies with other teachers in other courses to discover similarities and differences in terms of contextual factors.

In this section, I have discussed several implications that were drawn from the findings of this study for the field of global education, teacher education, school environment, national guidelines and curricula, leadership, and pedagogy. Moreover, I raised various issues in each area and recommended future research to address these issues. The primary goal in this section was to determine what to do to initiate or improve the practice of global education in schools. Thus, the findings of this study and the implications may help numerous types of educational professionals, such as scholars in the field of global education, policy makers involved in national educational guidelines, textbook publishers, school leaders, school staff; and, most importantly, teachers, to identify what they need to do in order to achieve this goal. Overall, the discussion of this section implicitly indicates the need for continued and collaborative efforts to enhance the practice of global education among those professionals.
LIST OF REFERENCES


Matsumura, K. (2004, November 8). *Iroiro na ki ga aru mori o hito no shakai ni atehamete miruto: Iroiro na hito ga ite sodatsu yutakana kokoro* [Applying to society the example that a forest includes various types of trees: Developing a healthy mind by living with diverse people]. *Kokoro no Kenko Nyusu* [News about Mental Health], p. 1.


Ono, S. (2000). Prospects in introducing a curriculum including “Global Learning Hours” into senior high school: From the viewpoint of practical actions by SHS’s and their prefectural boards of education. *Bulletin of Educational Course, Graduate School of Education, the University of Tokyo, 19*, 73-82.


CONSENT FOR PARTICIPATION IN SOCIAL AND BEHAVIORAL RESEARCH

Protocol title: Global Education in Practice at One Japanese High School: A Case Study

Protocol number: 2004B0281

Principal Investigator: Merry Merryfield

I consent to my participation in research being conducted by Merry Merryfield of The Ohio State University and her assistants and associates.

The investigator(s) has explained the purpose of the study, the procedures that will be followed, and the amount of time it will take. I understand the possible benefits, if any, of my participation.

I know that I can choose not to participate without penalty to me. If I agree to participate, I can withdraw from the study at any time, and there will be no penalty.

I consent to the use of audiotapes. I understand how the tapes will be used for this study.

Yes No

I have had a chance to ask questions and to obtain answers to my questions. I can contact the investigators at (614) 292-3510 or kashi.4@osu.edu. If I have questions about my rights as a research participant, I can call the Office of Research Risks Protection at (614) 688-4792.

I have read this form or I have had it read to me. I sign it freely and voluntarily. A copy has been given to me.

Print the name of the participant:

Date: ___________________________ Signed: ___________________________

Signed: ___________________________ (Participant)

Signed: ___________________________ (Principal Investigator or her authorized representative)

Signed: ___________________________ (Person authorized to consent for participant, if required)

Witness: ___________________________ (When required)
社会的または行動的研究参加のためのコンセントフォーム

プロトコルタイトル：「日本の一高等学校におけるグローバル教育の実践：ケーススタディ」
プロトコル番号：2004B0281
主任研究者：メリー・メリーフィールド

私は、オハイオ州立大学のメリー・メリーフィールドそして彼女の助手によって行われる研究に参加することに同意します。

研究者は、研究の目的、手順、研究期間について説明をしました。そして、この研究の参加における可能な有益性も理解しました。

私は、どのような制限もなく研究への参加をしないことを選択することができることを理解しています。また、研究参加に同意した場合にも、弊害なくいつでも参加を再び拒むことができることも理解しています。

私はオーディオテープの使用に同意します。私はテープがどのようにこの研究で使用されるか理解しています。はい、いいえ。

私は、この研究に関しての質問やその質問に対する答えを得る機会がありました。私は、研究者に(059)268-1439又是kasai.4@osu.eduで連絡をとることができます。また、もし研究参加者としての権利についての質問がある場合、私は研究リスク保護部(614-688-4792)に連絡することができます。

私はこのコンセントフォームを読み、または読んでもらいました。私はこれに自由に任意で署名します。このフォームのコピーは、私の手続きされます。

参加者の名前を活字体で書いてください：

日時：

署名：
(研究者)

署名：
(主任研究者、又は公認代表者)

署名：
(必要であれば、参加者に代わって同意を委任する者)

証人：
(必要であれば)
BEHAVIORAL/SOCIAL SCIENCES
INSTITUTIONAL REVIEW BOARD
RESEARCH INVOLVING HUMAN SUBJECTS
THE OHIO STATE UNIVERSITY

ACTION OF THE REVIEW BOARD

Research Protocol:

2004B0281 GLOBAL EDUCATION IN PRACTICE AT ONE JAPANESE HIGH SCHOOL: A CASE
STUDY, Merry M. Merryfield, Masahiko Kashi, Education

presented for review by the Behavioral/Social Sciences Institutional Review Board to ensure the
proper protection of rights and welfare of the individuals involved with consideration of the
methods used to obtain informed consent and the justification of risks in terms of potential benefits
to be gained.

The protocol was APPROVED.

Approval for proposed research includes all materials submitted by the investigator unless otherwise noted.

It is the responsibility of the principal investigator to retain a copy of each signed consent form
for at least three (3) years beyond the termination of the subject’s participation in the proposed
activity. Should the principal investigator leave the University, signed consent forms are to be
transferred to the Behavioral and Social Sciences Institutional Review Board for the required
retention period. This application has been approved for a period of not more than one year.
You are reminded that you must promptly report any problems to the Review Board, and that
no procedural changes may be made without prior review and approval. You are also
reminded that the identity of the research participants must be kept confidential.

Date: September 1, 2004
Signed: 

Chairperson

hr-025h Biomedical approval letter (08.04)
APPENDIX B

OVERVIEW PROCESS OF THE STUDY
Selection of Research Site  
(Nomination Sampling)

Selection of Participants  
(Maximum Variation Sampling)

Data Collection  
1. Participant Observation  
2. Interview  
3. Documentary Analysis

Data Analysis  
(Constant Comparative Method)

Presentation of the Study  
(Case Study Reporting)
APPENDIX C

TIMELINE FOR ALL DATA-COLLECTION METHODS
Oct. 30, 2004:
- Nov. 12 to Nov. 19: Observed each course once with other courses.
- Nov. 19 to Dec. 3: Observed all Global Studies and Global Studies in English classes.
- Nov. 19 to Mar. 4: Observed at least two classes of each course every week.

Mar. 19, 2005:
- Oct. 30 to Mar. 19: Observed special activities which took place during this period.
<table>
<thead>
<tr>
<th>INTERVIEWS</th>
<th>DOCUMENTARY ANALYSIS</th>
</tr>
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<tbody>
<tr>
<td>Oct.30, 2004</td>
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<tr>
<td>Nov.12, 2004</td>
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<td>Dec.1: Formal</td>
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<td>Nov.26: Formal</td>
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<td>Mar.19, 2005</td>
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Oct.30 to Mar.19: Collected documents every visiting day during this period.
APPENDIX D

SUMMARY OF SIX RESEARCH PARTICIPANTS
<table>
<thead>
<tr>
<th></th>
<th>Iino Fuji School headmaster</th>
<th>Sato sensei</th>
<th>Watanabe sensei</th>
<th>Yamamoto sensei</th>
<th>Tanaka sensei</th>
<th>Mike sensei</th>
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<td>The U.S., the U.K., France, Italy, the Philippines, and Thailand</td>
<td>Italy, the U.K., Germany, South Korea, the Philippines, Taiwan, Hong Kong, and the U.S.</td>
<td>Canada, the U.S., and Sri Lanka</td>
<td>Japan, Sweden, and Brunei</td>
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<td>Teaching Experience</td>
<td>38 Years 7 Months (as a headmaster)</td>
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<td>AS, CC, and CWE</td>
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<td>CT</td>
<td>AS, MS, and the U.N.</td>
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Note. AS = area studies, CC = cross-cultural learning and communication skills, CT = critical thinking skills, CWE = current world events, MS = media studies.
APPENDIX E

SUMMARY OF FIVE COURSES
<table>
<thead>
<tr>
<th>Research Participants</th>
<th>English I</th>
<th>English II</th>
<th>World History</th>
<th>Global Studies</th>
<th>Global Integrated Studies</th>
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<td>Sato sensei</td>
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<td>Yamamoto sensei</td>
<td>Tanaka sensei &amp; Mike sensei</td>
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<td>2</td>
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<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Grades</td>
<td>10th Grade</td>
<td>11th Grade</td>
<td>11th Grade</td>
<td>12th Grade</td>
<td>10th, 11th, and 12th Grades</td>
</tr>
<tr>
<td>Number of Students in Observed Classes</td>
<td>First term of second semester: 32 (8 B and 24 G) and 31 (8 B and 23 G)</td>
<td>Second term of second semester: 33 (8 B and 25 G) and 33 (7 B and 26 G)</td>
<td>30 (10 B and 20 G) and 34 (8 B and 26 G) (First and Second terms of second semester)</td>
<td>33 (5 B and 28 G) and 26 (13 B and 13 G)</td>
<td>27 (9 B and 18 G) (Global Studies class) 23 (2 B and 21 G) (Global Studies in English class) 7 (3 B and 4 G) (Global Studies II class)</td>
</tr>
<tr>
<td>B=Boy Students</td>
<td>G=Girl Students</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First term of second semester: 32 (8 B and 24 G) and 31 (8 B and 23 G)</td>
<td>Second term of second semester: 33 (8 B and 25 G) and 33 (7 B and 26 G)</td>
<td>30 (10 B and 20 G) and 34 (8 B and 26 G) (First and Second terms of second semester)</td>
<td>33 (5 B and 28 G) and 26 (13 B and 13 G)</td>
<td>27 (9 B and 18 G) (Global Studies class) 23 (2 B and 21 G) (Global Studies in English class) 7 (3 B and 4 G) (Global Studies II class)</td>
<td>13 (2 B and 11 G) (Until the End of December 2004) 8 (1 B and 7 G) (From January 2005 to March)</td>
</tr>
<tr>
<td>B=Boy Students</td>
<td>G=Girl Students</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

1 The difference in student number by term was due to the class change of students based on their performance of a mid-term examination in the second semester.
APPENDIX F

SUMMARY OF TEACHING CONTENT IN FIVE OBSERVED COURSES
<table>
<thead>
<tr>
<th>Observation Date</th>
<th>Course (Class)</th>
<th>Teaching Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 18, 2004</td>
<td>EI(1)</td>
<td>Food chain (Lesson 6)</td>
</tr>
<tr>
<td>Nov. 18, 2004</td>
<td>EI(2)</td>
<td>Rights of wild animals and human destruction of wild areas (Lesson 6)</td>
</tr>
<tr>
<td>Nov. 22, 2004</td>
<td>EI(2)</td>
<td>Jane Goodall’s everyday life in African forests (a picture book: <em>Days of African Forests</em>)</td>
</tr>
<tr>
<td>Nov. 22, 2004</td>
<td>EI(2)</td>
<td>Food chain (Lesson 6)</td>
</tr>
<tr>
<td>Nov. 25, 2004</td>
<td>EI(1)</td>
<td>Roots &amp; Shoots project, a project for environmental problems established by Jane Goodall (Lesson 6)</td>
</tr>
<tr>
<td>Nov. 29, 2004</td>
<td>EI(2)</td>
<td>Importance of taking action (e.g., sharing ideas) to make the world a better place (Lesson 6)</td>
</tr>
<tr>
<td>Nov. 29, 2004</td>
<td>EI(1)</td>
<td>Review of grammatical topics in Lesson 6</td>
</tr>
<tr>
<td>Dec. 2, 2004</td>
<td>EI(2)</td>
<td>Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Jan. 11, 2005</td>
<td>EI(2)</td>
<td>Advance of communication technologies from carrier pigeons to cell phones in the 20th century (e.g., atomic bombing, lunar landing, Mother Theresa, Mahatma Gandhi, the Beatles) (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 13, 2005</td>
<td>EI(2)</td>
<td>Events and well-known figures in the 20th century (e.g., atomic bombing, lunar landing, Mother Theresa, Mahatma Gandhi, the Beatles) (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 14, 2005</td>
<td>EI(1)</td>
<td>A Japanese boy’s life in WWII (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 17, 2005</td>
<td>EI(2)</td>
<td>A Japanese boy’s life in WWII (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 17, 2005</td>
<td>EI(1)</td>
<td>Atomic Bombing of Nagasaki</td>
</tr>
<tr>
<td>Jan. 20, 2005</td>
<td>EI(1)</td>
<td>Atomic Bombing of Nagasaki</td>
</tr>
<tr>
<td>Jan. 17, 2005</td>
<td>EI(1)</td>
<td>A girl’s life in the Vietnam War (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 24, 2005</td>
<td>EI(2)</td>
<td>Continuing occurrences of wars in the world (Lesson 7)</td>
</tr>
<tr>
<td>Jan. 25, 2005</td>
<td>EI(1)</td>
<td>Australian culture (Interaction with an Australian teacher)</td>
</tr>
<tr>
<td>Feb. 1, 2005</td>
<td>EI(1)</td>
<td>Lesson test</td>
</tr>
<tr>
<td>Feb. 7, 2005</td>
<td>EI(2)</td>
<td>Perspectives of winners and losers in the football game (Lesson 8)</td>
</tr>
<tr>
<td>Feb. 8, 2005</td>
<td>EI(1)</td>
<td>Perspectives of winners and losers in the football game (Lesson 8)</td>
</tr>
<tr>
<td>Feb. 17, 2005</td>
<td>EI(2)</td>
<td>Review of target grammatical topics in Lesson 8</td>
</tr>
<tr>
<td>Feb. 18, 2005</td>
<td>EI(1)</td>
<td>The life of Charles M. Schulz (Lesson 8)</td>
</tr>
<tr>
<td>Feb. 21, 2005</td>
<td>EI(2)</td>
<td>The life of Charles M. Schulz (Lesson 8)</td>
</tr>
<tr>
<td>Feb. 22, 2005</td>
<td>EI(2)</td>
<td>The life of Charles M. Schulz (Lesson 8)</td>
</tr>
<tr>
<td>Feb. 28, 2005</td>
<td>EI(2)</td>
<td>Lesson test</td>
</tr>
<tr>
<td>Mar. 3, 2005</td>
<td>EI(1)</td>
<td>Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Observing Date</td>
<td>Course (Class)</td>
<td>Teaching Content</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Nov. 16, 2004</td>
<td>EII (2)</td>
<td>○ Review of grammatical topics in Lesson 7</td>
</tr>
<tr>
<td>Nov. 25, 2004</td>
<td>EII (1)</td>
<td>○ Reading test</td>
</tr>
<tr>
<td>Nov. 25, 2004</td>
<td>EII (2)</td>
<td>○ Reading test</td>
</tr>
<tr>
<td>Nov. 30, 2004</td>
<td>EII (1)</td>
<td>○ Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Dec. 2, 2004</td>
<td>EII (2)</td>
<td>○ Review of mid-term examination</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Self-study session</td>
</tr>
<tr>
<td>Jan. 13, 2005</td>
<td>EII (2)</td>
<td>○ Movement to remove landmines.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Sakamoto Ryuichi, a Japanese musician and an activist for Zero Landmines (Lesson 8)</td>
</tr>
<tr>
<td>Jan. 14, 2005</td>
<td>EII (1)</td>
<td>○ Lives of victims of landmines (e.g., discrimination) (Lesson 8)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Countries with landmines (Lesson 8)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Sakamoto Ryuichi’s music project of Zero Landmines (Lesson 8)</td>
</tr>
<tr>
<td>Jan. 18, 2005</td>
<td>EII (2)</td>
<td>○ Lives of victims of landmines (e.g., discrimination) (Lesson 8)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Countries with landmines (Lesson 8)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Sakamoto Ryuichi’s music project of Zero Landmines (Lesson 8)</td>
</tr>
<tr>
<td>Jan. 18, 2005</td>
<td>EII (1)</td>
<td>○ Sakamoto Ryuichi’s music project of Zero Landmines (Lesson 8)</td>
</tr>
<tr>
<td>Jan. 20, 2005</td>
<td>EII (1)</td>
<td>○ Persistent landmine issues after the declaration of peace (Lesson 8)</td>
</tr>
<tr>
<td>Jan. 25, 2005</td>
<td>EII (2)</td>
<td>○ Review of grammatical topics in Lesson 7</td>
</tr>
<tr>
<td>Jan. 27, 2005</td>
<td>EII (1)</td>
<td>○ Lesson Test</td>
</tr>
<tr>
<td></td>
<td></td>
<td>○ Self-study session</td>
</tr>
<tr>
<td>Jan. 31, 2005</td>
<td>EII (1)</td>
<td>○ Zero Landmines (a TV program)</td>
</tr>
<tr>
<td>Feb. 1, 2005</td>
<td>EII (2)</td>
<td>○ Lesson Test</td>
</tr>
<tr>
<td>Feb. 1, 2005</td>
<td>EII (1)</td>
<td>○ Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Feb. 8, 2005</td>
<td>EII (2)</td>
<td>○ Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Feb. 8, 2005</td>
<td>EII (1)</td>
<td>○ Grammatical topics (grammar book)</td>
</tr>
<tr>
<td>Feb. 15, 2005</td>
<td>EII (2)</td>
<td>○ International workshop by the school association (e.g., cross-cultural events, discussions of global issues by participants, and their report on actions to global issues) (A Fuji School student’s report of this workshop as a participant and Questions &amp; Answers with two staff members of the school association)</td>
</tr>
<tr>
<td>Feb. 15, 2005</td>
<td>EII (1)</td>
<td>○ Listening test</td>
</tr>
<tr>
<td>Feb. 16, 2006</td>
<td>EII (1)</td>
<td>○ The mystery of life (Lesson 9)</td>
</tr>
<tr>
<td>Feb. 22, 2005</td>
<td>EII (2)</td>
<td>○ Common forms of animals (Lesson 9)</td>
</tr>
<tr>
<td>Feb. 25, 2005</td>
<td>EII (1)</td>
<td>○ Review of Lesson 9</td>
</tr>
<tr>
<td>Mar. 2, 2005</td>
<td>EII (1)</td>
<td>○ Lesson Test</td>
</tr>
<tr>
<td>Mar. 3, 2005</td>
<td>EII (2)</td>
<td>○ Lesson Test</td>
</tr>
<tr>
<td>Observation Date</td>
<td>Course (Class)</td>
<td>Teaching Content</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
<td>------------------</td>
</tr>
</tbody>
</table>
| Nov. 12, 2004    | WH(1)          | o Unification of the world (Age of Discovery) (World Map Activity)  
|                  |                | o A critical perspective of Christopher Columbus’s journey (Chapter 9) |
| Nov. 16, 2004    | WH(2)          | o Differences and similarities between ancient times, middle ages,  
|                  |                | o Italian trade with Asian countries in the Renaissance (Chapter 9) |
| Nov. 22, 2004    | WH(1)          | o Connections between Luther’s Religious Reformation and Fuji  
|                  |                | School religion (Chapter 9) |
| Nov. 24, 2004    | WH(2)          | o A critical perspective of the terms “old followers” and “new  
|                  |                | o followers” in Luther’s Religious Reformation (Chapter 9) |
| Nov. 30, 2004    | WH(1)          | o British trade with Asian countries through the establishment of  
|                  |                | o British East India company in the 17th century (Chapter 10) |
| Nov. 30, 2004    | WH(2)          | o British trade with Asian countries through the establishment of  
|                  |                | o British East India company in the 17th century (Chapter 10) |
| Dec. 3, 2004     | WH(1)          | o Thirty Years’ War, an international war related to religions  
|                  |                | o (Chapter 9 and resource book) |
| Jan. 7, 2005     | WH(1)          | o Parliament system in the U.K. (Chapter 9)  
|                  |                | o Royal family tree in the U.K. (resource book) |
| Jan. 11, 2005    | WH(2)          | o Parliament system in the U.K. (Chapter 9)  
|                  |                | o Royal family tree in the U.K. (resource book) |
| Jan. 14, 2005    | WH(1)          | o Glorious Revolution in the U.K. (Chapter 10) |
| Jan. 19, 2005    | WH(2)          | o Balance of power in Europe and the French invasion of other  
|                  |                | o European countries and the U.S. (Chapter 10) |
| Jan. 19, 2005    | WH(2)          | o Prussia and Austria in the 18th century (Chapter 10) |
| Jan. 21, 2005    | WH(1)          | o Multicultural nations in Europe (e.g., Austria and France)  
|                  |                | (Lecture) |
| Jan. 24, 2005    | WH(1)          | o Separation of Poland by Prussia, Austria, and Russia (Chapter 10  
|                  |                | o and resource book) |
| Jan. 25, 2005    | WH(2)          | o Separation of Poland by Prussia, Austria, and Russia (Chapter 10  
|                  |                | o and resource book) |
| Jan. 27, 2005    | WH(1)          | o The Industrial Revolution in the U.K. and its spread to other  
|                  |                | o countries (e.g., Belgium, France, Germany, the U.S. and Japan)  
|                  |                | o (Chapter 10) |
| Jan. 31, 2005    | WH(1)          | o Separation of powers between Japan and the U.S. (Chapter 11) |
| Feb. 3, 2005     | WH(2)          | o French Revolution (Chapter 11 and resource book) |
| Feb. 3, 2005     | WH(1)          | o Marie Antoinette (a TV program about Marie Antoinette) |
| Feb. 7, 2005     | WH(1)          | o French Revolution (Chapter 11 and resource book) |
| Feb. 9, 2005     | WH(2)          | o First French Republic (Chapter 11) |
| Feb. 9, 2005     | WH(2)          | o Napoleon Bonaparte (Chapter 11 and resource book) |
| Feb. 14, 2005    | WH(1)          | o Napoleon Bonaparte (Chapter 11 and resource book) |
| Feb. 17, 2005    | WH(2)          | o The rise and fall of the Vienna system (Chapter 12) |
| Feb. 21, 2005    | WH(1)          | o The rise and fall of the Vienna system (Chapter 12) |
| Feb. 23, 2005    | WH(2)          | o The French (July) Revolution and its influence on other European  
|                  |                | o countries (Chapter 12) |
| Feb. 23, 2005    | WH(2)          | o The French (February) Revolution and the Second French  
|                  |                | o Republic (Chapter 12 and resource book) |
| Feb. 28, 2005    | WH(1)          | o The French (February) Revolution and the Second French  
<p>|                  |                | o Republic (Chapter 12 and resource book) |</p>
<table>
<thead>
<tr>
<th>Observation Date</th>
<th>Course</th>
<th>Teaching Content</th>
</tr>
</thead>
</table>
| Nov. 12, 2004    | GS     | o Saying “Hello” in Burmese  
|                  |        | o Discrimination (Group Discussion and Lecture)  
|                  |        | o The life of Arafat, the Chairman of the PLO (newspaper)  |
| Nov. 12, 2004    | GSE    | o Saying “Hello” in Burmese  
|                  |        | o Discrimination (Group Discussion and Lecture)  |
| Nov. 17, 2004    | GSE    | o Saying “Hello” in Basque  
|                  |        | o Diversity among students (Drawing Activity)  |
| Nov. 17, 2004    | GS     | o Saying “Hello” in Basque  
|                  |        | o Basque Province  
|                  |        | o Diversity among students (Drawing Activity)  |
| Nov. 19, 2004    | GS     | o Saying “Hello” in Lingala  
|                  |        | o The beauty of diversity (a poster: “The Golden Rules” and Group Discussion)  
|                  |        | o Inner environment (“Cooperative Shape” Activity)  |
| Nov. 19, 2004    | GSE    | o Saying “Hello” in Lingala  
|                  |        | o Inner environment (“Cooperative Shape” Activity)  |
| Nov. 24, 2004    | GSE    | o Saying “Hello” in Uzbek  
|                  |        | o Diversity among students (Drawing Activity)  |
| Nov. 24, 2004    | GS     | o Saying “Hello” in Uzbek  
|                  |        | o Peaceful conflict resolution (“Two Mules” activity and Role-play)  |
| Nov. 26, 2004    | GS     | o Saying “Hello” in Estonian  
|                  |        | o People’s sayings and proverbs about peace (“Peace Message Match” activity)  |
| Nov. 26, 2004    | GSE    | o Saying “Hello” in Estonian  
|                  |        | o Peaceful conflict resolution (“Two Mules” activity and Role-play)  |
| Dec. 1, 2004     | GSE    | o Saying “Hello” in Danish  
|                  |        | o International AIDS day (pictures of HIV (AIDS) positive individuals and HIV/AIDS activists, and newspaper articles)  
|                  |        | o Stereotypes and prejudice (“9 Dots” activity)  |
| Dec. 1, 2004     | GS     | o Saying “Hello” in Danish  
|                  |        | o International AIDS day (pictures of HIV (AIDS) positive individuals and HIV/AIDS activists, and newspaper articles)  
|                  |        | o Stereotypes and prejudice (“9 Dots” activity)  |
| Dec. 3, 2004     | GS     | o Saying “Hello” in Romansh  
|                  |        | o The “We are the world” project (a DVD about the “We are the world” project)  |
| Dec. 3, 2004     | GSE    | o Saying “Hello” in Romansh  
|                  |        | o The “We are the world” project (a DVD about the “We are the world” project)  |
| Jan. 11, 2005    | GSII   | o Saying “Hello” in Czech  
|                  |        | o Self-esteem and human power relation (“Timeline” activity and “The Power Flower” activity)  |
| Jan. 13, 2005    | GSII   | o Saying “Hello” in Kazakh  
<p>|                  |        | o Refugees (Group Discussion, a UNHCR video about refugees, “Refugee” Simulation, two posters about refugees)  |</p>
<table>
<thead>
<tr>
<th>Observing Date</th>
<th>Course</th>
<th>Teaching Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 12 2004</td>
<td>GIS</td>
<td>• Racism (a DVD “American History X”)</td>
</tr>
<tr>
<td>Nov. 26, 2004</td>
<td>GIS</td>
<td>• Jury system in Japan (a video “Gentle 12”)</td>
</tr>
<tr>
<td>Dec. 3, 2004</td>
<td>GIS</td>
<td>• Farewell party for twelfth-grade students</td>
</tr>
</tbody>
</table>
| Jan. 7, 2005  | GIS    | • Various influences in one month, six months, and five years by the earthquake and tsunami disaster in Sumatra (Class Discussion)  
• Different types of aids (e.g., participation in aid programs and fundraising) (Lecture) |
| Jan. 14, 2005 | GIS    | • The situation in the Sumatra area (a newspaper article)  
• Discussion on what students could do for the disaster |
| Jan. 21, 2005 | GIS    | • Student presentations about different topics (e.g., mental treatment, current situation, and survivors’ lives) of the earthquake and tsunami disaster in Sumatra |
| Jan. 28, 2005 | GIS    | • Discussion on what students could do and decide to present the earthquake and tsunami disaster in Sumatra and to raise funds for the disasters at a regular worship session for eleventh-grade students on Feb. 23, 2005  
• Discussion on the presentation and fundraising |
| Feb. 4, 2005  | GIS    | • The earthquake and tsunami disaster in Sumatra (a TV program about the earthquake and tsunami disaster in Sumatra)  
• Discussion on the presentation and fundraising |
| Feb. 18, 2005 | GIS    | • Student presentation practice |
| Feb. 25, 2005 | GIS    | • Review of their presentation (a video of their presentation and Class Discussion)  
• Students’ making decision to give the same presentation and to raise funds at a regular worship for tenth-grade students on Mar. 3, 2005  
• Preparation of the presentation |
| Mar. 4, 2005  | GIS    | • Review of their presentation (a video of their presentation and Class Discussion)  
• Discussion on how to report the fund raising activity |