研究ノート

English Language Teachers as Citizenship Educators: Playing a role in Japanese high schools

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Abstract: This paper outlines an ongoing research project that spans the areas of citizenship education and English language education in Japanese junior and senior high schools. The main purpose of the project is to ascertain whether in addition to their traditional role as language instructors, Japanese English teachers also have a role to play in promoting education for citizenship. Scholars working mainly in the European context, such as Doyé (1996), Starkey (1999, 2005) and Byram (2003, 2008), have argued that foreign language teaching and citizenship education share common objectives; for example, in terms of encouraging greater tolerance of diversity and enabling intercultural understanding. There is evidence that some English teachers in Japan — particularly among those working in universities — have been influenced by this discourse and are seeking ways to promote citizenship values in the course of their language teaching. At the high school level, English teachers typically have less freedom to experiment than their university colleagues, but nonetheless opportunities do exist for them to pursue citizenship education objectives. The research project described here aims to clarify what those opportunities might be, first by surveying Japanese high school English teachers about their own beliefs concerning citizenship and the possible links with language education, and second, by conducting case studies of teachers who *do* try to combine English language teaching with teaching for citizenship to discover how they go about that, and what motivates them.

Keywords: citizenship education, language teaching, intercultural communication

1. Introduction: Citizenship and Citizenship Education

There has been a growing interest in citizenship education in recent years, with countries across the world introducing new educational programmes aimed at helping young people develop the values, knowledge and skills that will enable them to participate in social and political life as responsible citizens. Since 2002, citizenship has been included as a statutory subject within the national curriculum for England, and there have been citizenship education initiatives across Europe, and in the US and Australia. In Japan, too, innovations in citizenship teaching, notably by schools in Shinagawa and Ochanomizu in Tokyo, have attracted considerable scholarly interest and stimulated debate about Japanese citizenship education (e.g. Ikeno, 2011; Mizuyama, 2010).

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Of course, the nurturing of good citizens has been a fundamental goal of education since antiquity. Throughout history communities have considered it necessary to socialize the task of raising children so that they share fundamental values and are bound to the rest of the community by such feelings as duty, cultural identity, shared destiny, and national pride. Much of the current debate concerning the nature of citizenship continues to address questions that have exercised humanity for centuries: what is the nature of a good human life? What are the personal qualities required in a good citizen, and how can education help to foster those qualities?

Historically there have been two dominant traditions in philosophizing citizenship — what Heater (1999) terms the *civic republican* and the *liberal* traditions — and they continue to shape contemporary debates. Civic republicanism conceives citizenship chiefly in terms of a person's *duty* to the polity. Good civic republican citizens are expected to be actively engaged in public life, enthusiastic in the pursuance of their civic responsibilities and willing to sacrifice private, selfish wants where these conflict with the common interest. In contrast, liberals see society as constructed primarily for citizens' individual rather than collective benefit, and accordingly a person's citizenship as defined by the *rights* that he or she enjoys. The good liberal citizen certainly has duties to society — principally to observe the law and pay taxes — but these duties are "thin" compared to the civic republican notion of citizenship, which is "thick" with responsibilities.

Although the balance between rights and duties is still at the heart of the discourse on citizenship, in important ways that discourse is being conducted in new territory. For most of history, citizenship has concerned the duties and rights of people living within bounded communities, principally states, and its main function has been to define the boundaries between "us" and "them" — to establish who is allowed in and under what terms. The steady globalization of human affairs has had the effect of blurring many of the criteria for making those us/them distinctions. Traditional, state-centred notions of citizenship now have to contend with large-scale migration and rapidly shifting demographics that are producing increasingly diverse populations. In response to these changes, citizenship is being theorized in new ways — for example, as multicultural citizenship (Kymlicka, 1995) or cosmopolitan citizenship (Archibugi, 1998; Held, 1995) — and citizenship education now deals increasingly with issues of identity and cultural diversity as well as with the political rights and responsibilities that are its traditional focus.

Increasingly, citizenship education also includes a global dimension, concerned with developing feelings of shared humanity — a sense that people belong to a wider global community to which they have responsibilities. As Heater (2004) observes, a growing body of international agreements — including the International Bill of Human Rights and the UN Convention on the Status of Refugees — has already gone some way to defining a post-national, legal identity for people *as human beings*, even if it is still nation states that are the principal guarantors of individuals' rights. The case of the European Union in particular exemplifies how citizenship is being re-configured to keep pace with the increasingly transnational character of modern life. Passport holders of EU member states are now

simultaneously citizens of the European Union, and this includes, for example, the right to appeal to the European Court of Human Rights against unfair treatment in their home country. That European citizens now have this legal recourse against their own state governments illustrates the tension that exists between *national* and *post-national* conceptions of citizenship.

Citizenship education thus covers a potentially vast terrain, and indeed, the term is sometimes used as a catch-all label to describe a diverse array of "educations" that include civics, political education, environmental education, development education, anti-racist education, multicultural education, human rights education, peace education, global education and world studies. While this reflects the breadth and complexity of current issues of citizenship, there are concerns that the term "citizenship education" has been overstretched. As Davies (2000) puts it, "If the citizenship net is cast very wide there is a possibility that the knowledge, skills and dispositions aimed at by citizenship education could be extended *ad infinitum* ... [and] the key terms are so ambiguous and contested that meaning is lost" (pp. 99–100).

Such a broad conception of citizenship offers insufficient guidance for those charged with teaching it, and one of the tasks of citizenship educators is to hone in on a definable set of skills that can form the basis of a coherent curriculum. Work done in the UK has been particularly influential in this regard — in particular, that of the Advisory Group on Citizenship Education led by chairman Sir Bernard Crick. The view of citizenship outlined in the Crick Report (QCA, 1998) is clearly influenced by the civic republican tradition, placing emphasis on the nurturing of social and moral responsibility, and the knowledge, skills and aptitudes citizens need to be active participants in public life. Although not all of Crick's recommendations were adopted, and subsequent revisions to the national curriculum have

Critical thinking and enquiry
Pupils should be able to:
– engage with & reflect on different ideas, opinions, beliefs & values when exploring topical & controversial issues
– research, plan & undertake enquiries into issues using a range of information & sources
– analyse & evaluate sources used, questioning different values, ideas & viewpoints and recognizing bias.
Advocacy and representation
Pupils should be able to:
– express & explain their opinions to others through discussions, debates & voting
– communicate an argument, taking account of different viewpoints and drawing on what they have learnt through research, action & debate
– justify arguments, giving reasons to try and persuade others
– represent the views of others, with which they may or may not agree.
Taking informed and responsible action
Pupils should be able to:
– explore creative ways of taking action on problems & issues to achieve intended purposes
– work individually & with others to negotiate, plan & take action on citizenship issues to try and influence others, bring about change or resist unwanted change
– analyse the impact of their actions on communities & the wider world
– reflect on the progress they have made, evaluating what they have learnt.

Figure 1: Key processes for citizenship education in England's national curriculum
adapted from QCA (2007b)

sought to address issues of identity and ethnicity deemed to have been underplayed by the Advisory Group, the report laid the foundations for the new statutory subject of Citizenship in England (Kiwan, 2008).

As shown in Figure 1, the programme of study for citizenship in England identifies three key concept areas that should underpin students' learning: *Democracy and Justice; Rights and Responsibilities*; and *Identities and Diversity* (QCA, 2007a, 2007b). It then goes on to provide details of the skills pupils are expected to develop, and classifies those skills in terms of three key processes — *critical thinking and enquiry, advocacy and representation*, and *taking informed and responsible action*.

Though some aspects of the national curriculum guidelines are specific to England, the key skills and processes outlined in Figure 1 provide a useful model of citizenship education that has been drawn upon by other countries, including Japan. The recent *Declaration on Citizenship Education* (*Shiteizunshippu kyouiku no sengen*) published by Japan's Ministry of Economy, Trade and Industry (*Keizai Sangyousho*, 2006), makes explicit reference to England's national curriculum, and has clearly been influenced by Crick in the way it analyses citizenship in terms of knowledge, attitudes and skills.

2. Citizenship education in Japan

Formal citizenship education in Japanese schools falls mainly under the umbrella of social studies (*shakai*), which, in addition to history and geography, also includes a "civics" component (*koumin*) that covers such topics as contemporary society, ethics and political economy. Students also undergo one school hour per week of "moral education" (*doutoku*), which focuses on issues of personal moral development (Otsu, 2000). These classes are largely teacher-fronted and tend to lack the learner-centred, participatory element present in England's statutory Citizenship curriculum. Nevertheless, Japanese schools provide extensive opportunities for pupils to participate in the day-to-day functioning of the school. From the time they enter primary school, Japanese students are expected to take on such responsibilities as cleaning the school facilities, organizing after-class club activities and extra-curricular events, and attending meetings to discuss school rules. While successive commentators have criticized Japan's education system for insufficient attention to political literacy (e.g. Otsu, 1998; Parmenter, Mizuyama, & Taniguchi, 2008), it is the hands-on experience of involvement in running their school that can be seen as providing students with the most important training for life as adult citizens in Japan by nurturing such values as consideration for others, respect for elders and sharing responsibilities.

Although Japan's schools may have performed well in terms of preparing generations of Japanese children for active participation in *Japanese* communities, the overwhelmingly Japan-centred nature of the curriculum — particularly in such subjects as history, geography and social studies — has provided fewer opportunities for pupils to develop a sense of belonging to a wider, Asian or global community. According to Parmenter, Mizuyama and Taniguchi (2008), the "natural" approach to instilling citizenship values through involvement in day-to-

day school activities, and the relative absence of teaching for critical thinking and political literacy, also risks promoting in students an uncritical acceptance of the state-sponsored view of national identity and citizenship, with its underlying assumption of Japanese ethnic homogeneity.

The ideology of mono-ethnic Japan continues to exert a powerful influence in Japanese society (Lie, 2001), but it is increasingly removed from the reality of growing ethnic diversity. Notwithstanding the common perception among Japanese that they comprise an ethnically homogeneous nation, Japan is a multicultural country with distinct minority groups, including ethnic Chinese and Koreans, and the indigenous Ainu and Okinawan peoples, as well as a growing community of foreign residents. Official accounts of national identity tend to ignore the existence of such diversity, but this position will become increasingly difficult to sustain in the face of ongoing immigration. The UN estimates that Japan will need to expand immigration exponentially in the coming decades in order to maintain a sufficient working population — from the current estimate of around 2.5 million foreign residents, to some 35 million by 2050 (McCullough, 2008). This constitutes a considerable challenge to the "homogeneous nation" ideology. In future Japanese schools will have to engage more directly with issues of ethnicity and identity, and this will require a shift in Japanese conceptions of citizenship and citizenship education. Japanese students will need to develop a view of themselves not only as global citizens, but also as members of an increasingly multicultural community in Japan.

3. Links between foreign language education and citizenship education

Until relatively recently, the role of foreign language teachers in citizenship education has tended to be overlooked. In its recommendations for citizenship teaching in England, the Crick Report makes one fleeting reference to the potential of foreign languages to "offer a contrasting perspective from other countries on national, European and international events and issues" (QCA, 1998, p. 53), but gives no indication that foreign language teaching can also play a part in nurturing shared values, or in developing core skills for citizenship. As the contributions to the recent book *Citizenship and Language Learning* (Osler & Starkey, 2005) demonstrate, however, citizenship educators and foreign language educators have similar goals. The Council of Europe (2007) has recognized in its policy guidelines that language teaching "has aims which are convergent with those of education for democratic citizenship: both are concerned with intercultural interaction and communication, the promotion of mutual understanding and the development of individual responsibility" (p. 18).

The following section outlines three distinct ways in which foreign language education may have an important, and perhaps fundamental, contribution to make to citizenship education (a fuller discussion appears in Hosack (2011), from which parts of this section are drawn). Foreign language teachers can promote global citizenship by utilizing content that addresses citizenship themes; by focusing on cross-cultural comparisons in order to develop students' intercultural competence; and by training students in communication skills that are

essential for democratic dialogue.

3.1 Language and content

One way that foreign language instructors are teaching for citizenship is by working with content that addresses political issues. Starkey (1999) argues that an element of explicit political education is justified in foreign language lessons for adults since politics is an important part of culture, and language learning necessarily involves learning about culture. He describes how course leaders at the Open University designed materials for students of German that dealt with the status of ethnic minorities in Germany, and for French learners that dealt with the rise of the New Right in France. He acknowledges, however, that since most learners' objective is language skills acquisition, there will be limits to the amount of politics foreign language teachers can include:

> Students come to a course with certain expectations and whilst explicit political education through language teaching is an accepted and justifiable part of a course of language and culture, it would meet considerable student dissatisfaction were it to become too dominant a component (p. 168).

Some language teaching contexts lend themselves more to addressing citizenship themes than others. In academic contexts, especially universities, a popular mode of language course delivery is Content-Based Instruction (CBI), whereby students acquire the target language indirectly while using it as a medium for learning about other academic subjects. In Japan, inclusion of citizenship themes — particularly 'global issues' such as climate change and human rights issues — has become a common feature of content-based English courses at the university level and this is reflected by the increasing number of commercially-produced textbooks which are dedicated to this kind of content (e.g. Peaty, 2007, 2010; Summerville, 2006a, 2006b).

Peaty (2004) cites a number of pedagogical reasons for using global issues in language teaching, including the ready availability of up-to-date resources, the "depth and diversity" of global issues, which makes them highly stimulating of discussion and critical thinking, and the argument from CBI theory that "a second language is learned most effectively when used as the medium to convey informational content of interest and relevance to the learner" (Brinton, Snow, & Wesche, 1989, p. vii).

Where language teachers are tackling global issues with their students, in what sense are they contributing to "education for citizenship"? The "global education" approach is characterized by a strong affective element (Davies, Evans, & Reid, 2005) with students being given the opportunity to reflect upon how such problems as environmental degradation, poverty and human rights violations impact on the lives of individuals. This can evoke feelings of solidarity, and, as they become more conscious of the interconnectedness of issues, students are encouraged to consider how aspects of their own day-to-day activity can have far-reaching, and even global consequences.

3.2 Intercultural competence

Issues of cultural diversity have become central to the current discourse on citizenship, and foreign language teachers can make an important contribution to citizenship education by nurturing students' ability to engage with people from different cultural backgrounds. This is the thrust of Michael Byram's work on language teaching for intercultural citizenship. One of Byram's (e.g. 2006, 2008) main objectives has been to re-emphasize the centrality of culture to language teaching, something he considers to have been neglected in the general shift towards communicative language teaching:

> There has been more emphasis on sociolinguistic than sociocultural appropriateness, perhaps because of the influence of speech act theory and discourse analysis. As a consequence FLT [Foreign Language Teaching] has remained concerned with the indoctrination of 'skills' and, in its focus on technical issues, forgotten that communication is not just a matter of passing information or obtaining goods and services, but of interacting with other human beings in socially complex and rich environments (Byram & Guilherme, 2000, p. 71).

Byram advocates a return to the more "humanistic" goals of traditional, "pre-communicative" language education where a language was studied not so much to facilitate communication, but more as a way of gaining access to culture (albeit with a focus on the "high Culture" of art and literature). Nowadays foreign language education is primarily concerned with the development of communication skills, but according to Byram (2006), it "must go beyond the assumption that linguistic competence is sufficient, and must take intercultural competence as one of its aims" (p. 127).

Byram (2008) is with Doyé (1996) in seeing considerable overlap between the goals of "language-and-culture teaching" and those of citizenship education. His model for "intercultural citizenship education" is aimed at developing students' competences in three dimensions: attitudes, knowledge and skills. Intercultural competence includes such attitudes as "curiosity and openness, [and a] readiness to suspend disbelief about other cultures and belief about one's own" (p. 163). It calls for knowledge of social practices among different groups, both in one's own country, and in other countries; and skills, such as the ability to research information about other cultures, to interpret it and relate it to aspects of one's own culture.

The main task of language educators then, is not to teach language *per se* but rather "to introduce young people to experience of other ways of thinking, valuing and behaving" (Byram, 2003, p. 127), and at the same time to encourage them to reflect critically upon their own cultural assumptions. In this way foreign language teachers can contribute to a process of "tertiary socialization" which has the potential to transform the narrower perspectives acquired through primary and secondary socialization in the family and home community, and develop in students the cognitive, moral and behavioural flexibility needed to engage effectively with people from different cultures (Byram, 2008). Here Byram (2003) views

foreign language teaching as a political project, which "can and should be a challenge to the isolationism of the nation-state" (p. 20).

Foreign language teachers are ideally placed to prepare students for citizenship in the context of cultural diversity. Whereas teachers of history or geography are often drawn into citizenship teaching because of their specialist subject knowledge, "language teachers have much more personal experience of the issues at the heart of citizenship education" (Brown & Brown, 2003, p. 9), in particular, experience of communicating across cultures. This is true not only for native-speakers of the target language, but also for non-natives who will be able to draw on their experiences of study and travel abroad, of interacting with overseas visitors and so on. Even where "culture" is not included in lessons as a formal teaching point, language teachers often have opportunities to introduce an intercultural perspective, offering an example from a culture they are familiar with or challenging a cultural stereotype, for instance.

3.3 Skills for dialogue

Notwithstanding Byram's reservations, the communicative approach to language teaching has helped establish pair and group discussion activities as standard features of the foreign language classroom making it a prime site for what Tardieu calls "education for dialogue" (cited in Starkey, 2005). Discussion skills are a fundamental aspect of training for democratic citizenship, something acknowledged by the Crick Report in its recommendations for citizenship education in England:

> The curriculum should also cover practical skills that enable young people to participate effectively in public life and prepare them to be full citizens. It should enable children and young people to develop *discussion, communication and teamwork skills*. It should help them learn to *argue cogently and effectively, negotiate successfully and co-operate with others*. It should also enable them to think for themselves, solve problems and make decisions effectively (QCA 1998, p. 19 my emphasis).

Modern language teaching pedagogies are highly supportive of the participatory, discursive skills referred to here. English teachers strive to maximize participation by making their classes "learner-centred", they encourage teamwork through "collaborative learning", and they help students "think for themselves", by equipping them with effective language-learning strategies, for example. In oral communication courses, students work together to prepare for presentations, discussions and debates; in literacy classes, teachers can encourage collaboration through peer-editing, jigsaw-reading activities and the like; and even in the case of grammar teaching, an area traditionally characterized by teacher-fronted methods, learner-centred grammar activities are now commonplace. In all these cases, students are not only gaining the linguistic tools needed to express their ideas in a second language, but also developing a general capacity to engage in dialogue. They gain confidence in expressing themselves, learning the importance of clarity and supporting their opinions with reasons and

examples. They become accustomed to listening critically to what other people say, to requesting clarification and responding to other speakers' ideas. These are all essential skills for active citizenship.

The extent to which communicative language activities contribute to education for citizenship will, however, depend on the kinds of topics that students are asked to discuss. Typical EFL materials, particularly those aimed at beginners and intermediate learners, tend to focus on day-to-day activities in the home or at work, or on everyday situations that the learner might encounter as a tourist, "at the post office" or "at the airport", for instance. This reflects the strong instrumental motive that many students have for learning a foreign language, as well as an important tenet of the communicative approach that activities and materials need to offer ample opportunities for "personalization". But as Starkey and Osler (2003) note, "Citizenship is about the public sphere and about understanding of and engagement with policies" (p. 29). As they work to promote students' discussion skills in their capacity as citizenship educators, language teachers need to strive for a balance between personal topics and public-sphere issues, as well as drawing attention to important areas where private activities interconnect with matters of public concern.

Even where public-sphere topics are targeted, however, pair and group discussion activities have become such an entrenched feature of communicative language classes there is perhaps a risk of their full pedagogic value being overlooked. "Education for dialogue" requires that teachers do more than simply assign students to pairs or groups and ask them to "discuss" a topic. Starkey (2005) argues that students need to be reminded regularly of the ground rules for discussion, especially where sensitive issues are being addressed, and this affords an opportunity to underscore democratic values. He cites examples of rules agreed upon by school pupils in the UK, such as "Listen to each other", "Make sure everyone has the chance to speak" and "Don't use 'put downs' or make fun of what others say or do." He suggests further rules for dialogue that promote respect for human rights, such as, "Discriminatory remarks, particularly racist, sexist and homophobic discourse and expressions are totally unacceptable at any time"(p. 33).

4. English language teaching and educational reform in Japan

English language teaching has figured prominently in debates about Japan's education, and the government has placed English at the forefront of its plans to "internationalize" the country. Yet while the government's declared intention of creating a nation of "Japanese who can use English" is couched in terms of "education for international understanding," there may be limits to how far it wishes to promote the global culture that English has come to signify. Hashimoto (2000, 2009) argues that rather than promoting English as a medium for Japanese to act more effectively as global citizens, Japan's government sees English as a tool for consolidating a distinct *Japanese* identity and for promoting Japan's national interests abroad. She suggests that the English language itself is viewed with suspicion by Japan's conservatives, since "the culture associated with English has the potential to transform and

empower individuals so that they will not share assumed values seen in Japanese tradition and culture" (Hashimoto, 2000, p. 49).

These "conservative" views might seem to restrict the role of Japan's high school English teachers to teaching the language as a culturally disembodied tool, and indeed, typical high school English classes still focus on grammar-translation exercises and on preparing students for the English entrance examinations required by universities. Yet potentially, at least, there is scope for teachers to do much more than this — to promote a view of language learning that is not purely instrumental, but which helps to support the values of citizenship.

Ishii's (2003) research on development education — which she defines in similar terms to teaching for global citizenship — uncovered examples of work being done by Japanese teachers (including some teachers of English) to promote teaching on human rights and international understanding. Her case studies revealed considerable local variation between schools, and showed how the success of development education projects depended on a combination of local factors, such as the presence of a sympathetic principal and colleagues, financial support from local school boards and cooperation from parents and the wider community.

An important development in creating space for such local innovation has been the new "Integrated Studies" period (*sougouteki na gakushuu no jikan*) introduced by the government in 2002 as part of its efforts to promote *yutori kyouiku* ("education with room for children to grow"). No curriculum has been specified for Integrated Studies in order to allow individual teachers and schools to develop their own cross-curricular lesson plans, but Education Ministry guidelines clearly refer to "international understanding" as one of the likely themes to be addressed. Motani (2005) argues that this "progressive turn" in Japanese educational reform provides a unique opportunity for teachers who wish to promote learning on such themes as environmental issues, cross-cultural understanding and global citizenship, while Sato (1999, cited in Otsu, 2002) sees Integrated Studies as significant in allowing Japanese students to develop skills as citizens (*shimin*) at global, national and local levels. Education-oriented NGOs have already responded to the opportunity provided by Integrated Studies. The Development Education Association and Resource Centre (DEAR), for example, has published a series of educational kits, and organized training workshops aimed at encouraging schools to adopt more teaching for global citizenship within their new Integrated Studies periods.

It seems clear that in the context of ongoing globalization and increasing immigration, there will be growing pressure on Japan to revise the prevailing ideology of ethnic homogeneity, and engage more directly with issues of national identity and cultural diversity as part of an expanded programme of citizenship education. Experience from Europe suggests that language teachers have an important contribution to make here, and indeed, there are already efforts being made by Japanese English teachers to incorporate global issues in their teaching. Global Issues in Language Education (GILE) is a thriving special interest group within the Japan Association of Language Teachers (JALT). Through its

newsletter, website and involvement in national conferences GILE seeks to provide teaching support and networking opportunities for teachers who wish to combine aspects of citizenship teaching with language instruction (Cates, 2005).

5. Outline of research project

The following section outlines research that will be conducted in Japan over the next two years to investigate how Japanese high school English teachers can and do pursue citizenship teaching objectives in their role as language instructors. The research will begin with a survey of teachers' beliefs about citizenship and the possible links with foreign language teaching. This will be followed by more detailed case studies of individual teachers who are trying to incorporate citizenship objectives into their language classes. The aim is to discover what motivates these teachers, how they go about addressing citizenship-teaching objectives and what factors might help or hinder them in doing this.

The study will address two main research questions, and a number of subquestions:

Research question 1	What role, if any, do Japanese teachers of English (JTEs) see for themselves in teaching for citizenship?
Subquestions	i) What do JTEs understand by "good citizenship"?
	ii) What links, if any, do they see between citizenship education and foreign language education?
Research question 2	How are some JTEs combining citizenship teaching objectives with language teaching?
Subquestions	iii) What citizenship teaching objectives do they have?
	iv) What resources are they using to help them achieve those objectives?
	v) What pedagogical practices are they adopting?
	vi) Have recent reforms to Japanese education — for example, the introduction of Integrated Studies — presented new opportunities for JTEs to pursue citizenship education?

Sampling

The project will focus on the motivations and practice of *a particular group* of Japanese English teachers, namely, those who already see themselves as teaching for citizenship. For that reason, it will employ a *purposive* sampling technique. Rather than selecting participants randomly, then, sampling will involve actively seek out English teachers who are trying to incorporate citizenship teaching into their lessons. A number of purposive sampling techniques suggest themselves:

- Following up leads in the literature. A number of recent studies refer to specific schools that are working to develop cross-curricular citizenship teaching (e.g.

Mizuyama, 2010; UNESCO, 2007).

- Some participants may be contacted through professional networks such as JALT and in particular the Global Issues in Language Education (GILE) special interest group. In the case of GILE, direct appeals for help can be made through mailing lists and the group newsletter. Participants identified early on in the process may be able to recommend further contacts (i.e. the research will utilize "snowball sampling").
- Further leads to relevant schools and teachers may be provided by other professional networks, such as the Japan Association for International Education, or NGOs like the Development Education Association and Resource Center (DEAR) — which produces teaching materials aimed at promoting global citizenship and development education.
- Many Japanese high schools have their own websites, which include details of the school's philosophy, its educational programmes and events. An online search of websites for schools in the Kansai area may reveal schools or teachers who are combining English study with aspects of citizenship education.

Method

The research will proceed in two main stages — an initial stage in which a relatively large number of participants will be surveyed, and a second stage, which will involve more detailed case studies of a smaller number of participants identified in stage one.

Stage 1 Teachers identified as part of the initial purposive sample will be surveyed using a self-completion questionnaire designed to ascertain their beliefs about citizenship, and their views on whether citizenship education objectives can be pursued through English language classes (see below).

Stage 2 Analysis of the questionnaire data from Stage 1 should reveal a variety of topics and teacher concerns, and may throw up new research questions that can be investigated further with a smaller number of teacher participants. For example, it may suggest certain factors that make it more or less likely that Japanese English teachers will be able to successfully plan for citizenship teaching outcomes (e.g. factors related to the type or location of the school). Or the questionnaire data may reveal different "types" of language-and-citizenship teacher in Japanese high schools; for example, some teachers may place greater emphasis on "global citizenship", or on "intercultural competence", on "human rights" or on "education for dialogue". These issues will be investigated further in a series of case studies that will employ semi-structured interviews with teachers, an analysis of teaching materials and classroom observations.

The questionnaire

An English draft of the questionnaire survey appears at the end of this paper (see Appendix). Translating this into Japanese will involve some important language choices, particularly when it comes to key terms like "citizen" and "citizenship". There are at least three Japanese

words that correspond to the English "citizen" — *kokumin*, *koumin* and *shimin* — each of which involves a different conception of citizenship. The term *kokumin* (国民) — literally, "person of the state / nation" — denotes Japanese nationality as a legal status, but is also associated with notions of patriotism and even nationalism. *Koumin* (公民), which means something like "public person", is a term that's been used in Japanese schools for the "civics" part of the social sciences curriculum, although it is not commonly used outside of education. Finally, *shimin* (市民) — which literally means "person of the city" — is the Japanese term most frequently used in current discussions of "citizenship education". But *shimin* too has connotations of a particular kind of citizenship — one located in civil society, in citizens' groups active in the community, and sometimes in social movements opposed to government policy. Interestingly, the recent government publication, *Declaration on Citizenship Education* (*Keizai Sangyousho*, 2006) employs the English term *shiteizunshippu* ("citizenship") as a loan word, perhaps in an effort to avoid some of the ambiguity inherent in the Japanese vocabulary.

The draft questionnaire comprises four main sections. Section 1 focuses on teachers' own perceptions of citizenship, asking participants to rate the importance of a range of "good citizen" characteristics. The suggested characteristics have been chosen to correspond to different conceptions of citizenship, and have been based partly on an instrument used by Davies, Gregory and Riley (1999), and partly on the lists of citizenship skills found in the national curriculum for England (QCA, 2007a, 2007b) and in the Japanese government's *Declaration on Citizenship Education* (*Keizai Sangyousho*, 2006).

The 35 "good citizenship" characteristics included in the draft questionnaire cover the three main dimensions of citizenship education: knowledge, attitudes and skills. In addition, they are intended to correspond to different broad conceptions of citizenship:

- "National" citizenship — patriotism, knowledge of heritage etc.
- "Moral" citizenship — concern for people's welfare etc.
- "Democratic" citizenship — voting, participation in political activities etc.
- "Global citizenship" — concern for world environment, human rights etc.

Section 2 of the questionnaire aims to find out what scope participants see for combining teaching for citizenship with language teaching in Japanese schools. It lists a range of citizenship teaching objectives and asks teachers to indicate the extent to which each objective is achievable within a high school English curriculum. The teaching objectives that appear in this section cover the knowledge, attitude and skill dimensions of citizenship. Section 3 employs the same list of teaching objectives as the previous section, but asks teachers how far they feel they have achieved those objectives in their own English classes. Sections 4 and 5 ask teachers to reflect more generally on the issues raised in the survey.

A draft Japanese version of the questionnaire is currently being piloted with a group of six Japanese English teachers based at junior and senior high schools in the Kanto and Kansai regions. Based on feedback from these teachers a revised version of the questionnaire will be prepared ready for use in Stage 1 of the project, due to commence in October 2011.

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Appendix

Questionnaire Survey (English draft)

(demographic section to be added later)

Introduction

The main aspect of an English language teacher's work is, of course, to assist students in improving their comprehension skills and their ability to communicate in English, by teaching grammar, vocabulary, expressions and effective communication strategies. Nevertheless, depending on students' age and proficiency level, and on the school curriculum, there will probably be opportunities for English teachers to address teaching objectives other than "English language skills". For example, it may be possible to teach students about the culture and society of foreign countries, to develop their interest in current issues facing global society or to promote their ability to think critically about issues.

Recently, "citizenship education" has become a topical issue among educators in Japan, and there is an ongoing, lively debate about what the content of a citizenship education curriculum might be. I am currently researching the links between "English language education" and "citizenship education". With this survey I'd like to ask for your opinions as a Japanese English language teacher concerning "citizenship" and "citizenship education," and whether it is possible

for English language education in Japanese schools to make a contribution to citizenship education. Your cooperation in completing the survey is very much appreciated.

Section 1

In this section I'd like to ask for your opinions on what dispositions, knowledge and skills are necessary for someone to become a "good citizen" and which are the most important. Below is a list of dispositions, knowledge and skills that, from various perspectives, might be thought of as necessary for a Japanese person to become a "good citizen". Using columns 1~5 on the right hand side, please indicate how important you consider each characteristic to be.

5 = Essential
4 = Very important
3 = Quite important
2 = Not very important
1 = Completely unnecessary

1. Understanding one's rights and how to use them
2. Being willing to put the public interest ahead of one's own private interest
3. Willingness to obey people in authority
4. Exercising one's right to vote
5. Taking part in political activities *other than voting*
6. Willingness to resolve problems through discussion and cooperation with other citizens.
7. Fulfilling the responsibility to support one's family
8. Considering the welfare of other people in the community
9. Viewing things critically, and questioning ideas
10. Participating in activities aimed at improving the quality of life in the local community
11. Being patriotic
12. Wishing to preserve Japanese culture
13. Wishing to protect and advance Japan's national interests in the world
14. Knowledge of Japan's political and legal systems
15. Having respect for universal human rights
16. Showing respect and tolerance towards people from other cultures
17. Feeling a sense of responsibility towards global society
18. Recognizing the importance of democratic values such as equality and justice
19. Having awareness of and respect for racial and ethnic diversity in Japan
20. Knowledge of global issues such as global warming, the North-South problem and refugee issues
21. Having a sense of being a member of an 'Asian' community.
22. Knowledge of how Japan's activities in such areas as economics and diplomacy affect other countries
23. Ability to communicate with people from other countries
24. Having consideration for the environment

25. Being willing to critically evaluate the policies and activities of Japan's government
26. Knowledge of international politics and economics that affect Japan
27. Willingness to try and understand other people's way of thinking
28. Having the ability to gather and analyse information using various kinds of media
29. Being conscious of being a member of a global community
30. Being willing to take on responsibilities that one is assigned
31. Knowledge needed for participating in the economic sphere, such as market principles, consumer rights and worker rights
32. Ability to form one's own opinions on various social issues and express them clearly
33. Awareness of gender equality
34. Having an interest in current affairs
35. Behaving in a moral and ethical way

Sections 2 & 3

[Note: Section 2 asks teachers to consider whether the following objectives can be furthered as part of high school English education *in general*. Section 3 asks to what extent they have attained these objectives *in their own classes*].

The next two sections ask about English language education in Japanese junior and senior high schools. Whether or not you agree with each of the educational objectives listed below, using the columns on the right-hand side, indicate the extent to which you think each objective can be supported and/or furthered as part of English language education.

5 = To a very great extent
4 = To a large extent
3 = To some extent
2 = Not much
1 = Not at all

1. Students learn about society and culture of English-speaking countries such as the US and UK.
2. Students learn about society and culture in non-English speaking countries.
3. Students learn about ethnic diversity and cultural diversity within Japan.
4. Students learn about global issues such as environmental problems, the North-South problem and refugee issues.
5. Students develop their ability to view things critically.
6. Students develop an ability to express their ideas and opinions in front of others.
7. Students develop increased respect for human rights.
8. Students develop tolerance and respect for people from other cultures.
9. Students develop a disposition to think critically about Japanese culture and society.
10. Students develop an ability to take part in debate and discussion.
11. Students learn about current affairs.
12. Students learn how to gather and analyse information about a topic.

13. Students become conscious of being “global citizens”.
14. Students learn about democratic values such as equality and justice.
15. Students develop an increased willingness to take part in activities in the local community.
16. Students develop patriotic feelings towards Japan.
17. Students improve their ability to communicate with people from other cultures.
18. Students develop a desire to understand other people’s way of thinking.
19. Students develop the habit of thinking about environmental protection, coexistence with the environment etc.
20. Students become more conscious of being part of an Asian community.
21. Students gain a better appreciation of Japanese culture.
22. Students learn more about Japan’s activities overseas (in politics, diplomacy, economics etc.).
23. Students increase their commitment to gender equality.
24. Students become more ethical and moral in their behaviour.
25. Students learn to consider the public interest.

Section 4

Indicate the extent to which you agree or disagree with the following statements

5 = strongly agree
4 = agree
3 = Neither agree or disagree
2 = disagree
1 = strongly disagree

1. English language education is irrelevant to education for citizenship.
2. Some skills acquired in English language classes are important for good citizenship.
3. Like all schoolteachers, English language teachers have a role to play in education for citizenship.
4. Citizenship education belongs in subjects like social studies, not in English classes.
5. English teachers have too many other things to do to worry about citizenship education.
6. Ministry-approved textbooks are touching more on citizenship topics these days.
7. Integrated Studies has provided opportunities for English teachers to address citizenship issues in school.
8. My school’s policies would be against the inclusion of citizenship teaching objectives in English language classes.
9. I think I can play a role in citizenship education as an English teacher.
10. Parents would support the inclusion of citizenship teaching objectives in English language classes.

Section 5

This section gives you an opportunity to respond more freely. Do you think English language teachers in Japanese high schools have a contribution to make to citizenship education? If so, what

might that role be? Do you have any other comments to make concerning the issues raised in this survey?

英語教育とシティズンシップ教育：
日本の中等教育における役割

イアン　ホザック＊

本研究の目的は，日本におけるシティズンシップ教育と英語教育との関連性についていくつかの事例を通して分析することにある。中等教育機関の英語教師が通常の授業で文法，語彙，表現やコミュニケーションのストラテジーなどを指導する際，それに加えて効果的にシティズンシップ教育にも対応できるかどうかについて検討する。人権の尊重，異文化間コミュニケーション能力，多文化社会あるいはグローバル社会の一員としての意識を養うなど，語学教育とシティズンシップ教育との繋がりは Doyé（1996），Starkey（1999，2005），Byram（2003，2008）などの先行研究の中でも議論されてきている。日本の高等教育における語学の授業でもシティズンシップ教育を取り入れた実践事例が報告されている（Cates，2005）。本稿では，現在進行中のアンケート調査，授業見学，教員，学校関係者への聞き取り調査を通して中学校及び高校の英語教師がシティズンシップ教育に果たせる役割を探る研究のアウトラインを報告する。

キーワード：シティズンシップ教育，言語教育，異文化間コミュニケーション

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