

Fostering Global Literacy among Japanese University Students through Global Citizenship Education

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Abstract

Japan, a faceless industrial nation notorious for its global isolation and multicultural deficiency, is now at risk in the middle of globalization. Consequently, Japan today is agonizing on the edge of dramatic transitions needed to get along with the rest of the world. The key to Japan's transition to becoming a peaceful global partner will be largely influenced by global citizenship education for future generations, especially for Japanese university students blindly intoxicated by affluence and indifference. Could global education wake up Japanese university students in order to enable them to think globally and act both locally and globally? This paper discusses issues related to global literacy and the fostering of multicultural global citizenship in Japan. The challenge and achievements involved in integrating controversial global and cross-cultural issues into a university-level global citizenship education class are discussed. Can students achieve a reconceptualized view of citizenship, called multicultural citizenship, that will enable them to acquire a delicate balance of, cultural, national and global identification (Banks, 1998) through global citizenship education for human solidarity?

Key words: Globalization, Education, Global Literacy, Human Solidarity, Japan

1. Introduction

History is not kind to arrogance and ignorance. Today's Japan is a nation at risk, politically, economically, socially and especially educationally losing sight of basic national goals in the wake of global isolation. We have seen educational turmoil, the increase of juvenile delinquency, economic recession and restructuring, the credibility gap between the government and people and the deterioration of habits of the heart of a good citizen. Japan used to be described as a country of human resources with limited natural resources. White (1987) praised the visible outcomes of Japanese education such as stunning literacy rates, a highly sophisticated general population, and a well-socialized and committed work force. However, Japan's inexhaustible work force and

human resources are no longer enough to assure a bright future if they are not accompanied by global literacy and cultural diversity. How can Japan, a nation at risk survive in this globalized age which has brought about mobility, diversity, pluralism and human solidarity? What kind of education will be necessary for future generations of Japanese to get along with the rest of the world both as Japanese citizens and as global citizens? How much can Japanese university students accomplish in terms of global awareness given their upbringing in a high context environment that emphasizes and awards conformity? We will discuss the need for global literacy for human solidarity and explore the possibility of addressing global citizenship education at a Japanese university.

2. Japan, Nation at Risk

Japan's educational myth can no longer explain the complex causes and dimensions of Japan's problems today in globalization. Most Japanese seem to be losing their justifiable pride in what they have achieved in the 1970s and 1980s. Everyone admits that Japan today is no longer what she used to be. Where has Japan gone? Where is Japan in the new millennium? The educational foundation of Japanese society has been eroded by a rising tide of affluence, ignorance, indifference and intolerance, resulting in the loss of a shared vision for Japan. As I have been deeply involved in upper secondary education (mainly at Kobe city high schools and also at Seattle public high schools in Washington State) for 22 years, Japanese university education for 9 years, and adult education for the Japan International Cooperation Agency (JICA) students from South America, Middle East, Africa, South East Asia and East Europe (my students are college professors, public school teachers, medical doctors, nurses, midwives, local and central government officials, judges, public prosecutors, lawyers and engineers) for 10 years as an educator and researcher, I have no hesitation to admit that Japan is a nation at risk due to multicultural deficiency and global isolation, which seem to be irreparable.

In 1980s in the midst of Japan's economic miracle, Rohlen (1983) already described Japan's problem as follows, "A division arises here between public values and private interests, between idealism and reality" (p.108-109). Rohlen's warning twenty years ago is now becoming more serious at the dawn of the new millennium. Japan has learned and borrowed utilitarian individualism and expressive individualism from the United States but has not learned enough about civic (republican) individualism and biblical individualism for the commitment to local communities which are the very core of American individualism in the context of *habits of the heart* (1985) by Robert Bellah. The well-balanced harmony of utilitarian individualism for private interests and

republican (civic) individualism for public/global values can create a good citizen, improving both local and global communities.

Can Japanese higher education close the division between public/global values and private interest? Can Japanese education overcome the frustrating dilemma between *tatemae* (words, surface appearance and formality) for public/global values and *honne* (reality and actual intention) for private interests?

Despite repeated changes to national curriculum guidelines by the Ministry of Education, emphasizing the necessity of education for international understanding for becoming Japanese citizens with global views, students and their parents are more interested in their own private and personal interests in obtaining a good passport to protect their own safe life in a conformity and school-oriented society in Japan. Diversity, the significance of difference, civic individualism for local and global communities have not become priorities in the hearts of the general population in Japan. This fact has brought about tidal waves of *brain drain* from Japan to North America and Europe.

Where is Japan? Where is Japan going in globalization? How can Japan, a nation at risk, transform into a regional and global partner in this cross-cultural century with diversity and pluralism? How can Japanese educators can transform themselves with global views and guide their students to become a regional and global partner in this globalized world?

Education always has to face up to predictable and unpredictable social turmoil and uncertainty brought about by modernization and globalization. Educators always have to make a commitment to the growth and transformation of the next generations. Consequently, these future generations can serve not only their own private interests but also the progress of local and global communities they belong to. The harmony between the pursuit of utilitarian individualism for private interests and cultivation of civic individualism for the commitment to local and global communities can bring forth a large number of good citizens in Japan.

Therefore, it is worth while to re-examine the true meaning of today's globalization and explore the possibility of Japan's transformation from a multicultural and global laggard into a global partner and regional leader capable of keeping abreast with the multicultural and transcultural orientations of today's world.

3. Globalization and Japan

In economic terms, globalization has created a widening gap between North and South and brought dramatic changes for haves and have-nots. This gap is becoming more pronounced due to the growing digital divide and ecological havoc of this fragile earth.

However, in terms of culture, globalization is not one-sided, but has many interactive and transcultural paths. Globalization means global and transnational interactions of people, shared cultures, information and technology, education, economy, ecological management and value systems beyond the cultural divide between East and West and North and South. Willis (2002) emphasizes that globalization is a new narrative of transnational interactions, transnational contexts and transnational processes that are institutional, societal, and cultural.

In reality the world has already witnessed a dramatic increase in multicultural, bicultural, transcultural and transnational people who have several layers of personal, cultural/ethnic, national and global identifications as well as a rise in transnational and transcultural organizations and institutions.

In Europe, for example, we have seen a series of economic and educational accomplishments such as the Euro-currency which created borderless economic and political solidarity among 350 million citizens in 12 euro-zone nations with a huge amount of GDP (6 trillion US dollars). Euro-citizens are determined to avoid any war within euro-zone nations.

In terms of educational initiatives in the European Union, we have already seen what is called the Socrates-Erasmus Educational Project which has enabled more than 200,000 students to study in 1,600 different universities within the European Union. The propaganda of EU's educational initiatives advocated by the Council of Europe explicitly emphasizes the necessity of *Multicultural and Multilingual* literacy and competence at the national and community level and *Pluricultural and Plurilingual* literacy and competence at the individual level. In order to activate this educational initiative, the Modern Language Division of the Council of Europe has already started a European Language portfolio (ELP) which certifies the records of individual inter/cross-cultural experiences and plurilingual efforts and evaluation in the process of acquiring necessary foreign languages in the EU. The ELP contains three sections such as a Language Passport, a Language Biography and a Dossier.

Hidashi (2003) summarizes a Language Passport as the owner's linguistic identity by briefly recording second/foreign languages learnt, formal language qualifications achieved, significant experiences of second/foreign language use, and the owner's assessment of his/her current proficiency in the second/foreign languages he/she knows. A language Biography is used to set language learning targets, monitor progress, and record specially important language learning and intercultural experiences. A dossier contains a selection of work that in the owner's judgment best represents his/her second/foreign language proficiency. The individual language proficiency are assessed by the levels of language proficiency as defined in the Common European Framework of Reference for Language (CEFR).

These multicultural/Pluricultural and Multilingual/Plurilingual challenges will influence another 15 countries from East and Central Europe as part of the European Federation by 2007. Thus the Educational Initiative of the European Union explicitly emphasizes the entity of Europe against globalization influenced by the US. The EU framework will be another arena of multi-cultural human experiment beyond national borders unlike the existing arenas of multi-cultural human experiments within the framework of “*nation state*” such as the US, Canada, Australia, South Africa and the UK.

Considering the economic and educational initiatives in multi-cultural nations, the common concept is to respect diversity as well as multicultural and transnational identities. We can say that our peaceful and multicultural orientation depends on whether we view transcultural and transnational people as a social minority for the present or as a future human resource for regional, national and global cultures. As human history has already demonstrated, modern nations are moving in the direction of multicultural and egalitarian societies. This is the wisdom we learned from history.

In contrast, Japan is still a closed society for people, especially for non-Japanese people, although Japan has been an open society for material, technology and information for nearly one century. Japanese immigration law is extremely rigid and out-of-date, and consequently it creates a mono-cultural, conformity-intensive, closed society. Japan is a relatively rich country in material terms but many intellectuals point out that Japan is still backwards in gender and ethnic balance. Japan’s immigration policy and regulations for economic and political refugees are so strict and closed that multicultural and multilingual climate is still out of sight.

According to the United Nations High Commissioner for Refugees (UNHCR), Japan received only 26 refugees in 2001, while US received 28300 refugees, and other countries also accepted higher numbers of refugees: Germany 22720, UK 20920, Canada 13340 and France 9700. Although Japan has received a limited number of economic refugees from Indochinese Peninsula, Japan officially received only 44 political refugees from developing countries for the past 10 years, while US received 1140623 Indochinese refugees, Germany received 160000 refugees these 10 years and France received 180000 refugees between 1990-1994 and UK alone received 11000 refugees in 2002. These facts show that Japan is still holding on to an encapsulated conformity society. Unlike the American dream or European dream, we have never heard of “*Japan’s dream*.”

The reality of Japan in the 21st century is becoming more serious and even fatal. Several positive evaluations of Japanese educational accomplishments by Westerners cannot explain today’s problems in Japan as a nation at risk. Everything has been unpredictable and we cannot explain these problems in terms of the conversion process

to modernization, either. Japan is really a nation at risk.

Can Japan become a regional and global leader? Can Japan become a trustful and peaceful partner both in Asia and the world? In the Iraq crisis of 2003, many Japanese intellectuals are very much disappointed at Japan's regional and global roles today compared with those of Germany which has proved herself to be a leading peaceful nation in the European Union with her clear political voice and has become an influential member of the United Nations.

Both Japan and Germany were defeated in World War II. Both countries were occupied by allied troops and declared everlasting peace in 1945. Germany has won credibility and trust in western Europe and become a regional leader together with France, her sworn friend in the EU and global leader in the UN. In contrast, Japan has not gained sufficient credibility and trust from neighboring countries in Asia, especially in the Far East. Japan's voice is not clear and she is still faceless domestically and internationally. What has caused these differences between the two countries during the past 58 years since the end of the war? There are several grave hurdles for Japan to get over in order to become a global partner and a regional leader. Japanese education bear the first and the final responsibility for preparing the next generation to develop their multicultural literacy and competence to get along with people of the world in their local and global communities.

4. Global Literacy: A New Paradigm for Global Citizenship Education

With the strengthening mobility and interdependence of today's world, the new millennium has begun to witness people's identity shift from nations to ethnicities. Also there is a transitional flow from the development of increasingly sophisticated nation-states to the expansion of the growing global village concern with cultural diversity. As the process, for which Roland Robertson coined a new word, "globalization," has brought human beings closer to one another beyond cultural, national and linguistic boundaries, today's global citizenship education faces the true challenge of developing human solidarity. Confronted with today's confused world, an aim of global and multicultural education should be charted in cultivating trans-cultural skills for concerting a peaceful and equitable symphony which will help replace cultural homogenization and domination with the hybridizing process of cultural diversity. One of the important goals of teaching knowledge as a construction process in global education is to help students to develop multicultural literacy and empathy for the impoverished people in the South who have been victimized by the expansion and growth of the industrial nations in the North. The future generations should be

encouraged to reason at high levels with transcultural perspectives and to think critically about colonialism, imperialism, ethnocentrism, xenophobia, militarism, Orientalism and Occidentalism.

Now that people involved in the process of globalization need to carefully consider the issue of culture and human rights, cultivating global literacy with culturally-diverse stance for a peaceful world is one of the most urgent tasks for all educators and researchers in the age of globalization. For multicultural citizens of the world, in a more sustainable global village where borders play such a minor role, we need a new paradigm for global citizenship education.

Since the unprecedented terrorist attacks in the US, September 11, 2001 and a series of terrorist attacks around the world afterwards, much of the world has become more defensive and nationalistic rather than activating global human solidarity for sustainable world peace. Considering what is going on in today's world, what must be done must be done in global education. It is an urgent duty for all socially responsible educators to transform today's confused and threatened world into a peaceful global village. It is true that global education is an endless challenge with a series of time-consuming trial and error experiments, but we have to explore the possibility of building our new paradigm for human solidarity. The point is that global citizenship education aiming at balancing local and national interests with global interests can help to create a more peaceful and sustainable world community where we can share each local and global culture.

Confronted by the Iraq crisis of 2003, we have seen global civic movement against the war. The slogans of "*Let the inspections work*" and "*No war for oil*" dramatically spread over the whole globe in 2003. More than 10 million people in 60 countries participated in anti-war demonstrations, resulting in an echoing global outcry against any major military action in Iraq that could trigger a major humanitarian disaster. Many labor unions, politicians, intellectuals, educators, researchers, university students and other citizens are involved in this global peace movement. Globally united this civic peace movement fought against American and British Orientalism over Iraq on the verge of the war in Iraq in 2003. And this movement still continues even now.

Members of the British Overseas Aid Groups (Oxfam, Action Aid, Save the Children, Cafod, and Christian Aid) insisted that any major military action is likely to lead to a humanitarian crisis, cause increased civilian suffering, and fuel regional instability (Oxfam International: 2003). The global voice echoes that war could spell disaster for the fragile 16 million Iraqi civilians and it would be against international humanitarian law under The Geneva Conventions. This growing peace movement of 2003 is unprecedented and it clearly shows us the possible momentum of human solidarity for creating a peaceful global village fermented by humanitarian concern

among citizens influenced by global citizenship education.

Education is an effective weapon to end wars if it is used as a seed to grow the next generation into mature, peace-loving members of local and global communities. Educators have to foster the seed for human solidarity. If an educator is an artist, education is the greatest of the arts since the medium is the human mind, love, spirit and attitude required for global peace and local welfare.

Therefore, multicultural and transcultural perspectives, respecting each cultural identity would be more vital in the true sense of globalization, which should be primarily cultivated as a kernel of global literacy through global citizenship education. There must be several basic attitudes to be cultivated as a new paradigm of educators for global education.

First of all, educators should be very aware of the urgent necessity of peaceful and sustainable coexistence on this fragile earth. Secondly, we should clarify the true meaning of globalization as a transformation from ethnocentrism into multiculturalism beyond Orientalism and Occidentalism. Thirdly with the power of human love we should plant seeds of global literacy deep in the hearts of students in order to create a more peaceful world. Global literacy is a premise of global peace.

Global literacy includes cross-cultural competence and sensitivity with multicultural, transcultural and transnational perspectives. It also requires communicative competence in English as an International Language (EIL) for global dialogue in order to solve common human problems with people of the world. Also it develops cognitive, affective, social skills to reconcile from mutual strength and integrate seemingly opposing values on a higher level for the purpose of equitable coexistence. Willis (2000) reemphasizes that an ultimate aim of education should be, as Jonas Salk has said, to learn how to reconcile differences among groups in ways that prove to be mutually advantageous. The process of globalization needs to carefully respond to diversity, plurality, differences, especially the issue of culture in cultural diversity.

Then how can we cope with different cultures with an effective strategy for opposing values and cultural confrontation? The key answer is *awareness, respect, communication, reconciliation*. We can summarize the necessary attitude toward the issues of cultures as follows:

Awareness

1. Understanding explicit cultures and implicit cultures of one's home culture and that of other cultures is a lifetime commitment.
2. Stereotypes and prejudice come from lack of information and direct contact. We can avoid negative stereotypes and prejudice with cultural relativism, cultural sensitivity and trans-cultural perspectives.
3. Cultural borders are not where civilizations clash but where civilizations flourish with cultural diversity.

Respect

1. To be respected we must respect others with cultural sensitivity/diversity. Even if we don't understand other cultures we can respect each other. Respect is a good start for inter/cross-cultural communication.
2. To be accepted we must accept others. To be loved we must love others, too.

Communication

1. Effective verbal and nonverbal communication skills with active listening have a dramatic power.
2. Communication overcomes, ignorance, indifference, intolerance, prejudice and xenophobia.

Reconciliation

1. We can reconcile from mutually shared cultural strength in order to integrate seemingly opposing values on a higher level.
2. We can reframe a new cross-cultural perspective beyond particularism and universalism, conformity and diversity/pluralism through reconciliation and integration.

(Nakamura: 2002)

Developing a cultural competence to cope with opposing values and cultural conflicts is the prerequisite of cross-cultural education. The next step is developing global literacy in order to participate in building a global civic culture as a shared human heritage. Bowlding (1988) emphasizes that 167 independent countries and associated territories of the world contains literally thousands of ethnic groups, each with their own language and cultural identity. As she states the civic culture has to be forged out of these identities. If there is to be a globally shared civic culture for common interest, millions of ethnic groups want to make their own contributions to it. This is the next step and also a point of departure for a more peaceful and sustainable world.

As a new paradigm of global citizenship education, cultivating global literacy will guide the next generation to walk into the deep forest of cultural diversity with the necessary attitude toward issues of cultures. Consequently it will open up the way to the harmony and strength of the global civic culture with cultural diversity for human solidarity. Global literacy in this context addresses literacy as reconceptualized citizenship, called multicultural citizenship which will enable students to acquire a relevant harmony of personal, ethnical, cultural, national and global identification.

One of the goals of global citizenship education is to provide all students with the knowledge, skills and attitudes they need to function in their local civic cultures as well as global civic cultures, living responsibly in a multi-cultural and interdependent world. Whether it is local or global, as Palmer (1981) states, civic culture represents the patterning of how we share a common space, common resources, and common opportunities and manage interdependence in that "company of strangers" which constitutes The Public.

In terms of global literacy for global citizenship education, several layers of cultural

literacy are required more than ever before. We can classify the component of global literacy for human solidarity as follows.

Table 1. *The Components of Global Literacy for human solidarity*

Cultural literacy
(basic cultural competence and skills to live in one's home culture)
Cross-cultural literacy
(competence and skills to adjust between one's home culture and a target culture)
Multi-cultural literacy
(cultural sensitivity and skills to live responsibly in cultural diversity, reconciling cultural differences and integrating opposing cultural values in a multicultural and interdependent world)
Delicate balance of one's personal, cultural, national and global identifications and roles
(competence to accept and balance pluralistic and multiple identities)
Communicative competence in EIL for global communication
(communication skills to create a peaceful and equitable symbiosis)
Awareness as a global citizen to participate in solving global and human problems
(awareness of global village concern for equitable participation and problem-solving competence as a new reframing global concept)

(Nakamura: 2002)

What is really vital for global literacy for human solidarity is to understand how we can transform the attitude of ethnocentrism into multiculturalism with cultural relativism fostering transcultural and transnational perspectives in order to build shared global civic cultures.

As Mother Teresa bridged the divides of culture, class, race, ethnicity, and religion in fighting for the dignity of the destitute in a foreign land, future generations should be encouraged, empowered and enlightened to be trans-cultural and transnational for the purpose of peaceful human symbiosis with equitable participation in both local and global communities.

As a new paradigm of global education in globalization, educators should foster global literacy in the hearts of the next generation which willingly respects and share individual cultural values and religious faith as a valuable global human culture as a writ large. We should respect democratic freedom, common interest in a sustainable global society, intergenerational equity and the central faith of world religions as a global legacy and asset of all humanity beyond the limits of individual cultures and

religions.¹⁾ With this global literacy in mind we will be able to transform the jangling discords of today's confused world into a beautiful symphony of global solidarity in a magnificent ethnoscape. Korten (1999) states that it is now our time to accept responsibility for our freedom or perish as a species that failed to find its place of service in the web of life. Also, Martin Luther King, Jr. warned as follows; "We must learn to live together as brothers, or we will perish together as fools." Whether we will be able to survive as brothers and sisters with a sense of human solidarity, or we will perish as strangers with indifference depends on our being able to transcend the limits of individual cultures for the purpose of building global civic cultures in peace.

5. A Program for Global Education in Practice: Syllabus Design

The following explains the Global Citizenship Education (*Kokusai Rikai* in Japanese) class (full year, 4 credits) for mainly sophomore students who are taking *the Language and Culture Course* (full year, 16 credits) provided by the Institute for Language and Culture, Konan University, Kobe Japan as an alternative to liberal art subjects (16 credits). Those who are taking the Language and Culture Course are required to take two intermediate foreign language classes (full year, 8 credits) in one of the following languages: German, French, Chinese and Korean. These students are required to take a class in cultural studies related to each foreign language (full year, 4 credits) to develop their inter/cross-cultural literacy. Also, all the students taking this course are required to take a class called Global Citizenship Education (full year, 4 credits) in order to develop global and multicultural literacy. The number of students taking this class was 68 in 2002, 74 in 2003 and 113 in 2004. On top of this, there are some junior, senior and graduate level auditors, too. This class has been taught at Konan University by the writer and all the professors of the Institute for Language and Culture from 2001.

The first semester (14 weeks) consists of lectures by the writer and the second semester (14 weeks) is conducted by the writer and 12 full-time professors of each language and culture from the Institute for Language and Culture. The professors represent six different nationalities, Canadian, American, Korean, Chinese, Japanese and French (from 2004), with a favorable gender balance. Also, all the professors used to study or work in Germany, France, North America, the UK or Japan, depending on their own academic and language fields, which creates a cross-cultural and multicultural climate both in the curriculum and classroom. According to the nature of the topics guest speakers are invited to the classroom, for example, as human rights activists for street children in developing countries, peace activists, and other NGO members dealing with child labor and prostitution, or building houses for the poorest of the poor, including the Japan International Cooperation Agency (JICA) staff for the

Japan Youth Overseas Cooperation Programs.

Objectives

- (1) To foster students' global literacy for human solidarity.
- (2) To develop students' global village concern for a more peaceful and sustainable world.
- (3) To develop students' communicative competence and self-expression on global human issues.
- (4) To develop students' academic and problem-solving strategies.

Classroom Procedure

(1) Clear explanation of the objectives of the class:

A clear explanation of the objectives of *Kokusai Rikai* integrating global human rights issues into global citizenship education class for sophomore students who are taking *the Language and Culture Course*.

(2) Introducing global human rights issues and academic and problem-solving approach for workable solutions:

Giving students a lecture on the several global human issues to raise students' global awareness and motivation to study the relevant topic in terms of academic and problem-solving approaches in order to write a research paper for a meaningful oral presentation.

(3) Conceptualization and visualization of the topic:

Students are given opportunities to watch relevant documentaries and news from the BBC World, CNN International, CBS, ABC, NHK and other visual materials on the topics selected to foster their understanding of the topic. Provocative and shocking news and documents on global human rights issues can wake up students' conscience and awareness of shared human problems. Middle East crisis: Palestine problem, nuclear bombing: Hiroshima and Nagasaki, hunger in Africa, child labor, gender discrimination, education and Japan and the Japanese are selected to give students an understanding and visualization of the "real world."

(4) Gathering information and developing students' relevant background knowledge

Students are encouraged to gather necessary information and facts from internet (web research) and resource centers to organize their own opinion. Also giving

students relevant reading materials (in Japanese and English) concerning global issues as a form of immersion strategy to increase their relevant background knowledge on global issues.

(5) Constructing students' opinion and sharing their ideas with each other

Selecting necessary information and constructing his or her own opinion on each selective issues. Students are encouraged to share their critical views on the issues with classmates, professors, guest speakers, and their family members.

(6) Writing first drafts for research paper on the issue:

Facilitating students' ability to structure and integrate information and their own perspectives into cohesive and coherent research paper which can be used for academic presentation and discussion in class.

(7) Oral Presentation practice for self-representation:

Encouraging students to express their own opinion on the issue based on their research papers through oral presentation and problem-solving discussion. Students are encouraged to make critical questions to each presentation to create an interactive learning environment in class.

(8) Working on research papers

As a term assignment, students' research papers are to be assessed in terms of critical and analytical thinking and the practicability of workable solutions of each global issue.

(9) Working on portfolio as a reflective leaning and teaching

Students are encouraged to make their own portfolio with their research papers, a series of handouts, facts and statistics from web research. Both students and teachers can asses the process and quality of their learning and teaching through each portfolio in terms of reflective learning and teaching in global citizenship education, which can empower both students and teachers to become a global citizen.

(10) Inviting guest speakers:

Broadening students' awareness of issues through guest speakers' perspectives and criticism on the subject matter. Social/global activists from NGOs, professionals on each field from the real world and exchange students from affiliated overseas universities are invited to the class in order to stimulate

students' motivation to study relevant issues and sharpen their global literacy. Interactive questions and answers are encouraged for a problem-solving discussion.

Throughout the procedure of this program, the basic philosophy of global education is not teaching but empowering both students and teachers to participate in local and global human rights activities for human solidarity as well as sharing information and perspectives between students and teachers and among students. Also the emphasis is the integration of the academic and problem-solving approach for global literacy in a learners' centered context. The process of academic and problem-solving approach to global education is as follows:

Table 2. *The Process of Academic Approach to Global Literacy*

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- 1 **gathering** information on global human issues. (Web Research)
 - 2 **sharing** relevant information, facts and evidence with classmates. (Sharing)
 - 3 **processing** the necessary information for outlining and drafting. (Drafting)
 - 4 **organizing** and constructing one's own opinion for written and oral presentation. (Organizing)
 - 5 **presenting** the final draft in class. (Oral Presentation)
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Table 3. *The Process of Problem-solving Approach to Global Literacy*

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- 1 **narrowing** down one relevant issue from several global human issues
 - 2 **defining** the problem in the relevant global issue
 - 3 **analyzing** the causes and effects of the problem
 - 4 **exploring** possible workable solutions as a brainstorming (Sharing)
 - 5 **suggesting** workable solutions with each other (Sharing)
 - 6 **selecting** the best solution or integrated solutions
 - 7 **implementing** ways of carrying out the best solution
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Teachers' Roles

The philosophy of class in global citizenship education is empowering and sharing rather than teaching, aiming at the transformation of awareness and action/behavior for both students and teachers' habits of hearts. Therefore teachers' roles have a key to success and failure of the program. Teacher should play flexible roles as a **lecturer, curriculum designer, cultural informant, mentor, facilitator, diagnostician, supervisor, assessor, evaluator, counselor, observer, action researcher, participant**, and most of all, **learner** according to each topic in order to create a learner-centered environment. There should be a very egalitarian and equitable rapport between teacher

and students and we should learn from each other. The process of sharing, learning and empowering in this philosophy is nothing but a process of global citizenship education itself.

6. Syllabus

The following is the syllabus of global citizenship education class in the full semester project implemented from 2001 at Konan University, Kobe Japan. It should be noted that the topics vary within the framework of global and multicultural issues. The global literacy and multicultural competence students have learned and acquired through global citizenship education will continue on the process of their cross-cultural encounter and decision-making for the rest of their lives. And this must be the result of global citizenship education at university.

The First Semester (From April to July, 14 weeks by Koji Nakamura, 2001-03)

Week 1, 2: Environment: Sustainable Society with Intergenerational Equity

Studying how our planet has been destroyed and polluted by us and is becoming almost irreparable will hopefully enlighten the future generations. Ignorance, indifference and prejudice are the enemy of the earth. Students are requested to pay attention to several environmental warnings by the voice of The World Watch Institute. Students are encouraged to know that the urgent task for the 21st century is to achieve sustainable and environmentally friendly societies and a healthy global community with intergenerational equity. Sustainable society is one that satisfies its needs without hurting future generation. Intergenerational equity is based on the responsibility of each generation to ensure that the next one can get equal natural and economic resources. Students are encouraged to analyze the status-quo and gather information on how to defend the fragile earth. The main discussion lies in how to balance sustainable society with the automobile-centered, and fossil-driven economy in the midst of deforestation, desertification and global warming. Students are requested to make an academic research involved in related issues in order to make oral presentation and problem-solving discussion. As 2030 will be a deadline for our sustainable society, including population explosion, we should become less interested in acquiring material goods and speculation in order to close the yawning distance between haves and have-nots in the North-South context. Students study how European people lead an environmentally friendly life with an examples of commuting by bicycles instead of automobiles in Holland and the philosophy of the National Trust which keeps many forests and lakes intact in UK. Through this study students are expected to act locally and globally with global perspectives.

Week 3, 4: Child Labor

Watching the realistic scenes of child labor and hearing the voice of working children in poverty among developing countries shocks university students in an affluent society and dramatically changed their awareness and attitude in daily life. ILO estimates that more than 250 million children under the age of 14 are forced to work in developing countries. Of these, about 120 million are estimated to be working full-time, and some of them are forced to work for 12 to 16 hours a day in conditions approaching almost slavery. Also more than 20 million children are living on the street and some of them are obliged to become prostitutes in poverty. Students are encouraged to study the essence of human rights, which emphasizes, "life, liberty and the pursuit of happiness." Also the General Principles of The Convention on the Rights of the Child are introduced. These principles can be a kind of yardstick for students when they analyze the infringements of human rights involved in child labor. Watching documentary videos related to child labor in Pakistan, India, Thailand and Philippine and child soldiers in Africa will stimulate the students' motivation to organize their own ideas on the issues. John Dewey's Reflective Thinking is encouraged to solve these problems.

Week 5: Hunger, Famine and AIDS in Africa

The great African civilization has been dominated and exploited by Western colonialism, Orientalism and unfair trade. The world is responsible for hunger and AIDS in the wake of the long-lasting civil wars in Africa. Students are encouraged to define and analyze the central problems of hunger and AIDS. Every day more than 40000 children under 5 years old are dying of preventable causes and more than 14000 people are dying of AIDS in the world. Extensive reading and research are required to analyze the causes and effects of the hunger problems in developing countries, especially in Africa. John Dewey's reflective thinking for problem-solving is introduced to the students so that they can learn the process of defining the problem, analyzing the problem, suggesting workable solutions, selecting the best solutions, and finally implementing the best practical solution. This process can dramatically develop students' problem solving competence and can be applied to different issues, too. The latest reports from Oxfam, Save the Children, Amnesty International, CNN International and BBC World are very effective in motivating students' awareness while encouraging them to make a specific humanitarian commitment to this issue.

Week 6, 7: War and Peace

What have we learned from human history? Ignorance and indifference will blind us to our future. While studying what is going on in this fragile earth today, students are encouraged to analyze causes and effects of wars and racial confrontations in today's

world. As many civilians, refugees and asylum seekers are suffering from civil wars and racial confrontation, Japanese students have to study the blessing of peace and participate in world peace movements. Students are encouraged to speak up and participate in building local and global peace culture as a citizen of the world and as a peace-loving Japanese so that they will never repeat the same mistakes during World War II. Students are encouraged to analyze the causes and effects of the Pacific War, the Vietnam War, the Gulf War, the terrorist attacks on September 11 and threatening crisis in Middle East and War in Iraq. Students are requested to explore workable solutions and Japan's contribution to this world crisis.

Week 8, 9: Hiroshima and Nagasaki; A Point of Departure for World Peace

How many nuclear war-heads do we have on this earth today? How many times have we experimented nuclear tests on our fragile planet? How many people have really known the horror of nuclear bombs in today's world? Hiroshima and Nagasaki should be a living witness and a point of departure for world peace. Students are encouraged to study the historical and political backgrounds of the tragedies in Hiroshima and Nagasaki. After watching realistic documents of Hiroshima through BBC reports and "The Prayer of Mother", and reading living evidence of the victims of Hiroshima, Nagasaki and Okinawa, students are encouraged to organize his or her own message for the renunciation of war and peaceful coexistence. It is self-evident that Japanese people have to carry a full responsibility to declare world peace and non-proliferation of nuclear tests and weapons. The impressive poems written by the families of war victims are introduced through Sayuri Yoshinaga's recitation. It is also very important to encourage university students to visit the peace memorial museums in Hiroshima, Nagasaki and Okinawa again. (Actually many students revisited these peace memorial museums during Summer vacation)

Week 10: Global Citizenship and NGO/ NPO Activities.

NGO activities are transnational. NGO activities can go beyond national, racial and cultural divides. Despite the sensational theory of Clash of Civilization which predicts more cultural and racial confrontations and fault lines between the West and the East or among civilizations, innovating transcultural and transnational global civil movements through NGOs and NPOs will be more vital for the cross-cultural century. The energizing partnership between NGOs North and NGOs South, and the partnership among international organizations, central and local governments, private sectors and global citizens will be discussed through impressive videos. Students are encouraged to raise their global perspectives and human solidarity as a citizen of the world by watching how NGOs and NPOs are contributing to the most impoverished people and

refugees through BBC World News and NHK Special documentaries. Students also learn from the voice of NGO activists from HABITATS and SAVE the CHILDREN in Brazil. Local and global activities and information from Oxfam International, Foster Parent International and members of the British Overseas Aid Group (BOAG) are also informative and enlightening for students and teachers.

Week 11: Gender Issues (Feminist Studies and Gender Discrimination)

A feminist is a person who is sensitive to the control and domination by men over women and who fights gender, sexual, racial and power-based discrimination in order to create an egalitarian society. (Nakamura: 2000) These sessions encourage students to study the history of discrimination against women and also consider such issues as how homemakers can balance their careers and household duties with the help of an understanding husband/wife. Students are encouraged to study the history of women's liberation and the importance of feminist theory which supports women's human rights, equal opportunities in social life, and overcoming problems of sexual, racial, class, and power-based conflicts. Gathering debatable and controversial case studies and essays on gender discrimination in Japanese society from the Internet and discussing many problems with exchange students motivate Japanese university students to express their own ideas before the class. Based on the relevant background knowledge from the previous class and reading materials, students are encouraged to have a problem-solving discussion on gender discrimination and sexual harassment in Japanese working places to create a more egalitarian society. Students can learn that feminist studies are an interdisciplinary and multi-disciplinary subject.

Week 12: Human Love and Human Solidarity

Love has a power. Love is an action for others. We must put our love into our living actions. To be respected we must respect others. To be accepted we must accept others. To be loved we must love others. Students are encouraged to study the power of love, human love, romantic love and humanism through various reading materials and VTRs. By reading articles on Mother Teresa from The Times and other essays on human love, students are encouraged to discuss and express their own perspectives on human love. In fighting for the dignity of the destitute in a foreign land, Mother Teresa gave the world a moral example that bridged the divides of culture, class and religion (Mukherjee: 1999). Her transnational, transcultural and transreligious activities for human dignity give us a sense of human solidarity.

Week 13: The Significance of Multicultural Education for Global Literacy

Students are encouraged to clarify the significance of one's own cultural literacy,

inter/cross-cultural literacy, multicultural literacy and global literacy for human solidarity. Students learn the delicate balance of personal, cultural, national and global identification. Human beings have several layers of identities such as personal, ethnic, cultural, local, national, global and we can not be controlled by one national identity at the dawn of cross-cultural century. Students are also encouraged to study cross-cultural conflicts and adjustment to become global citizens with their cultural identities. The educational initiative of multiculturalism and multilingualism challenged by European Union is introduced to Japanese students in order to sharpen their global literacy.

Week 14: What is the heart of Japanese Culture? What is Japan?

What is the heart of Japanese culture? What are major causes of Japan's modernization? What are secrets of Japan's economic recovery after World War II? Students are encouraged to analyze the causes and effects of Japan's challenge in terms of historical backgrounds and Japanese work ethic conditioned by Japanese culture. Also these sessions help students study the problem of a faceless economic giant as well as the question of "What has made Japan become what she is today?" As the internationalization of Japan has brought about Japan's identity crisis, students are encouraged to study the entity of Japan as well as how Japan can truly contribute to an international community.

The Second Semester (From September to January, 14 weeks in 2003) (Lectures by all the professors from The Institute for Language and Culture)

Week 15: The Transition of Historical Perspectives in Germany

By Hatsuki Yanagihara, German Philosophy and German Education

Week 16: Family relationships in France

By Noriko Nakamura, French Literature and French Education

Week 17: Cultural Difference between China and Japan

By Kintei Ko, Chinese Literature and Culture, Chinese Education

Week 18: Chinese History and Culture through Chinese songs

By Koichi Ishi, Chinese Culture and Chinese Education

Week 19: The Transition of Educational System and goals in Korea

By Teho Kim, Japanese History and Korean Education

Week 20: Educational Values and University Education in the United States

By Nobuo Tsuda, TEFL and English Education

Week 21: Immigrants and asylum seeker in UK

By Midori Iba, Phonetics and English Education

Week 22: Reconsideration of International Understanding in Japan

By Paul Ross, Applied Linguistics and TEFL

Week 23: The Value Difference Causing Misunderstanding between US and Japan

By Thomas Mach, TEFL and International Understanding

Week 24: Cross-cultural Communication: American Communication Styles

By Cynthia Quinn, TEFL and cross-cultural communication

Week 25: Global Literacy with Transcultural/Transnational Perspectives

By Koji Nakamura, English and Global Education

Week 26: Students' Presentation and Discussion

(Environment, Nuclear Bombing, Child Labor, Street Children)

By Koji Nakamura, English and Global Education

Week 27: Students' Presentation and Discussion

(North-South Problems, War, Refugees, Poverty, AIDS)

By Koji Nakamura, English and Global Education

Week 28: Students' Presentation and Discussion

(Peace, Gender, Marriage, Japan and the Japanese)

By Koji Nakamura, English and Global Education

Evaluation and Grading

The objective of this integrated program is to develop students' global literacy through academic and problem-solving approach. Students are encouraged to write a critical research paper on global human issues with some of classmates and make an oral presentation in class. Students research paper and oral presentations are evaluated by the depth of content, subjective and objective perspectives, and communication competence in oral presentation. Teachers are responsible for the rational assessment of students' development in their research paper, portfolio and oral presentations in terms of academic and problem-solving approaches as well as analytical and critical thinking on the relevant issues. Proper tasks for research papers and portfolio and its proper assessment should go hand in hand in global citizenship education. Thus, the proper assessment of students' development in global literacy with a productive competence will be arrived at. Educators are responsible partners in the tasks of helping the future generation become capable of expressing themselves better with global literacy when communicating with people of the world.

7. Findings and Discussion

Questionnaires on this global education program were mainly given to sophomore students taking *Kokusai Rikai* (Global Citizenship Education) in the World Language Course (2001-2003). Every week students are requested to write a summary of what

they have learned and critical comments on the class content. The number of participants in *Kokusai-Rikai* course over the two years (2002 and 2003) consisted of 142 sophomore students, including 2 junior students and 4 senior students and 2 graduate students as auditors who came from the Departments of English and American Literature, Japanese Literature, Sociology, Psychology, Economics, Law, Business Administration and Management, and Science and Engineering.

The majority of students (n=136) (95.8%) found that this class made a difference in their global awareness and cross-cultural understanding. Also several students (n=64) (45.1%) changed their attitude toward social and family life through this class.

As for the North-South problems, many students (87.3%) (n=124) realized the seriousness of this issue and the fatal gap between the North and South, and consequently relatively many students (78.8%) (n=112) have changed their views of Japan and Japanese society by learning the reality of developing countries. Also many students (90.1%) (n=128) understood the interdependence between affluence of the industrial North and poverty in developing countries in the South through this class. In terms of the influence of Cultural Relativism, many students (85.9%) (n=122) changed their attitude and views when they look at other cultures.

As one of the goals of global citizenship education is to let students know the interdependence of the North and South and to change their attitude toward other cultures as well as their own individual daily lives, the result of this questionnaire explicitly implies the effect and significance of global education at university level.

Regarding media literacy, one of the learning skills of global education, several students (70.5%) (n=100) have sharpened their media literacy both objectively and critically. It is very important to develop students' media literacy so they are able to critically analyze and discuss what they have watched and sift through the flood of visual information created by mass-media. To be critical and to be objective are the best ways to avoid ethnocentric judgment and prejudice against others.

As for cultural identity within the framework of global village concern, about half of the students (53.5%) (n=76) became more aware of their own cultural identity, while even more (81.7%) (n=116) students felt they have fostered a concern for respecting global interests and also balancing their own cultural identities in line with other cultures?

In order to link to the real world, many students (94.4%) (n=134) found it meaningful and significant to invite NGO activists as guest speakers of this class. In fact 22.6% (n=32) are taking an active part in NGP activities and 73.3% (n=104) are planning to participate in NGO activities in some way in the near future.

When the US and UK started to attack Iraq to eliminate mass-chemical and biological weapons as well as the dictator in 2003, 94.4% (n=134) students were

against the military attack. Finally, a considerable number of students (94.4%) (n=134) supported the idea that global citizenship education plays a key role in bringing peace and a sustainable society.

The majority of students have a positive outlook regarding the integration of global issues and cross-cultural issues in this class. The results from the student responses reveal that a considerable number of students admitted their ignorance and indifference regarding what is going on in developing countries. They were surprised to find the serious interdependence between the relatively wealthy North and economically and the educationally impoverished South caused by North-South problems even in today's world. Most students strongly felt the significance of learning global and cross-cultural issues, including environmental and ecological havoc. Also many students (94.4%) admit the necessity of peace education for sustainable human society and coexistence. All students felt they became more aware of cultural, social and global issues, and most students felt that they have enhanced their global village concern through this class.

One of the significant results of this class is that some students have already participated in or want to participate in NGO or NPO activities to serve hungry children, street children and the most impoverished people in the near future. Some of the students taking this program have already started to study human development, the environment and conflict resolution in developing countries at Konan's affiliated universities in North America and the United Kingdom. Some students have already been involved in NGO and NPO activities locally and globally in their own ways.

One female sophomore student participated in a volunteer abroad program for global peace in Germany for three weeks in the summer of 2003 sponsored by CIEE (Council on International Educational Exchange) in order to make a positive contribution to the global village. She worked with many international students in Europe. She made an excellent presentation on her volunteer activities in class after summer. Also, some students in this course have a strong desire to participate in the Japan Youth Overseas Cooperation (JYOC) program sponsored by the Japan International Cooperation Agency (JICA) in order to contribute to the philosophy of the "*help them to help themselves*" campaign in developing countries. One female senior student is to work for elementary schools in Nicaragua through JYOC from 2004. Another student finished Development Studies in the graduate program at University of Leeds, UK, and she worked full time for JOICFP (Japanese Organization for International Cooperation in Family Planning) after she finished working at the UNDP regional office in Nairobi, Kenya as an intern. Since the summer of 2003 she has worked for the Association of Medical Doctors of Asia (AMDA) as a regional chief staff in Nairobi.

Also, a senior and two sophomore students went to Cambodia to investigate the real

situation of land mines (the weapons of the devil) and the possibility of the removal of the landmines there. The senior students joined and worked for an orphanage for injured child victims in Cambodia. They reported what they witnessed in Cambodia in their presentations to the class. Another junior student went to the Philippines to investigate child labor and street children. During the University festival she also reported what she had seen in the Philippines and raised funds for street children there through an exhibition of pictures she took in the Philippines. Many students in this class are planning to study these problems in their own exchange programs at affiliated universities, too.

In February 2003, many students in this class passed on necessary information on the world-wide peace movement to each other by internet and e-mail and participated in the peace demonstration against the impending war in Iraq sponsored by citizen groups and NGOs in Kobe and Kyoto. These students translated their own global awareness for peace into their own actions in their local communities. As a result of this global citizenship education program many students felt an urgent need for global awareness and took an active part in several volunteer activities and peace movements locally and globally.

The first reason that many students support such a global education program is that they can express their own research freely while acquiring the academic and problem-solving strategies and skills needed for oral presentations. The second reason is that the students' motivation to speak up about their own opinions is significantly raised by the selection of global and human rights topics, including the teacher's encouraging comments to share. The third reason is the dramatic impact of a learner-centered, integrated approach with the philosophy of sharing relevant information and experiences between teachers and students and among students in a reflective learning and teaching atmosphere. The last reason can be accomplished is that on account of a variety of cultural backgrounds and nationalities at our Institute all the full-time professors have been involved in this program.

The basic philosophy of global citizenship education is mutual empowerment by sharing relevant information on global human issues, multicultural/pluricultural literacy, and local and global experiences between students and teachers and among students. Everyone is entitled to mutual learning in order to act locally and globally with a global perspective. (See the Students Survey; Questionnaire in Appendix 1)

8. Conclusion

This study has explored the possibility of integrating global human issues and cross-cultural issues into a global citizenship education program for Japanese university

students, through a theoretical and practical discussion of the necessity of global literacy for cultural diversity as a new paradigm in globalization.

The results from the students' responses to the questionnaires reveal considerable satisfaction with the integration of global and cross-cultural issues along with a process-based academic approach in an interactive classroom. The remarkable development of students' skills in making academic presentations with valid evidence and sharing their ideas with each other gave students empowerment and confidence in global citizenship education. Also, students developed their academic and problem-solving expertise through the process of web research and sharing necessary information with their classmates and teachers. Consequently, as a result of this integrated program, students could cultivate their global literacy and cultural sensitivity as *citizens of a global and local village*.

I have reviewed a practical and empirical college-based global education program conducted to enhance the awareness of global literacy for equitable symbiosis. I have also argued that self-expression with global perspectives and cultural sensitivity is a goal that should not be overlooked by educators and researchers at the a university level.

This study, however, undoubtedly has much room for improvement in terms of theoretical support and pedagogy. Questions that have been raised constitute whether this program can explore the possibility of becoming interdisciplinary study. This question should be answered and clarified with further empirical research. This question and criticism will doubtlessly require continued attention if global literacy in cultural diversity continues to gain momentum in global citizenship education.

Although this study is limited in scope and therefore provides only limited evidence, it raises important questions about the necessity of global literacy for a peaceful and sustainable world through global citizenship education at the university level in Japan and hopefully in a global and local context. Global citizenship education is an invitation to be challenged and enlightened, and all educators and students who love human solidarity and global peace are invited.

Note

- 1) Al Gore, the former vice president of the United States has been a leading American defender of the global environment for the past 20 years. He emphasizes the common respect for nature in each religion in "Environmentalism of the Spirit" in his book *Earth in the Balance* (1993).

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Appendix 1 Students' Survey (Questionnaire) (n=number of students)

Questionnaires on this global education program were given to sophomore students taking *Kokusai Rikai* (Global Citizenship Education) in the World Language Course (2002-2003). The number of participants in *Kokusai-Rikai* class consisted of 142 sophomore students, including 2 junior students and 4 senior students and 2 graduate students as auditors, who came from the Departments of English and American Literature, Japanese Literature, Sociology, Psychology, Economics, Law, Business Administration and Management, and Science and Engineering.

- (1) **Did this class make any difference in your global awareness and cross-cultural understanding?**
Very much (47.9%) (n=68) Yes (47.9%) (n=68) Don't know (2.8%) (n=4) No (1.4%) (n=2)
- (2) **Did this class change your attitude toward social and family life?**
Very much (15.5%) (n=22) Yes (29.6%) (n=42) Don't know (40.8%) (n=58) No (14.1%) (n=20)
- (3) **Did you realize the seriousness of North-South problem and the gap between North and South in this class?**
Very much (22.5%) (n=32) Yes (64.8%) (n=92) Don't know (9.9%) (n=14) No (2.8%) (n=4)
- (4) **Did this class change your view of Japan and Japanese society through the reality of developing countries?**
Very much (26.7%) (n=38) Yes (52.1%) (n=74) Don't know (17%) (n=24) No (4.2%) (n=6)

- (5) **When you look at other cultures was your attitude influenced by cultural relativism in this class?**
 Very much (32.4%) (n=46) Yes (53.5%) (n=76) Don't know (9.9%) (n=14) No (4.2%) (n=6)
- (6) **Did you understand the interdependence between affluence of the industrial North and poverty in developing countries in South through this class?**
 Very much (36.6%) (n=52) Yes (53.5%) (n=76) Don't know (7.1%) (n=10) No (2.8%) (n=4)
- (7) **Do you think you have developed your media literacy objectively and critically through this class?**
 Very much (23.9%) (n=34) Yes (46.6%) (n=66) Don't know (25.3%) (n=36) No (4.2%) (n=6)
- (8) **Did you find any change in your cultural identity through this class?**
 Very much (9.9%) (n=14) Yes (43.6%) (n=62) Don't know (39.4%) (n=56) No (7.1%) (n=10)
- (9) **Did you foster a concern for respecting global interests and also balancing your own cultural identity in lone with other cultures?**
 Very much (28.1%) (n=40) Yes (53.6%) (n=76) Don't know (16.9%) (n=24) No (1.4%) (n=2)
- (10) **Did you learn anything significant when we invited global activists from NGOs as guest speakers in this class?**
 Very much (60.6%) (n=86) Yes (33.8%) (n=48) Don't know (4.2%) (n=6) No (1.4%) (n=2)
- (11) **Are you planning to participate in an NGO in near future?**
 Very much (25.4%) (n=36) Yes (47.9%) (n=68) Don't know (25.3%) (n=36) No (1.4%) (n=2)
- (12) **Are you taking part in any NGO or NPO activities now?**
 Very much (8.5%) (n=12) Yes (14.1%) (n=20) No (77.4%) (n=110)
- (13) **Do you think global citizenship education plays a key role in bringing about peace and a sustainable society?**
 Very much (77.5%) (n=110) Yes (16.9%) (n=24) Don't know (2.8%) (n=4) No (2.8%) (n=4)
- (14) **Do you support the military attack against Iraq?**
 Very much (0%) (n=0) Yes (2.8%) (n=4) Don't know (2.8%) (n=4) No (94.4%) (n=134)

Appendix 2 Students' Comments

The following are some of the comments on Kokusai Rikai class (Global Citizenship Education Class) written by mainly sophomore and some junior and senior students in the form in which they were submitted at the end of the semester in 2002 and 2003.

I was very much shocked to see some documents on the tragedy of World War II and civil wars in Africa today. I learned global education is closely linked to regional and global peace in this class.

As I am planning to become a public high school teacher in near future this class has been very informative and stimulating to broaden my view of the world and understand the interdependence and interrelationships between industrial countries in North and developing countries in South.

After the class I sometimes discussed some global topic with my family and I formed a habit of reading newspaper. I also tried to watch breaking news regarding social and global issues, too.

I have noticed my ignorance and indifference regarding North-South problems and the infringement of human rights in the world. The more I studied global human rights issues the more I wanted to participate in NGO activities for poor children in poverty in near future.

Now that I have learned the reality of child labor, hungry children and street children, I am going to change my attitude toward life, especially my eating habit in our affluent society.

I think I developed my awareness of world peace through the meaningful stories by guest speakers from NGOs and NPOs in this class. As I am a member of NPO and my mother is a member of NGO (Foster Parent International) I have been determined to take an active part in these activities.

I am very much impressed by the social awareness of other students and critical discussion among students and between the teacher and students in this class.

It was very nice for us to summarize what we have learned in a small sheet of paper at the end of class every week. This gave me a good chance to digest and summarize what we learned in this class. Also it was very nice to express our comments on this class every time.

I think this kind of class should be more encouraged and enlarged as a part of university education.

There were so many serious issues and topics in this class. I know each of them is important but you should narrow down the issue into a specific topic and deepen the content.

I have had peace education and human rights education in my junior high school days but global citizenship education in university gave me another significant chance to think about these issues again as a mature adult. Many thanks.

Handouts: Kokusai-Rikai: Global Citizenship Education for Global Literacy and Human Solidarity by Koji Nakamura (Konan Seikyo)

Other reading materials:

Brooks, Elaine and L., Fox. (2000) *Making Peace*, Cambridge, Cambridge University Press.

Brown, Lester and Christopher Flavin (2000) *State of the World 2000*. New York. The World Watch Institute. *Education Now: Break the cycle of poverty* (2000) Oxfam International., WWW. oxfam.org/educationnow

Brown, Lester. ed. (1998) *The World watch Reader on Global Environment Issues*. New York: World Watch Institute.

Audiovisual materials:

The Prayer of Mother (Hiroshima Peace Culture Foundation)

Hiroshima and Nagasaki: The Harvest of Nuclear War. (Iwanami Production INC).

Count Down (Institute for Hiroshima Peace Education)

BBC World News, CNN News, CBS 60 minutes, NHK Special

“UNICEF The First Forty Years”, “I Dream of Peace”, “White Paper on Children” compiled by UNICEF