The Role of English Language Learning in Global Education:
A Possibility of English for Global Citizens

A Thesis

Presented to

The Faculty of the Graduate Course at
Hyogo University of Teacher Education

In Partial Fulfillment
of the Requirements for the Degree of
Master of School Education

by
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December 2008
The Role of English Language Learning in Global Education:
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Acknowledgement

I would like to express my gratitude to those who gave me the possibility to complete this thesis.

First and foremost, I would like to express my most heartfelt gratitude to Associate Professor Tatsuhiro Yoshida, my seminar supervisor. His constant guidance and inspiring suggestions have enlightened me to a wider and deeper world throughout the course of my study. His warm encouragement and constant support also gave me the motivation to continue my research and overcome the obstacles of writing my thesis. Without his support, I definitely could not have completed my thesis.

I would also like to express my special thanks to Specially Appointed Professor, Darryl Takizo Yagi, who enthusiastically gave me innumerable helpful comments and advice. In spite of his busy schedule, he kindly gave me his time to make suggestions to my written English and to advise me on my thesis from his rich intercultural experiences.

I am also indebted to the all teaching staff of Hyogo University of Teacher Education, especially, Associate Professor Yoshiyuki Nakata and Associate Professor Hiroyuki Imai whose comments contributed to my study.

I also appreciate the entire staff of the Japan International Cooperation Agency Osaka Office, especially Mr. Shinichiro Futami, Ms. Sadako Miura, and Mr. Tatsuki Noda, and the staff of the Japan Overseas Cooperative Association, Ms. Sayaka Yoshii and Ms. Kaori Tanaka, for giving me valuable opportunities and advices to understand and experience development education. I also want to express appreciation to Ms. Yuki Sato, who is a wonderful facilitator of development education and high school teacher. Their innovative and stimulating practices of development education inspired me to
write this thesis.

My thanks are extended to my colleagues and recent graduates of the Department of English Language. In addition, I would like to especially thank my seminar members, Mr. Yoshiki Domoto, Ms. Chigusa Morita, Ms. Kana Nakabayashi, Ms. Noriko Kawakami, Mr. Katsunori Kambara, Mr. Zeng Gang, Ms. Khamsonkkha Thammavong, Ms. Zheng Jie, Ms. Luo Xia, and Ms. Solongowa. From this seminar, I learned different points of view and valuable theories from Associate Professor Yoshida, junior high school teachers, and international teachers and students.

Last but not least, I would like to express my deep appreciation and love to my family and my grandmother, who have supported and encouraged me throughout these past two years.

Shoko Yamashita
Kato, Hyogo
December 2008
The purpose of this paper is to clarify and emphasize citizenship qualities for a global multicultural society through foreign language education and to build and develop a conceptualized model of global citizenship in English language education in Japan. This paper addresses citizenship qualities for the global society in English language education in response to globalization. First, English language learners learn how to respond to global issues with people from different cultural and linguistic background. Second, English language learners participate in global education, which fosters citizenship qualities in global society, and develop intercultural communication competence as part of their English language education.

This paper utilizes the foreign language policies of multicultural societies in Australia and Europe. Foreign language education in Australia and Europe aims to foster citizenship qualities and intercultural communicative competence, which incorporates intercultural competence with communicative competence. The foreign language policies and foreign language education in Australia and Europe provide a compelling case for the role of English language learners in the global education and foreign language education in Japan. From the perspective of fostering citizenship qualities in multicultural societies, a critical reading and evaluation of the foreign language policy of Japan; specifically, English language education shows an emphasis on language learning proficiency without intercultural competence, which enables foreign language learners to succeed at intercultural communication in multicultural societies. Foreign language stresses linguistic and cultural knowledge without regard for culture as practice. This paper views foreign language education in the context of an
expanding global society and suggests a concept English language learning in global education.

This paper conceptualizes English for Global Citizens (EGC), which is an approach to English language education that aims to foster the learner's identity as a global citizen and provides opportunities for learners to participate in the global society. This concept of EGC is developed by acquiring the qualities of global citizens, including knowledge, skills, and attitudes and by using the philosophy of education from global education.

A model of EGC is developed, which is based on the experiential language learning model. The experiential language learning model respects the learner as a whole person, requires learners' active participation, and sets clear purposes of communicating in English. These characteristics of the experiential language learning share the philosophy and methodology of global education; therefore, this paper adopts the experiential language learning model to the model of EGC. The model of EGC makes connections between global issues and learners by using five phases: (1) Concrete Experience & Reflective Observation: Local Perspective Phase, (2) Concrete Experience & Reflective Observation: Global Perspective Phase, (3) Abstract Conceptualization: Global Perspective Phase, (4) Active Experimentation: Act Locally Phase, and (5) Reflective Observation: Change Personally Phase. By using the model of EGC, this paper introduces one example of an EGC practice.

In conclusion, this paper notes the challenges of the concept and the model of EGC for the future. In addition, this paper argues the needs of developing citizenship qualities in foreign language education in Japan from the global and local perspectives.
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Chapter 1: Introduction

“Education throughout life is based on four pillars: learning to know, learning to do, learning to be, and learning to live together.”

Delors, Learning: Treasure within, 1996

In an increasingly globalized world, the movement of people, goods, money, and information beyond national boarders is rapidly increasing, and the interdependence among the international societies is going to be strengthened more and more. Under these circumstances, human beings have faced enormous challenges, such as environmental issues, poverty, conflicts, multicultural co-existence, and no single person, group, and even country can solve these problems by itself. Now we need to cooperate to solve these global issues together, regardless of our nationalities, to create the sustainable world. In order to achieve this goal, we need to work together with various people who have different cultural, historical and linguistic background. Communication in the global society is one of the most significant factors to facilitate mutual understanding, and enable people to share their values and opinions and cooperate with each other; therefore, foreign language education plays a significant role to develop the competencies / abilities of people who are engaged in these grand projects. The recent trend of foreign language education policy, especially in Europe and Australia, foreign language education is gradually seen as a part of “citizenship education”, which fosters citizenship qualities, such as capability for the participation in an international community and intercultural competence (Lo Bianco, 1999, 2007).

The purpose of the paper is to focus on the aspects of the citizenship qualities developed through foreign language education and to integrate the qualities with that of
global education, which is usually conducted in the native language in this case, Japanese. Foreign language education has a possibility to generate synergic effects of global education by developing foreign language literacy, which is used in global communities. In this paper, the target language to be learned in the program is English, which is the most accessible foreign language in Japan, one that is used globally. The paper conceptualizes English for Global Citizens (EGC), which is an English language education perspective that fosters the global citizenship. EGC is different from general English language education, which aims to cultivate communicative competences in the target language. Thus, it needs an alternative methodology to address the implementation of EGC. This paper explores a methodology that put into practice the actualization of EGC. The methodology used is Experiential Language Learning, which was introduced by Viljo Kohonen and incorporates the contents of global education.
Chapter 2: Foreign Language as a Citizenship Quality

"Foreign languages" are becoming less "foreign" in some areas and countries where a large number of people who speak languages other than their native languages are living together. As a result, these languages become domestic languages even though they are not national / official language (for example, Spanish in the United States). The United States, Canada, and Australia are the good examples that demonstrate the diversified societies. In addition to the domestic diversification, regional communities, such as the European Union (EU), have their influence in several other countries, where several languages are spoken. Under these situations, "foreign language" is not only a school subject but a resource for citizenship to create more democratic and peaceful society (Breidbach, 2003; Byram, 1999). According to Starky (2002), citizenship means belonging to a community, based on "the notion of equal respect and dignity" (p. 7). Furthermore, a citizen has rights and duties to participate in the process of shaping better societies (Heater, 1992). As an example to foster this citizenship quality, this paper introduces the notion of intercultural competence from the Australian foreign language policy and the EU’s plurilingualism and critically compares this notion with communicative competence from the Japanese foreign language education policy. By comparing these different views, this paper describes that linguistic knowledge and language skills are not sufficient factors to cultivate citizenship quality. The paper further clarifies the target competences, which foreign language learners need to develop from the cultural/civil perspectives based on the theoretical framework of Australian and EU’s foreign language policies.
2.1 Australian Language Policy: *intercultural language learning*

Australian foreign language policy entitled ‘Language Other than English (LOTE) for all’ strongly emphasizes the intercultural learning through language education. This language policy was formulated from social, economical, political and geographic perspectives, including the issues of domestic multiculturalism, the significant relationships with Asian countries, and the increasing needs of migrants’ first language education (Aoki & Ii, 2007). From 1901 to 1973, Australia had pursued the policy, “The White Australia Policy”, which was used to describe a collection of historical policies that intentionally restricted non-white immigration to Australia. However, due to growing demands from labor forces supported by Asian immigrants and international rebukes against racism, the Australian policy dramatically changed its direction of a society from ‘White Australia’ to ‘Multicultural Australia’. In 1987, the Australian government established “The National Policies on Languages” (NPL)\(^1\), which was the first national language policy in Australia to prepare for a multicultural society. Under the LOTE policy, the purpose was for first language maintenance for non-English native speakers and second language learning for native speakers of English (Lo Bianco, 1987). This paper’s emphasis is on the intercultural language learning implemented as second / foreign language learning for native speakers of English, which is the majority of Australia.

Until the movement of LOTE for all, foreign language education had not been so important for Australians who spoke English, which is widely spoken in the international society. However, after some Australian scholars elicited the discussion about the relationship between language and culture and the importance of foreign

\(^1\) It has four principals in NPL; 1) English for all, 2) Support for Aboriginal and Torres Strait Island languages, 3) A language other than English for All, and 4) Equitable and Widespread Language Services (Lo Bianco, 1990, p.8).
language learning as an intercultural understanding has been acknowledged. For example, Crozet, Liddicoat, and Lo Bianco (1999) criticized ‘monolingual multiculturalism’ stating that:

The end result of such a monolingual view of multiculturalism is that cultures are taken to be only the manifest and exteriorized phenomena that those who do not enter the new world view can observe. Such externalized participation in a multicultural society or world becomes a limited appreciation of expressive elements of culture such as food, dance, music or arts. Multiculturalism becomes a kind of voyeurism rather than direct experience, an aesthetic rather than a way of life. A corollary of this is the perception that multiculturalism is for others, for minorities, not for the society as whole. (Crozet et al., 1999, p.3)

As a solution to abolish “white multiculturalism” in the school education, the Australian scholars claimed the need of intercultural language teaching, in which the intercultural competence was developed through the learning of foreign languages. As a result, LOTE became one of the eight key learning areas2 in the National Goals for Schooling in the 21st Century, and the goal of LOTE was established following the principals of the National Goals described in the following way:

All students understand and acknowledge the value of cultural and linguistic diversity, and possess the knowledge, skills and understanding to contribute to and benefit from such diversity in the Australian community and internationally.

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2 The eight key learning areas of Australian education are arts, English, health and physical education, languages other than English (LOTE), mathematics, science, studies of society and environment, and technology (Department of education, Employment, and Workplace Relationship, 2007).
In order to achieve this goal, LOTE aims to foster the intercultural competence, especially, the ability to find out their "third place" (Crozet et al., 1999; Kramsch, 1993; Kawakami, 2005). Kramsch (1993) described "the third place" from her background concept of language learning. According to Kramsch, language learning is "a process of socialization into a given speech community" and "the acquisition of literacy as a means of expressing personal meanings". (Kramsch, 1993). Kramsch (1993) further explains that when the learners, who have their home culture, start to learn a new language, they will also learn the target culture, which is included the meaning of the language, such as the social and cultural norms. In order to internalize the meaning and express their voice in the target language, learners encounter the boundary between one's personal and social culture and the new culture. At the time of the encounter, the learners become culturally 'displaced' persons, who do not really belong to both cultures, and they strive to look for "the third place" in order to overcome 'the pain' from the displacement (Kramsch, 1993).

Applying this idea, LOTE defined "the third place" as the mutually comfortable condition or relationship, which is located between our culture ("the first place") and their culture ("the second place") in terms of intercultural communication. (Crozet et al., 1999; Kawakami, 2005). In that respect, seeking the third place is a democratic process because interlocutors with different cultures mutually make efforts to create the new values without forcing 'one' of them to adapt to the other culture with strong power; therefore, the attitude can be seen as a quality of democratic citizenship, which respects equality among the intercultural speakers.

Furthermore, the process and attitude to create the third place are important to
understand the nature of culture. Liddicoat et al. (2003) stressed that the culture cannot be statically described, but that the culture can be created by interactions. Therefore, active participation in communication in the other language is essential in order to learn the culture. By using the target language and learning the culture through the participation, language learners are acquiring intercultural competence to live in a diversified society, domestically and internationally. Participation in communication prevents the learner from being an observer and stereotyping other cultures. Byram (1999) pointed out that foreign language education generates a new kind of socialization and new social identities when it involves the development of learners’ intercultural competence. Through the intercultural language learning, the Australian government attempts to nurture the citizenship qualities, and to foster Australia as a multicultural country.

2.2 European Language Policy: Plurilingualism

In 1993, European countries established the European Union (EU) to uphold the “European value”, such as respect for diversity and human rights. The focused area of multiculturalism was thus expanded from national to regional. By gathering the power of the member states (countries) beyond the nations (individual country), the EU brought the member states together to create a peaceful and sustainable society. At present, in 2008, 27 countries\(^3\), which have various cultural backgrounds, accede to the EU, and 23 languages\(^4\) are used as the EU’s official languages. One of the challenges of the EU was and has been to strengthen the people’s sense of unity and solidarity as

\(^3\) Belgium, Netherlands, Luxemburg, France, Italy, Germany, Britain, Ireland, Denmark, Greek, Spain, Portugal, Austria, Finland, Sweden, Poland, Hungary, Czech, Slovakia, Slovenia, Estonia, Latvia, Lithuania, Cyprus, Martha, Romania, Bulgaria (EU, n.a).

\(^4\) Bulgarian, Czech, Danish, Dutch, English, Estonian, Finnish, French, German, Greek, Hungarian, Irish, Italian, Latvian, Lithuanian, Maltese, Polish, Portuguese, Romanian, Slovak, Slovene, Spanish, Swedish (EU, n.a.)
European citizens, while preserving national and minority’s human rights and their diversity as cultural heritages (Beacco & Byram, 2003). In order to establish unity as the EU and protect their cultural diversities, the Council of Europe (CoE) enforced the common language education policy, called the Common European Framework of Reference (CEFR), which introduced the notion of plurilingualism.

According to CEFR, plurilingualism means “to use languages for the purposes of communication and to take part in intercultural action, where a person, viewed as a social agent, has proficiency, of varying degrees, in several languages and experience of several cultures” (CoE, 2001, p.168). Plurilingualism contains two aspects; the first is plurilingualism as a competence, which means people have more than one language repertories except their native languages; and the other is Plurilingualism as a value, which is basis of linguistic tolerance (Beacco & Byram, 2003). Thus, language education accordingly plays two roles; the one thing is education for plurilingualism and the second is education for plurilingual awareness (Beacco & Byram, 2003). The table 1 summarizes the notion of plurilingualism as a competence and a value and its educational purposes.
Table 1.

Plurilingualism as a Competence and Plurilingualism as a Value

<table>
<thead>
<tr>
<th>The notion</th>
<th>Purpose of Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plurilingualism as a competence</td>
<td>Education for plurilingualism:</td>
</tr>
<tr>
<td>The ability to use several languages</td>
<td>Language education whose purpose is to develop linguistic</td>
</tr>
<tr>
<td>to varying degrees and for distinct</td>
<td>repertoires.</td>
</tr>
<tr>
<td>purposes</td>
<td></td>
</tr>
<tr>
<td>Plurilingualism as a value</td>
<td>Education for plurilingual awareness:</td>
</tr>
<tr>
<td>The value that every language has an</td>
<td>Education (not necessarily limited to language education)</td>
</tr>
<tr>
<td>equal value when people do not limit</td>
<td>whose purpose is to educate for linguistic tolerance,</td>
</tr>
<tr>
<td>use of their linguistic competences</td>
<td>raise awareness of linguistic diversity</td>
</tr>
<tr>
<td>within their languages</td>
<td>and educate for democratic citizenship</td>
</tr>
</tbody>
</table>

(Beacco & Byram, 2003, p.15–16)

This dual perspective can be one of the most outstanding characteristics of the plurilingualism found in CEFR. Foreign language education has traditionally been focusing on acquiring knowledge and skills of the target language itself, including the lexical, phonological, syntactical and pragmatic knowledge. However, the focus of Council of Europe is different from the traditional foreign language education – the aim of foreign language education of CoE is described as below:

Policies which are not limited to managing the diversity of languages but adopt plurilingualism as a goal may also provide a more concrete basis for democratic citizenship in Europe: it is not so much mastery of a particular language or particular languages which characterizes European citizens (and the citizens of
many other political and cultural entities) as a plurilingual, pluricultural competence which ensures communication, and above all results in all languages being respected. (Beacco & Byram, 2003, p. 12)

In this sense, the goal of the foreign language education in Europe is to foster democratic citizens with plurilingual and pluricultural competences in order to co-exist in a diversified society, participate in the European or global society beyond the nations, and create a better society for all citizens from different cultural and linguistic backgrounds. The idea of plurilingualism provides a broader perspective and the possibility that foreign language education has a power to nurture consciousness of the citizenship quality.

2.3 A Theoretical Framework of LOTE and CEFR: Intercultural communicative competence

The previous two cases from Australia and the EU show that foreign language education is a part of the comprehensive education, whose objectives aim to enable learners to acquire the target language skills, understanding the target culture, and establishing the new perspective and identity when “the third place” and the sense of unity are created. Actually, a common theoretical framework supporting these policies can be identified. That is “intercultural communicative competence “conceptualized by Byram and Zarate in 1994. Byram and Zarate (1994) introduced the integrated model of linguistic communicative competences, such as linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. Byram and Zarate added the new concept, “intercultural competence,” which refers to “an ability to ensure a shared understanding by people of different social identities, and an ability to
interact with people as complex human beings with multiple identities and their own individuality” (p.5). They analyzed the five components of intercultural competence as described below (Byram, Gribkova, & Starky, 2002, p.7—9).

1. *Intercultural attitudes (savoir être):* curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own

2. *Knowledge (savoirs):* of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction

3. *Skills of interpreting and relating (savoir comprendre):* ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own

4. *Skills of discovery and interaction (savoir apprendre/faire):* ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction

5. *Critical cultural awareness (savoir s'engager):* an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries

It is particularly worth mentioning that Byram and Zarate’s model of intercultural competences include wide range of abilities, from positive attitudes of communication towards other cultures to the ability to use the knowledge, attitudes, and skill, except intercultural attitude, because it embraces dual viewpoints about another culture and one’s own culture, which traditional foreign language education has
disregarded. Byram et al. (2002) pointed out the importance of awareness in the learners' own identities as well as the other cultures and values because intercultural communication always involved others and the self.

In that respect, Crozet et al. (1999) argued for the importance of 'Culture as practice' in language education. They categorized cultural studies used in language education into four groups; (1) High culture (learning and understanding from high culture, especially literature), (2) Area studies (learning sociocultural knowledge about the country, such as history, geography, and institution of the target language), (3) Culture as societal norms (learning the cultural / social values, which causes certain actions in the target society), and (4) Culture as practice (learning culture as the "lived experience of individuals"). The cultural studies categorized into (1), (2), and (3) above commonly aim to teach cultural knowledge, which is static and codified. The learners of these studies observe and memorize the cultural knowledge from outsiders' viewpoint. In these cultural studies, the learners' culture and their stance towards a target culture is not included in a target of learning.

On the other hand, Culture as practice is to develop an intercultural position of learners, as a basis for intercultural communicative skills, and to enable the learners to use knowledge about the target culture. The cultural competence is can be seen as a 'collective way of acting through language', which means that languages are repeatedly exchanged with others to create a new culture in the particular context and moment (Crozet et al., 1999). Learners of Culture as practice firstly learn how to succeed intercultural communication by their own experiences by using their perception of other reactions and their own emotion and behavior.

Kramsch (1993) argued that in the process of developing intercultural competence, the learner needs to decenter from his / her own culture. As a result, people
can be flexible and independent from a single linguistic and conceptual system (Kramsch, 1993; Liddicoat et al., 2003). The active approach to the culture can occur in the real communication, including interaction with other people and active interpretation and evaluation of the written communication following the personal perspective (Kramsch, 1993, 2004). Thus, the view of Culture as practice involves “language learners” themselves who are the target of learning, practicing to connect themselves and others. In this sense, intercultural communicative competence requires their learners’ various abilities, such as communication skills in the target language and social skills, values, and attitudes in intercultural societies.

2.4 Foreign Language Educational Policy in Japan

2.4.1 Competences Cultivated by English Language Education Policy in Japan

Now let us examine language learning policy in Japan and compare it with the Australian and European ones. In Japan, the language learned in foreign language education is predominantly English language, and the foreign language education policy focuses on English language education. In 2002, the Ministry of Education, Culture, Science, and Technology (MEXT) published a political paper named “an Action Plan to Cultivate ‘Japanese with English Abilities’” (eigo ga tsukaeru nihonjin no tame no koudou keikaku). This paper considered the challenges for Japanese people who live in the globalized world in the 21st century, such as creating good relationship with other countries, surviving “the mega competition” in the field of international business, and solving global issues. In order to meet these challenges, MEXT (2003) focused on the importance of communication abilities in English as “a common international language” and tried to foster Japanese who can send their messages to the world in order to be “understood”, “respected”, and “given a high status” as a Japanese. This Action Plan
was strongly influenced by the demands from the economic sectors, especially the Federation of Economic Organizations (keidanren). Therefore, the main theme of this policy may be “surviving in the international society economically”. In addition, the business and economic perspectives are contained in the interpretation of “English abilities”.

This Action Plan was groundbreaking and controversial for the people engaged in English language education because it set specific objectives of English abilities and numeral targets, by including levels and scores to be obtained. The Society for Testing English Proficiency (STEP: eiken in Japanese), which is an authorized English proficiency test in Japan, was used. For example, “on graduation from a junior high school, students can conduct basic communication with regard to areas such as greetings, responses, or topics relating to daily life. (English-language abilities for graduates should be the third level of the Society for Testing English Proficiency (STEP) on average)” (MEXT, 2003). In this policy, the English abilities are defined as:

- Comprehensive communication abilities in listening, speaking, reading, and writing;
- Practical communication abilities which enables to do daily conversation and exchange information in English;
- The grade / score of the objective indicators such as STEP, TOEFL, and TOEIC.

Additionally, the policy states that for university students

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5 In detail, there are the three concrete objectives (MEXT, 2002, p. 6):

1. **Junior high school level (grade 7-9):** “students can conduct basic communication with regard to areas such as greetings, responses, or topics relating to daily life. (English-language abilities for graduates should be the third level of the Society for Testing English Proficiency (STEP) on average.)”

2. **Senior high school level (grade 10-13):** “students can conduct normal communication with regard to topics, for example, relating to daily life. (English-language abilities for graduates should be the second level or the pre-second level of the Society for Testing English Proficiency (STEP) on average.)”

3. **University level (specialized international field of study):** “Each university should establish attainment targets from the viewpoint of fostering personnel who can use English in their work.”
- English language skills required for specialized fields to be used their work.

The target of the English abilities listed above indicates that the focus of the policy emphasizes acquisition of linguistic skills, which demonstrates communication in English and high achievement scores on the proficiency test. It should be noted that although the Action Plan was motivated by the recent trend of globalization, it did not refer to intercultural communicative competence, which are emphasized by LOTE and CEFR. Of course, the Action Plan also described the importance of the education for international understanding; however, the benefit of international understanding is to motivate students to learn English; in other words, in this policy, international understanding was regarded as a means to interest the students in the issues of international understanding and eventually acquiring the English abilities.

Since the Action Plan was published, it has affected the English language education in school in various ways. As a result of this effect, the impacts of the Action Plan can be seen in the next Course of Study, which was published in 2008 (and will be implemented in 2011 in elementary schools and in 2012 in junior high schools). The Guide for the Course of Study 2011—2021 (MEXT, 2008) of Foreign Language in the junior high school level emphasizes the integration of four skills, i.e. speaking, listening, reading, and writing, and the abilities to express learners’ idea and thought in English. MEXT does not articulate the theoretical background of its policy on foreign language education, but we can assume that the Course of Study focuses on cultivating learners’ communicative competence. According to Canal and Swain (1980), communicative competence is consisted of grammatical competence, sociolinguistic competence, and strategic competence. Liddicoat et al. (2003) pointed out this model is not a sufficient model for foreign language learners because these competences are based on the norm of the native speakers’ communication. That is, the model is not assumed to be used in
the cases of intercultural communication, which needs to deal with the cultural differences. For foreign language learners, intercultural competence is one of the components of language proficiency (Liddicoat et al, 2003). However, the Japanese English language education policy, especially an Action Plan to Cultivate ‘Japanese with English Abilities’, does not yet seem to consider the importance of intercultural competence. The Course of Study for foreign language is a national guideline for secondary education, and thus traditional communicative competence is more prioritized than intercultural communicative competences. However, I assumes that the competences aims to be achieved in the Action Plan and the Course of Study presented a narrow perspective and lacks a cultural / civil perspective of language learning, which is necessary for global citizenship quality. Thus, I would like to claim to consider a wider framework of language education, which prepares students to join more multicultural societies.

2.4.2. The Target Society to Use Foreign Language For

In the previous section, the foreign language education policy in Japan was critically examined and it was found out that it does not aim to develop students’ awareness of citizenship quality, which is derived from the lack of interculturalty. Instead, it aims to enable students to have a successful international communication with people living in overseas. As indicated previously, “foreign language education” in Japan is predominantly “English language education”, especially in the secondary education. Typically, languages other than English, such as French, German, Spanish, and Chinese, are first introduced in the tertiary education, but there is no national policy or guideline which requires college students to take specific foreign languages other than English. However, recent surveys, Immigration Bureau (2008), show that the inhabitants from overseas is increasing every year (approximately 2.2 million people in
2007) (Immigration Bureau, 2008) and that the Japanese society is beginning to show the cultural diversity. The major native languages spoken by these people are Chinese (28.2%), Korean (27.6%), Portuguese (14.7%). English is a relatively minor language in terms of the number of inhabitants speaking English as their native language (American nationality 2.4%) (Immigration Bureau, 2008). Taking these facts into consideration, it is a right time that we need to reconsider the role of foreign language education policy, which could contribute to develop multicultural societies in Japan.

As was discussed earlier, Australia and the European Union are striving to share the common values and identity among the people because in multicultural societies, ideally people are living together as residents, friends, or colleagues, who share the same memberships of a particular society and group, and their relationship promotes the sense of sharing a part of their identities, regardless of their cultural background. In order to achieve these goals to share common values and identities, it is assumed that foreign language education will contribute to the development of communication, participation, and cooperation among and between people. In Japan, however, people have fewer opportunities to contact with different cultures within the country partly because of the relatively smaller number of foreign people living in Japan. Compared with Australia and Europe, Japan does not have enough experiences to develop the notion of multiculturalism, and this can be typically found in the foreign language policy.

The New Course of Study to be effective in 2011 requires each subject, including English, to incorporate a part of moral education in its instruction. The Course of Study of Foreign Language states that “understanding of language and culture of our country and foreign countries through foreign language learning contributes to realize people’s identity as Japanese and broaden their perspectives. As a result, this
understanding will contribute to the world peace and human happiness” (MEXT, 2008, p.69, translation and italic mine). It is true that the formulation of the identity as Japanese described above is important in school education. However, recent studies pointed out that identities are multidimensional and multilayered based on nationality, gender, social status, occupation, and also personal identity, and these identities are situated in the contexts and the relationships with others. I am afraid that the identities to be developed in school education might be restricted and the students might fail to construct their global identities and thus intercultural competence.

Furthermore, using the four categories of cultural studies (see p. 12), Japanese cultural studies in English language education still does not reach the step of Culture as practice, which is a practical cultural learning to make a good relationship with others in a situated context. In the Course of Study, to facilitate international understanding, it requires to use the contents of the materials which would

a) cultivate the mind of empathic understanding about cultural varieties and the value of fairness; b) enable to understand the lifestyle and culture of foreign countries and our country, develop the interest in other languages and cultures, and respect them; and c) foster the spirit of international alliance with the broad perspective and the identity as a Japanese living in the international society.

(MEXT, 2003)

The elements to foster citizenship quality are included as contents of textbooks without any guidance to clarify the methodology to develop these qualities. That is, we can assume that culture taught at school still remains to be knowledge in the textbooks. According to Crozet et al. (1999), static and fact oriented cultural learning is the first
step for the students to be aware of different cultures, but Crozet et al. (1999) argued that the learner should learn how he/she feels and behaves in front of other cultures by using the knowledge of other cultures in order to cultivate their intercultural competence. *Culture as practice* approach enables to decenter from the learners’ culture and, instead, to create a shared culture, which is influenced by both learners and different cultures, as the form of “good relationship” in a situation. From this approach, learners will find out their new positions and identities as well as their national identity. In Japan, we need to prepare to create language education and cultural education so that we can establish good relationships with different cultural people and make a foundation of a multicultural society in foreign language education.
As was discussed in the previous chapter, foreign language education in Australia and Europe plays an important role to foster citizenship qualities, which include understanding and respecting diversity and creating the third place. Consequently, it enables people to create and participate in their rich and diverse society. On the other hand, the Japanese foreign language policy mainly focuses on the acquisition of the linguistic knowledge and communicative competence in English, which seemingly targets proficiency of the native speaker. Understanding other cultures is also equated with acquiring knowledge of *high culture, area studies*, and *culture as societal norms*. Thus, intercultural communicative competence discussed in the previous chapter is not assumed in Japanese foreign language education policy. As was pointed out, intercultural competence is cultivated by experiencing intercultural communication, in other words, *Culture as practice*, rather than by learning culture as knowledge (Byram et al., 2002; Lidicoat et al., 2003).

In order to fulfill the lack of intercultural awareness, this paper attempts to conceptualize a new approach to English language learning, which focuses on fostering global citizenship qualities. This approaches language teaching, as *English for Global Citizens (EGC)*: an approach to *English language education which aims to foster the learner's identity as a global citizen and provides opportunities for learners to participate in the global society* (italics for emphasis). This approach, EGC, utilizes the citizenship qualities of foreign language education and learning. There are two reasons I consider why it is necessary and valid to add global citizenship qualities in the English language education. The first reason is that the target language of this paper is English language, which is widely used in the global society. Kachru (2006) stated that “the
English language is now the most sought-after medium for initiating and accelerating global bilingualism and multilingualism” (p. 447). As we discussed in the previous chapter, I assumed that, when the learners use English in the “multicultural global society”, they need the citizenship qualities of the global society. Secondly, in order to build good relationships with people from different cultures, people need to deepen their understanding of social, political, and economical phenomena happening in the global society as well as cultural phenomena. These social, political, economic, and cultural phenomena can directly affect human judgments, values, relationship, and behaviors, including communication. In addition, understanding these phenomena provides people contexts and purposes to communicate. Therefore, this section focuses on the cultivating citizenship qualities of global citizens, which includes intercultural communicative competence.

In order to conceptualize EGC and create its theoretical foundation, we will attempt to incorporate some principles from global education, which have been implemented mainly as a part of social studies and moral education at schools. In this paper, global education is defined as education which aims to foster the students’ qualities of global citizenship by learning global networking, the global values, and the global issues.
According to Recommendation Concerning Education for International Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms (UNESCO, 1974), an international dimension and a global perspective should be included in education at all levels and in all its forms. That is, Global education is not an independent subject, but an interdisciplinary approach (Zachariah, 1992). Figure 1 shows how global education could be incorporated into school education. EGC is theoretically considered to be located where global education and English language education are overlapped. Especially, this paper emphasizes the citizenship qualities cultivated by EGC. I must admit that we will still need a lot of effort to reform the present educational system and to incorporate the framework of EGC at school. In this sense, thus, the discussions and argument presented in this paper may go beyond the present language education system in Japan. However, we assume that it is worth presenting the conceptualization of EGC as an alternative direction of English language education in Japan, which is beginning to be a more multicultural nation than ever. The main target learners of EGC are intermediate or advanced English language learners, such as high school students and college students, because EGC requires learners to
have abilities to “utilize” English language to participate in the society rather than to “practice” the basic grammatical rules and pronunciation. In addition, some of the contents presented in EGC are too difficult for young learners because activities in EGC require the learners to articulate their opinions about the global topics. Therefore, EGC would be too demanding for beginning language learners. However, the concept of EGC might help to provide those young students with some part of goals of global education, such as attitudes and some of the skills necessary in EGC.

3.1 Cultivating Global Citizenship in Global Education

The purpose of global education is to cultivate global citizens who live in the 21st century. Global citizenship is not a given qualification like the national / regional citizenship, but is created by recognizing that all people are the members living on the same planet. These global citizens share the common values, such as human rights, social equitability, respect for diversity, environmental protection, the world peace, and the responsibility to create a better world for every people at present and in the future. Oxfam, which is a British Non-Governmental Organization (NGO), defines a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels, from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions (Oxfam, 2006)
In this sense, the notion of global citizen does not necessarily refer to qualities inherent in the attributes of a person, such as, nationality, gender, and social status, and it is not challengeable and not determined by anyone. Instead, global citizenship is the one acquired by people's perspective and actions, which are actualized through the experiences of their daily life and school education.

In order to foster global identity, Pike and Selby (1994) set a four dimensional model of global education; the spatial dimension, the issues dimension, the temporal dimension, and the inner dimension. Selby (1999) described these four dimensions, which is in Figure 2.

![Figure 2.](image)

A four-dimensional model for global education (Selby, 1999)

*The spatial dimension* addresses the concepts of interdependence and interconnectedness at various levels including intrapersonal, interpersonal, local, bioregional, national, and global levels (Selby, 1999). In this dimension, a learner is
aware that his / her life has complicated connections and interdependences with other persons, other prefectures, foreign countries, and the environment.

*The issues dimension* clarifies the multiple perspectives and interconnectedness of the key global issues, such as environmental destructions, poverty, conflicts, human rights violation, gender, culture, and other issues (Pike & Selby, 1994). This dimension provides the challenges shared by global citizens and multi-perspectives to understand global issues.

*The temporal dimension* refers to the level of time embedded in the past, present, and future (Pike & Selby, 1994). Traditionally, education (educators) disseminates information about the past to students, and the students acquire knowledge through teacher instruction and reading textbooks. However, this traditional method is not sufficient for global citizens to live in the global society because the globalized world is rapidly changing (DEAR, 2003; Ohtsu, 1995). Therefore, students need not only to know how to gather the wide range of information but to critically evaluate whether the current information is right or necessary with respect to society. Furthermore, this dimension calls for learners to reflect on their “alternative futures”, which means “preferable future” for individuals at any level from personal to global (Pike & Selby, 1994).

The last dimension, which is the *inner dimension*, is the core part of global education. In the *inner dimension*, learners find out their capacities and possibilities to be or contribute to their society. Selby (1999) addresses that “our self world is a co-evolving world; it shifts in consequence of the sum total of our ongoing interactions and exchanges with the wider world.” By learning the self world, people find out what they feel about situations and issues in the local or global society, what they hope in the future, and what they can do for society at a level from interpersonal to global.
According to Capra & Steindl-Rast (1992), through the relationships with others, people can personalize the other people, places, and the world (Selby, 1999). For example, when people are trying to make and have made relationships with new people and places, they found similarities as well as differences in them and with the places. This enables people to revise their self-perceptions because their world has been broadened by the new relationships.

In summary, learners develop their identities as global citizens by making connection with the world (the spatial dimension), understanding the common challenges of global citizens (the issue dimension), being responsible for their future (the temporal dimension), and thinking about themselves (the inner dimension).

3.2 The Goals of English for Global Citizens

In order to cultivate citizenship qualities in the global society, the following three areas of the goals are proposed: knowledge, skills, and attitude (Ohtsu, 1992; Fisher & Hicks, 1986; Pike & Selby, 1994, Oxfam, 2006). In global education, knowledge expands the range of the learners' spatial, temporal, and issues dimensions by learning the facts about the world; skills enable the learners to take actions in society; and attitude connects directly with inner dimension. As was shown in Chapter 1, intercultural competence was composed by five components: Intercultural attitudes (savoir être), Knowledge (savoirs), Skills of interpreting and relating (savoir comprendre), Skills of discovery and interaction (savoir apprendre/faire), and Critical cultural awareness (savoir s'engager) (Byram et al., 2002, see p. 11). These components also include knowledge, skills, and attitude, which focus on intercultural communication. EGC is a part of global education and the ability to use the English language (foreign languages) is a part of citizenship qualities necessary in the global
society. In this sense, EGC has slightly different goals from global education; that is, to develop intercultural communicative competence and other target competences from global education. Therefore, the final goal of EGC is fostering global citizens with intercultural communicative competences in English (italics for emphasis), and some elements of the goals (knowledge and skills) have dual aspects; the linguistic aspect and the global aspect. In the next section (3.2.1, 3.2.2, and 3.2.2), the goals of EGC will be described respectively, following the framework of global education as is shown in Figure 3.
Figure 3. The Goals of English for Global Citizens
3.2.1. Knowledge

EGC has two dimensions of knowledge: the first is linguistic knowledge and the second is global knowledge. Linguistic knowledge includes the lexicon (vocabulary), grammar, semantics, and phonetics of English. Traditionally, linguistic knowledge has been learned following the native-norms of English. However, EGC does not completely constrain learners to use the native-norms of English because EGC considers the movement of World Englishes.

At present, English language is referred to as one of the widely used options for international / intercultural communication among people from different first language backgrounds and cultures, and as a result, the varieties of English are localized according to the speakers' first language and culture (Crystal, 2003; Seildhofer, 2004). Considering the expansion of English language as an international language (EIL), Widdowson (1994) argued that non-native speakers also have the ownership of EIL, and Kachru (2006) pointed out that the variety of Englishes should be acknowledged as means of self-expression for non-native speakers, not as inferior qualities of English language. The varieties of English and the study of those, which attempt to acknowledge plural / multiple norms of English language. In this sense, World Englishes movement is a form to protect human dignity of non-native speakers of English. From these points of view, EGC treats the fact and some examples of varieties of English in order to be familiar with English languages, which are different from the native-norms and the learners' norms of English.

In addition to linguistic knowledge, EGC learners learn global knowledge, such

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6 Basically, EGC follows the most common norms of English language spoken in the United States or Britain as a language for instruction to keep intelligibility to others.

7 Pennycook (1995) roughly calculated the number of speakers of English at between 700 million and 1 billion, and Beneke (1991) estimated that about 80% of verbal exchanges of English are practiced as a second or foreign language.
as global values and issues listed in Figure 3. In EGC, English language is used as a means to learn global knowledge. In this sense, EGC is reconceptualized a subcategory of content-besed language teaching. Brinton, Snow and Wesche (1989) pointed out that the rational for content-based language teaching is to learn the language forms and functions, which are contextually used, based on the learners' needs. Furthermore, it is assumed that the contents help learners to use existing knowledge of learners in order to comprehend the language (Brinton et al, 1989). In EGC, the linguistic knowledge is used to understand the global knowledge.

3.2.2. Skills

The major role of EGC in global education is to develop communication skills in English. The goal of communication skills is to enable learners to get involved in purposeful actions considered essential for global citizens. In EGC, for example, learners use speaking and writing to express their opinions about global issues and to participate in activities. Learners also use listening and reading for the purpose of understanding others' opinions and grasping others' feelings and ideologies from their use of words, facial expressions, and a body language.

In addition, according to Fisher and Hicks (1985) and Ohtsu (1995), discussion and negotiation skills are important skills for the global citizens. In a multicultural global society, people need to express their opinions in order to promote mutual understanding. People do not share a common cultural background; therefore, their values, lifestyles, and perceptions might be different from person to person. Sometimes, these differences might cause conflicts because of the lack of mutual understanding. In order to prevent conflicts, discussion and negotiation skills need to be acquired. Furthermore, in order to contribute in the global society, people need to actively
participate in discussions and sometimes debates. If people do not participate in
discussion, they cannot take actions actively even though they have abilities to do so.

In addition, intercultural communication in English is the final goal of
communication skills in EGC. As discussed in chapter 1, in intercultural communication,
foreign language learners need intercultural communicative competence, which
integrates linguistic knowledge, communication skills, which were described above (see
3.2.1 and 3.2.2), and attitude (which will be explained in 3.2.3). EGC aims to enable
learners to communicate successfully with people who have different cultural and
linguistic backgrounds and foster this intercultural communicative competence.

In addition to communication skills, EGC requires research skills by accessing
English resources, selecting a good resource, and critically analyzing the information
(media literacy education).

Moreover, EGC provides the learners with opportunities to participate in the
society from a local to a global level by utilizing English. For example, learners can
make a school / town map in English for students or parents who are not good at reading
Japanese. In order to participate in societies, learners need to know the current situation
in the target society; and at the same time, they are aware of problems and people who
are suffered from the problems and try to improve the society. By interacting with these
people, the learners would gain the other perspectives and understand new aspects of
the society. In addition, with clear purposes to participate and contribute for the society,
learners use their abilities, such as English language skills, cultural knowledge,
creativity, artistic talent, and so on, rooted from the individual learner’s strong points.
Through their involvement, learners can come to become aware of what they can do as
a member of society and expand the learners’ society.
3.2.3. **Attitudes**

Attitudes are a fundamental area of EGC, which complementally work with the knowledge and skills areas, as a part of communicative competence. The most important element in attitudes is 'respect for self and others', and 'respect for cultural / linguistic diversity' as Europe and Australian foreign language policy indicated. Respect for others should not only be held toward people from other cultural backgrounds, but towards classmates and people in the local society, which is a part of global society. Therefore, respect for classmates is fundamental to respect for people in the global society.

Relating to the notion of respect for diversity, people need empathy to achieve mutual understanding of each other. Empathy means the ability to understand and share the feelings of another from the other persons’ perspective which has a different set of values, beliefs and behaviors. It is different from sympathy, which assumes that “all people are basically same, and thus they really should want the same treatment (whether they admit or not) as I would” (Bennett, 1998, p. 192). Bennett (1998) criticized communication strategy associated with sympathy because it has a risk of ignoring or devaluing differences due to excessive expectations of similarities.

The sense of common humanity was emphasized in *United Nations Universal Declaration of Human rights Article 1* (1945) that “all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (Shafer, 1992, p. 168). A lack of ‘a spirit of brotherhood’ has caused tragedies of human rights violation, such as, discriminatory policies and economic exploitation. In order to overcome these problems, global citizens need the spirit to seek social justice and equity for all human beings. Learning global issues as shared challenges should be based on these attitudes.
However, global issues are often taught without this sense of common humanity and commitment to social justice and equity as part of school education. English language textbooks used in junior and high schools often present topics related to global issues, such as poverty, AIDS, landmines, and child labor. Since these issues may be not familiar to the students, teachers need to pay attention to possible dangers to generate stereotyped ideas or indifference among the students. For example, a child labor problem in a developing country written in a textbook, such as *Genius English Course I* and *Unicorn English course II*, might be considered as psychologically and geographically distant issues. In the actual lessons, thus, only related facts about child labor might be given to the learners, and they might comprehend the content only to gain grammatical and lexical knowledge which are presented in the textbook. Then, learners might naively understand that a developing country is frightening and poor country. Even worse, the learners might reach a conclusion that “I am lucky that I am Japanese”, which includes a feeling of superiority to the country or the people living under difficult situations and a feeling of indifference to the issue. In order to avoid this conclusion, EGC learners first aim to understand the importance of human rights for all and a self awareness that we are the same global citizens.

EGC learners aim to learn how to be tolerant of others’ and the learners’ own mistakes. Tanaka, Allen-Tamai, Negishi, and Yoshida (2005) conceptualized “my English”, which is an English language for use, belonging to each individual user. “My English” is reflected by the user’s personality, perception, native language, and cultures, and it becomes intelligible by negotiating with “your English”, which is spoken by others, in a particular context and situation. According to Tanaka *et al.* (2005), the

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8 Tanaka, Allen-Tamai, Negishi, and Yoshida (2005) criticized the notion of varieties of Englishes in the discussion of World Englishes that the varieties of Englishes, bound by the speakers’ nationalities (e.g. American English, Singaporean English, etc.), are still theoretically constructed notions, and strictly speaking, features of the variety are not inherent in those languages.
concept of “my English” considers how to live in multicultural situations, and it would reduce or overcome an inferiority complex about English use, which is a serious obstacle to improve English of Japanese English language learners. In order to foster learner’s “my English”, Tanaka et al. (2005) argued that the feature of English should be different between “English” and “my English”. According to Tanaka et al. (2005), in the context of English language education, “English” means a standard norm, which is used in English language instruction, such as textbooks and grammar drills. It guides students to compose the structures and vocabularies of “their Englishes” (Tanaka et al., 2005). In addition, Tanaka, et al. (2005) argued that in order to cultivate my English and to lead the use of my English to live in multicultural societies, people need “takumashisa” and “shinayakasa”. “Takumashisa” means an attitude, which includes “adventurous spirit” (River, 1981) and activeness in interaction and self expression. When people with different linguistic and cultural backgrounds communicate with each other, they often feel difficulties in understanding each other. In order to overcome these difficulties to promote mutual understanding, the learners need to acquire an appropriate level of self-esteem, tolerance of ambiguity, and risk-taking behavior (Oxford, 1999; Gardner & Macintyre, 1994). “Takumashisa” can be the starting point to coordinate and negotiate the meanings with “your English” and other cultural behaviors. With “takumashisa”, people can take a step forward to coordinate with others. By “shinayakasa”, which means the flexibility with empathic view for others, people can make an adjustment between “my English” and “your English” to make “my English” and my behavior comprehensive and appropriate in a particular situation. As a result, people can succeed at building good relationships with people from different cultural and linguistic backgrounds (Tanaka, et al., 2005).

The last element is a belief that people can make a difference, which is often
omitted in the traditional school education, but it is an important factor for global citizens (Pike & Selby, 1994; Oxfam, 2006). Learners of global education are not considered as recipients of knowledge, but as active and responsible members of the global society. As a responsible member, learners actively participate in the society from local to global levels. During their active participation, the belief that people can make difference is essential to encourage their actions. With the aspect to foreign language learning, this belief is important to empower language learners. Traditionally, non-native speakers have been considered as “deficient communicators” (Firth and Wagener, 1997), and they in turn tend to have an inferiority complex (Honna, 2006). This perspective implies that the language learners, who have competences in other areas as persons, may feel less empowered in foreign language learning. However, when the language learners are aware that they could contribute to a society by utilizing the target language, they would empower themselves as a legitimate communicator of the target language. EGC aims to bring out the learner’s awareness so that they can contribute to society or bring about a change society by using English.

3.2.4. Relationships among Knowledge, Skills, Attitude, and Awareness

The relationships among these areas are interrelated with each other rather than being independent of each other (Ohtsu, 1997). Freeman (1989) added awareness as an element of teacher development and described the relationship between knowledge, skills, attitude, and awareness. In addition, Freeman (1989) established the model of Knowledge, Attitude, Skills, and Awareness (KASA) for language teacher education. By adopting KASA model for EGC, Figure 4 shows the relationship between knowledge, skills, attitude, and awareness in EGC.
According to Freeman (1983), Awareness, whose definition is "the capacity to recognize and monitor the attention one is giving or has given to something", integrates and unifies these three elements (p. 33). Freeman (1983) criticizes the knowledge-centered learning because it does not take root in the learner’s awareness and has little impacts. Instead, he goes on to argue when people become aware what they need to learn, they can make a strong link between themselves and the things to be taught. Participatory learning, which is the popular methodology of global education, and intercultural learning in Australia have been alternative ways of knowledge-centered learning. The focus on learning through raising "awareness" leads to acquirement of the target competences. In terms of EGC, awareness can be a starting point for further learning; for example, awareness of global interdependence, awareness of cultural diversity, and awareness of expansion of English language. In addition, EGC
sets a final goal that learners be aware of themselves as global citizens while they are learning global knowledge, acquiring intercultural communication skills, and transforming their attitudes. In this sense, the relationship between awareness and the three areas are continually interconnected and have ongoing interaction. Therefore EGC provides opportunities for learners’ awareness in Knowledge, Skills, and Attitudes.

3.3 Methodology for EGC

3.3.1. The Conditions Required as a Methodology for EGC

EGC aims to achieve these three goals above, but how do educators implement EGC and raise learners’ awareness of intercultuality? The following is a list of conditions, which is necessary for the EGC educators to hold:

- Respect the learner as a whole person
- Require learners’ active participation
- Set clear purposes of communicating in English
- Make connections between global issues and self

As described earlier, EGC is one form of global education; therefore, the above list was determined by following the principles of global education as well as principles of foreign language education.

In EGC, the learners are regarded as whole persons, who have the ability to act, express emotion, and think critically. This conceptualization of language learners is derived from global education, which is sensitive to the learners’ human rights. In global education, the methodology itself is considered as “message” for learners (Pike & Selby, 1994; DEAR, 2003; Takano, 2002). The methodology of global education has been influenced by critical pedagogy, which was advocated by a Brazilian educator and a theorist of education, Paulo Freire (Hicks, 2003; Takano, 2002). Freire (1979)
criticized knowledge-centered learning (in his word, "banking education") or "the banking approach" to education, which considers learners as empty bank accounts that should remain open for deposits made by the teacher. This banking approach ignores learner’s intention and their ability to think as whole persons and results in their dehumanization. In other words, knowledge-centered learning may lead to disregard the human rights of learners. In order to prevent this kind of dehumanization, global education takes a learner-centered approach and considers a learner as a member of the global society. The major role of teachers is to be a facilitator, who helps the learner to bring out their opinions and take actions.

Secondly, EGC requires learners’ active participation in the learning process and in local / global societies as a final goal. Pike and Selby (1997) claimed that learners’ participation in their learning is a right and responsibility for global learners. EGC also promotes the learner’s autonomy and willingness to contribute in their own individual learning and to their classmates’ learning in order to foster the qualities of responsible citizenship. In addition, in the field of foreign language education, participation is often emphasized and considers socio-cultural aspect of language learning (Kawakami, 2007; Norton & Toohey, 2001). Norton and Toohey (2001) argued that good language learning provides access to social networking. Learners are able to understand appropriate language use in a particular situation by participating in the community. In addition, Norton (2000) suggested that during the classroom practice, second language learners create the imagined communities, which requires a target language use outside of the classroom in the ESL context. Yashima and Nishida (2008) investigated that imagined international communities, which are created by content-based language learning, enhances the Japanese EFL learners’ motivation towards English learning. EGC provides learners opportunities to participating in the classroom activities, which will
enable learners to create imagined international communities in their mind and hold visions as matured global citizens.

Third, EGC sets clear purposes of the target language use in order to acquire the communicative skills, such as discussion skills and research skills, as was shown in Figure 3. In addition, learners are encouraged to seek information by themselves, by accessing newspaper, movies, pamphlet, and the articles on websites. Furthermore, they learn how to process the accessed information, which become truly authentic materials for the learners.

Lastly, EGC aims to make a connection between global issues and the learners. In other words, learners will localize and personalize the issues so that they can discuss them from emphatic points of view. In global education, teachers and students are often introduced and discussed global issues by connecting these issues with the learner’s daily-life and by visualizing the global networks. Teachers expect learners to be aware of how their lives are closely connected and to realize what they could do to participate in the world. Without the localization and personalization, these global issues are regarded as problems of others. When EGC addresses the global issues, the focus is on the relationship between learners and the world rather than teaches the issues as knowledge.
3.3.2. Experiential Language Learning

In the previous section, methodology of EGC was presented following the principles of the global education. In foreign language learning, however, there is an approach, which addresses the requirements of EGC and can be emulated in EGC. That is Experiential language learning, which conceptualized by Viljo Kohonen. Experiential language learning is a methodology of foreign language education through immediate experience in interactive practice. In experiential language learning, learners are actively participating in interactive practices and reflect upon their learning experiences intellectually and emotionally (Kohonen, 2001). Kohonen (2001) established this methodology in the context of foreign language education, aiming at learners’ personal growth and responsible citizenship, which had been demanded by the surrounding society. Kohonen (2001, 2005) did not specify the contents of foreign language learning like EGC (i.e. what topics to be taught). However, experiential learning emphasizes participatory learning as a methodology. In this regard, global education, in this paper, EGC and experiential learning share a common theoretical background, such as Dewey’s progressive approach, Lewin’s social psychology, and Rogers’s humanistic psychology (Kohonen, 1992, 2001; Takano, 2002).

As a core theoretical background of experiential language learning, Kohonen (2001) referred to the Kolb’s model of experiential learning. According to Kolb (1984), “personal experience gives the life, texture, and subjective personal meaning to abstract concepts”. In other words, learning is a process which transforms learner’s experiences from abstracted and systematized knowledge. Figure 5 describes the flow of experiential learning.
Figure 5.

The Models of Experiential Learning (Kohonen, 2001; Kolb, 1984)

(1) *Concrete experience* is the beginning stage of the learning flow. In this stage, learners concentrate on their feelings by using their body and heart.

(2) *Reflective observation* is the stage where learners understand situations and others' thoughts by careful observation. In this stage, learners reflect upon the meaning of their previous experiences, the learners' and others' feelings and language uses in the previous experience.

(3) *Abstract conceptualization* is the stage where learners acquire the systematic structure of the phenomena and abstract ideas. In this stage, learners think logically, and the teacher introduces abstract information, such as grammatical rules.

(4) *Active experimentation* is the stage where the learners apply what they have learned in the real life context. The learners attempt to influence people and change situations as necessary, taking risks in order to get things done.

(Kohonen, 2001)
Following the experiential learning cycle, Kohonen (2001, 2005) developed learner-centered and collaborative learning style of foreign language education and set language learning tasks. He (1992, 2001) emphasized learners' personal growth, which includes personal awareness, social responsibility, and moral norms for foreign language learners through their experiences and collaboration with group members or classmates. The importance of experiential and collaborative learning are commonly emphasized in intercultural language learning because it is expected to foster learners' attitude as well as language skills (Liddicoat et al., 2003).

3.3.3 The Model of EGC

As a conceptual / theoretical model of EGC, this paper incorporates the flow of learning global topics, integrating the model of experiential language learning. The practices or workshops of global education in the native language often follow the four steps of learning: think locally, think globally, act locally, and change personally.

(1) Think locally: is the first step. Learners reflect upon their daily lives, which might affect their view of global topics. Learners share their opinions with their peers.

(2) Think globally: is the second step. Learners acquire abstract knowledge, such as global interdependence and the global issues.

(3) Act locally: is the third step. Learners think and discuss what they can do to address the issue with global and local perspective. Learners make a project to take specific actions in the local society.

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9 Kohonen (2005) suggested language learning tasks, which are suitable for experiential language learning, such as personal journals, diaries, portfolios, reflective personal essays, thought questions, role plays, drama activities, games and simulations, personal stories and case studies, visualizations and imaginative activities, models, analogies and theory construction, empathy-taking activities, story-telling, sharing with others, and discussions and reflection in cooperative groups.

10 The author participated in global workshops, which is held by JICA Osaka in August 7-9, 10-11, December 16, 2007, and Aug 3-4 in 2008 and by JICA Hyogo in August 17, 2008.
(4) Change personally: is the last step. Learners reflect and evaluate their own learning. In addition, they notice any self changes that occurred before and after their learning. Learners think about their vision of the future as a result of behavior change.

Figure 6.
The Model of EGC

The model of EGC in Figure 6 integrates experiential language learning with the four steps of global learning flow. The following is an explanation of the flow of this model:

(1) Concrete Experience & Reflective Observation: Local Perspective Phase

As the first phase, learners reflect upon their daily lives, history, and culture, which are related with the topic to be learned. The learners explain about themselves and their
perspectives by using acquired linguistic knowledge or linguistic knowledge not yet learned with the help or aid from the teacher. The learners share their opinions with their peers. By sharing their opinions, the learners observe their peer's perspective, characteristic, history, and language use. This phase is an icebreaking activity for the group members. During this time, the learners have a responsibility to show respect for self and other classmates and to create positive classroom environment. The related tasks are interview, game activities, and other activities.

(2) Concrete Experience & Reflective Observation: Global Perspective Phase

In the next phase, the learners internalize some knowledge about the global issues, news, and different culture without having any detailed instruction by the teacher. The learners consider how they feel about the topic and look for the connection or differences with themselves or the local society, which was discussed in the first phase. By making connections between self and others, the learners gain a sense of difference and common humanities with people from different cultures in different situations. The learners find motivation for further learning of the facts from their own perspective. The related tasks will be photo-language\textsuperscript{11}, simulation, watching videos, and other activities.

(3) Abstract Conceptualization: Global Perspective Phase

This phase is conducted mainly in teacher-centered ways. The teacher explains the basic notion of global knowledge with detailed explanations of linguistic knowledge, such as, grammatical rules and vocabularies, which will be useful for the next tasks. In addition, the learners logically understand the argument of the global issues, global values, and cultural characteristics of the target culture. In order to prevent the learners from stereotyping their ideas about different people and countries negatively, the teacher

\textsuperscript{11} Photo-language is an activity to interpret pictures. According to DEAR (2003), photolanguage is effective to cultivate the imagination and the sense of empathy, to perceive from various viewpoints, to realize learners' stereotypes, and to grow critical perspective for media.
can show the attitudes of respect for diversity and commitment to social justice and equity as a member of class as well as a global citizen. Related tasks are reading materials, grammar exercising, role-play, simulation, and so on.

(4) *Active Experimentation: Act Locally Phase*

In this phase, the learners utilize what they learned before experimentally. From their global perspective, learners start to think about what they can do to address the issues by actively investigating and building their ideas thorough research, discussion, and debate. During the time, they repeat concrete experiences and reflective observations with their peers. In this phase, learners acquire specific skills, such as, research skills and participation skills, through direct experiences. At the end of the curriculum, they prepare for a project and take actions in the local society by utilizing English. These skills are primarily used with others. Therefore, the learners need an empathetic view for the target people of the task. In order to foster linguistic tolerance, the teacher encourages the learners to take a risk in expressing various opinions and establishing “their Englishes” even though they may make mistakes in this phase. Related tasks are research, discussion, debate, presentations, intercultural communication, project making, and other activities.

(5) *Reflective Observation: Change Personally Phase*

After these four phases, the learners reflect upon what they learned and internalized. Based on their learning, the learners think about their visions for the future because EGC is a starting point for change in learners. The important things are not only what they acquired and learned, but also what they will do in the future.
Chapter 4: An Example of EGC Practice

In order to clarify what is EGC practice, this chapter gives an example of EGC practice by using *Genius I*, which is an English textbook for high school students (Yoneyama, Narita, Kosuga, Hagino, Kogo, & Shaules, 2007). In *Lesson 7 Child Labor* (see Appendix), the textbook describes child labor problem. The purpose of the lesson is to understand child labor issues from multidimensional perspectives and experiences and what the learners can do to resolve these issues. The reading material in lesson 7 is composed of four passages; the first passage is about general information of child labor, and the other three passages are about life stories of three children: Maria, Mina, and a boy living in Pakistan. In this material, the situations of three child labors are slightly different. Maria is still working in a sugar cane field without going to school in the Philippines. She is tired and in pain because of her long and hard work, but there is no aid to help her from international organizations or NGOs. In the case of Mina, she had to terminate her work at the clothing factory in Bangladesh, because as a result of Bangladesh's export industries signed agreement with ILO and UNICEF to prohibit employing child laborers. Consequently, she was able to go to school. However, this passage also mentions complaints from Mina's parents about not being able to gain income from her working and implies a dilemma experienced by the child and her parents. The last case describes a boy in Pakistan who works in a factory that manufactures soccer balls. In this passage, the boy is still working and earns good money. His parents do not want him to stop working; however, FIFA's campaign, which stops child laborers in sports industries, has started and the company now must guarantee that their soccer balls are made under proper working conditions which are to be authorized by FIFA. The story ends without telling us whether the boy had quit
working or not after the campaign. From the material above I would like to present a
teaching plan of EGC, following the five phases proposed in chapter 3. Target learners
of this plan are seniors (the third year) in high school.

(1) Concrete Experience & Reflective Observation: Local Perspective Phase

Task 1. Interview

In the first phase, learners make small groups and ask questions to group members that “when you were 10 years old, what did you like to do?” During the interview task, the learners reflect upon their childhood and share their experiences with group members. Learners need to show their respects toward the other members’ experiences in order to understand each other well and create a positive atmosphere in a group. In order to reduce learners’ pressure from their impromptu speech, the teacher can provide some language expressions as a hint, such as noted below:

<table>
<thead>
<tr>
<th>Hint</th>
<th>* You do NOT have to follow this dialog.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: When you were 10 years old, what did you like to do?</td>
<td></td>
</tr>
<tr>
<td>B: What I liked to do was...because__________</td>
<td></td>
</tr>
<tr>
<td>I used to like...ing.</td>
<td></td>
</tr>
<tr>
<td>A &amp; other members: Make your comments</td>
<td></td>
</tr>
<tr>
<td>e.g.) That sounds fun!</td>
<td></td>
</tr>
<tr>
<td>I liked to do it, too.</td>
<td></td>
</tr>
</tbody>
</table>

In this hint, a teacher can display the new expressions to be learned in the reading material. Learners know how to use these new expressions without having detailed explanations about grammatical structures. In addition, learners hear and observe their peers’ use of English through group interaction. In this phase, learners use Linguistic Knowledge (LK), Communication Skills (CK), such as expressing opinions in speaking, understanding others’ opinions by listening, and Attitude (A), especially respect for self.
and others.

(2) Concrete Experience & Reflective Observation: Global Perspective Phase

Task 2. Photo-language

In the second phase, without receiving any knowledge about child labor issues from the teacher, learners see and discuss photos of child labors which appeared in news magazines. In previous phase, the learners recalled their childhood and discussed what they wanted to do. In the phase, they look at the children in the photo, who are in difficult situations. Learners imagine and try to understand what is happening in photos and articulate how they feel about the situation. In order to promote learners' discussion about their awareness, the teacher can provide questions, such as “What do you think he is doing?”, “How old do you think he is?”, “What do you think he is thinking about?”, and “What do you think about the picture?” The learners might compare their images of their childhood with the pictures, have emotions they have hardly experience before, and try to understand the situations of the photo from a various viewpoints. This phase provides a piece of Global Knowledge (GK) and is focused on their Attitude (A) for a sense of common humanity.

(3). Absolute Conceptualization: Think Globally Phase

Task 3 Lecture & Group Reading task

In the third phase, the learners acquire the basic notion and information about child labor from the reading material. At the same time, the teacher explicitly explains about the grammatical structure and new expressions. The learners read the first passage with the teacher’s instruction, and they learn about the facts about child labor and linguistic knowledge. Next, they work in the small groups, and each group chooses one passage from the three life stories of Maria, Mina, or a boy in Pakistan. Before the group reading task, the teacher provides some points that the students focused on in the
passage, such as how the children’s work and family situations are described and how children, parents, and international organizations understand the situations which surround them. (In addition, this information will be helpful for learners to do Task 4.) During the task, learners actively read the material by cooperating with group members and understand the situation of a child who they chose. The teacher helps learners to understand the contents and grammatical rules individually and check for the learners’ understanding. In this phase, the learners foster Linguistic Knowledge (LK), Global Knowledge (GK), and Communication Skills (CS), especially understanding other’s opinion through reading.

Task 4: Role Play

After the learners understand the life story of children, they use this information in this task. Firstly, learners choose their roles, as a child or parents. The teacher provides information cards for each group. The following cards are example of Maria’s case.

(Maria’s card)

“One day, some foreigners came to the sugar cane field. They looked at you and your brothers and asked the field owner to stop employing children. An officer smiled and spoke to you and said that you may be able to go to school. Maria, please report this situations to parents and tell them how you feel.”

(Parents’ card)

“They are concerned about Maria’s health due to her working. However, recently the father’s job is unstable, so they are afraid of losing income to support the family. Maria will tell you that the officers of ILO came and prohibited using children in the sugar cane field. After you listen to Maria, what do you say to her as her parents?”
After the learners get this information card, they imagine their role playing situation with empathy in their role and discuss their opinions with other members, who play the same role. Next, they make a scenario in English and play the role. During the role playing activity, the teacher encourages learners to keep playing the role beyond the scenario and act out their roles without being afraid of making mistakes. During the role play, the learners may struggle to deal with the dilemma between Maria and parents’ perspectives. After playing their roles, the learners discuss how they felt in the role playing task and what is the biggest problem of the situation. After their discussion, the teacher provides one more card below, which stimulates learners’ further thoughts.

(Maria and Parents’ card )

“One day, the ILO officer and NGO staffs came to Maria’s house. They are implementing project to stop child labor and doing a needs analysis of child laborers and their families. If you were Maria and her parents, what would you ask them to implement in the project?”

After the learners get this card, they discuss what other people, including international organizations and NGOs, can do for Maria and her parents from the viewpoints of Maria and her parents. In this phase, the learners acquire Global Knowledge (GK), Communication Skills (CS), such as expressing and understanding others by speaking, listening, and writing, and Attitudes (A); especially, empathy and a sense of common humanity, commitment to social justice and equity, and linguistic tolerance.

(4) Active Experimentation: Act Locally Phase

Task 5. Research and Planning

In this phase, the learners begin the project to solve child labor problems in the real world. Learners are required to access at least 1 or 2 English resources as well as Japanese resources to help them in their understanding of the issues. Before the learners
start to do the research, the teacher tells them how to use the Internet and how to find appropriate articles and introduces them to some resources as examples. During the research, learners are aware that many people and organizations are taking actions to solve child labor problems. During the research, the learners may feel their need to develop their reading skills. In this phase, learners acquire Global Knowledge (GK), Linguistic Knowledge (LK), and Research Skills (RS).

Task 6. Take Action

After gathering authentic information, learners plans to take actions by themselves. The learners discuss what they can do for this issue in their group or with all their classmates. For example, if the learners recognize that the first step of expanding actions for the issue is to tell the facts, they can send their messages around the world by making website. In this phase, learners use their full capabilities, such as Linguistic Knowledge (LK), Global Knowledge (GK), Research Skills (RS), and Participation Skills (PS). Firstly, the learners might think that they are powerless to deal with the issue; therefore, the most important role of the teacher is to encourage learners that they can make a difference. In this phase, the teacher becomes a supervisor and also acts as a member of the class. The teacher can analyze the writing style of the website with learners. This analysis is from the readers’ perspective, and the teacher provides grammatical structures and expressions, which is based on the learners’ needs. After the learners complete their project, they will have a sense of fulfillment and find some challenges of the project. At the same time, they clarify what they can do and what they need to learn from now on.

(5) Reflective Observation: Change Personally Phase

Task 7. Reflection

After they finished the project, they reflect upon their learning by sharing
comments with the project members. Next, they make a portfolio for their next learning
projects. In the portfolio, the students can compile resources they used for the role plays,
their writings, which were made in the previous tasks, and vocabulary and expression
banks. In addition, individually, the learners write a short report about any changes in
themselves before and after this learning and their visions for the future. In this phase,
learners mainly use Linguistic Knowledge (LK), Communication Skills (CS) in writing
tasks, and Attitudes (A).

From this example, we can see some characteristics of EGC practice. In each
phase, these tasks can comprehensively cultivate knowledge, skills, and attitudes and
respect learners’ emotions, thoughts, and experiences in order to encourage learners to
compose “their Englishes”. In addition, improving the attitudinal aspects is always
involved in the EGC practice. Every task has target attitudes, which makes the task
meaningful. Furthermore, by going through the tasks, the learners acquire more
comprehensive qualities, such as participation skills and research skills, which are
strongly connected with the other elements in the qualities of knowledge, skills,
attitudes, which are indicated in Figure 3.

This Chapter described an example of EGC practice, but basically this model is
not a decisive model; it is rather flexible and adjustable, depending on the classroom
environment, learners’ developmental stages, or limitations of school environment. The
challenge of this model of EGC learning is in its implementation and action oriented
research. In addition, this model provides opportunities for learners to be aware of the
global topics, their feeling about these topics, and their connection with the global
topics and people in different countries, especially in phases (2), (4), and (5).

In conclusion, this model strives to foster the learner’s identity as global
citizens by connecting the learners with the global topics and motivating their further
actions. It provides the opportunities for learners to be involved in participating experiences by using English as global citizens. Above all, this model and EGC advocates the learners' morality and potential to be global citizens by fostering global citizenship qualities through English language learning.
Chapter 5: Conclusion

The purpose of this paper is to clarify and emphasize citizenship qualities for a global multicultural society through foreign language education and to build and develop a conceptualized model of global citizenship in English language education.

Chapter 2 introduced the foreign language policies of multicultural societies in Australia (LOTE) and Europe (CEFR). These policies stated that one of the important purposes of foreign language education is fostering citizenship qualities, which enable people to unite and live together in multicultural society. With this purpose of foreign language education, these policies emphasized the importance to foster learners’ interculturality as well as foreign language proficiency. Foreign language education in Australia and Europe are trying to foster intercultural communicative competence, which is embedded in foreign language skills, attitudes, values, and specific skills for intercultural communication. From this perspective, the foreign language education policy in Japan has not yet considered the possibilities of cultivating citizenship qualities in multicultural societies.

Chapter 3 presented the concept of fostering citizenship qualities in English language education. In order to foster citizenship qualities in English language education, which emphasizes universal aspects of humanity, this paper conceptualized English for Global Citizens (EGC) and presented a model of English language education from global perspective. EGC aims to develop by students’ global citizenship qualities by acquiring knowledge, skills, and attitudes, and philosophy of education from global education. In this paper, an EGC is developed, based on the experiential language learning model for implementation in English language education.

The concept and model of EGC presented in this paper is still exploratory and
further discussion is definitely needed. Also we need to implement EGC in the classroom and evaluate how effective it will be to develop students' intercultural communicative competence. These are remaining issues to be considered.

In spite of the limitations, this paper strongly argues for the needs of developing citizenship qualities in foreign language education in Japan. Even now, in a multicultural society, there is global networking and interdependence with ripping effects, such as the recent economic crisis in 2008. In the future, more people will deal with these problems by cooperating with people from different countries by using foreign languages, including English. In Japan, according to Nikkei Business online, the Japanese government and Federation of Economic Organizations (keidanren) are planning to accept 10 million immigrants in order to cover the shortage of labor force because of declining domestic birth rate (Toda, 2008). In addition, in order to strengthen economic relationship with Asian countries, the Ministry of Foreign Affairs (MOFA) intends to liberalize Japanese labor market (MOFA, 2004). MEXT (2007) is also planning to accept 300 thousand international students in order to increase the number of foreign people, who understand Japan in a favorable light. Thus, the wave of domestic multiculturalization is accelerating in Japan. Consequently, regardless of people's interests in intercultural communication, more and more Japanese people will experience living together with people from different cultures in the near future. Some people might choose to use English as a lingua franca to promote efficient communication, while some people might choose to communicate in Japanese or other languages. Whichever method of communication, people need to have a global mind, which demonstrates respect and cooperation with people beyond national and cultural

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12 This plan to accept immigrants is still controversial. Especially RENGO, which is the one of biggest Labor Unions, disagree the plan because it might decline a minimum wage and encourage competition for job hunting (RENGO, 2004).
boundaries. Foreign language education can play an important role to foster a global mind because it opens the learner’s door to a global society. This paper began and ends by quoting the words of Delors, foreign language education “can be based on four pillars: learning to know, learning to do, learning to be, and learning to live together” (Delors, 1996, p. 20)
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Lesson 7
Child Labor

Listening
Do you work?

- Listen to Justin speak. Choose the best answer.

1. We are listening to Justin...
   (a) take a test  (b) give a speech  (c) teach a class
2. Justin is talking about...
   (a) friendship  (b) a social problem  (c) money
3. Answer the question.
   What does "child labor" mean?

Your Turn
A: What work do you do at home?
B: I __________
A: That sounds ________.

Hints
- clean my room  study  cook  do homework
- hard  easy  relaxing  great  boring

Child labor, which is a serious human rights problem, does not usually gain the attention of people living in developed countries. In many parts of the world, however, child workers are often seen in factories, fields and the streets. Children continue to be forced to work under bad conditions: low pay, long working hours, no health care and improper food or homes. They live...
without basic rights such as education, proper growth and development.

There are at least 350 million children doing some type of work. Of these, 211 million are aged 5-14. More than 60% of these children are found in Asia. Each child’s situation is different, but they share some similar difficulties.

Maria

Tired after working all day, Maria rests and prepares for tomorrow’s work.

Maria’s father is a carpenter in the Philippines, but he cannot get work every day. He receives money sometimes, but the next day or week, he gets nothing. Maria’s mother takes care of her children at home. The parents must rely on their seven children for survival.

When she was eight, Maria started working. She was supposed to be in grade three, but she stopped going to school. She works in a sugar cane field together with other children. What she does is to help clear the weeds from the fields.

She works from six in the morning until four in the afternoon. She works from Mondays to Saturdays and has a day off every Sunday. She is given only about ten minutes for her lunch. She has no rest during her ten
hours of work, which exposes her to the hot sun and the cold rain. At the end of the day she is very tired and in pain. As a result, she often catches colds and has a fever.

For her ten-hour workday, she receives only P25. For the whole month, she earns only between P600 and P650.

What agreement did Bangladesh’s clothing industry sign?

What is Mina’s father worried about?

Mina

At thirteen, Mina Rahman is an experienced seamstress. Until recently she worked ten hours a day in a factory, which is normal for this kind of job. Making clothes there, she was paid $16 a month.

Today, she’s going to school for the first time in her life, as a result of an agreement by Bangladesh’s clothing industry to end child labor. “I always wanted to go to school, but two years ago my parents sent me to work for money,” said Mina.

Clothing is Bangladesh’s biggest export industry, but the companies signed the agreement with the ILO and UNICEF because they were afraid of an international boycott of their products.

Under this agreement, the industry cannot employ children younger than 14. But while children might be happy, some parents are worried about the money they will lose, and others fear that their kids have lost their jobs for good.

Mina’s father thinks the companies will not keep their promise to take the children back after they
complete the required education. "I did not mind when they sent my child to school," he says. "The question is if she will get her job back."

**Soccer Balls**

A young boy carefully uses a needle that is longer than his tiny fingers. He stitches together the pieces of a soccer ball. He sits in the corner of a hot shed for

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12 hours.

The majority of all soccer balls are made in Pakistan, mostly in the Sialkot region. For years, many children have spent their days working on balls without going to school. What they receive for this is about 60 cents per ball. It is good pay in the area. Parents don’t want to give up the income to send their children to school.

But a campaign to stop child labor has started. FIFA has announced a new policy. FIFA’s seal on soccer balls guarantees the balls are the correct weight and size. But from now on, it will also guarantee the balls are made under proper working conditions.

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- **majority** noun[pl]: Japs, Pakkiards: mostly India
- **cent:** noun(s): per cent, income allowance, FIFA (tax)
- **announce** (verb): policy, seal, abide
- **guarantee** (verb): weight, abide
- **4 spend** - **cuing**: At the party, we spent a pleasant evening talking with our friends. 10 FIFA: 国際サッカー連盟 11 from now on: I’ll listen more carefully to my teacher from now on.

** próximo**: トディシス: a campaign の具体的な内容は何か。 13 は何を指すか。