# CONNECTING THE 'LOCAL' AND 'GLOBAL'

Japanese Secondary School Students'
Perceptions and Attitudes Towards the World

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# DECLARATION

I, Stephanie Mitsuko Kukita, confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

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# ABSTRACT

The growing interests in global citizenship education (GCE) necessitates educators to truly understand what it means to implement such programs, for one's views on global citizenship dictate approaches to be taken, which in turn diversifies the outcomes. GCE has largely focused on measuring learners' level of global citizenship by assessing their perceptions and engagements within one geographical sphere (e.g., global), often based on key stakeholders' views. These studies have overlooked examining (1) how learners' engagements *across* geographical spheres (e.g., local, national, global) relate to one another, and (2) how learners' life experiences could impact their engagements with the world. Spotlighting these areas, the present study examined how Japanese secondary school students engage socio-emotionally, cognitively, and behaviorally with societal issues happening at the local, national, and global spheres. A mixed methods approach was employed, administering survey questionnaires ($N = 558$) and interviews ($N = 22$) with Year 2 students from four senior high schools in Tokyo, Saitama, and Chiba prefectures. Follow-up student interviews ($N = 6$) were also conducted four years later. As a general pattern, students showed moderate levels of engagements in the local and national spheres, while showing lower engagements in the global, reflecting Japanese societal and educational agendas that strongly emphasize local (national) identity. Nevertheless, through examining how students' engagements relate *across* spheres, results revealed that engagement in one sphere could be positively related to engagement within another sphere, challenging the notion that the cultivation of local (national) and global identities are counterproductive to each other. In line with Bronfenbrenner's bioecological model, the findings also highlighted the importance of attending to the *contextual* factors that may influence how learners engage with the world in search for how best to implement global citizenship education.

# IMPACT STATEMENT

This study examined an area within global citizenship education (GCE) that has often been overlooked. Although in recent years, there has been a growing movement among institutions to incorporate notions of global citizenship within educational curricula, the approaches taken have varied. Despite the diversity observed within GCE, much of research has disregarded what the implications are of such differences and have often assumed certain approaches to be 'best' practices that could be universally applied to *all* learners. These approaches have often been designed based on what key stakeholders have defined theoretically as qualities inherent in 'global' citizens without much consideration as to how these approaches may be received by learners—the recipients of GCE.

The findings from this study have highlighted that learners' perceptions of the world and the ways in which they engage in various activities are profoundly personalized and dynamic. *Personalized* in that their views and ways of engagement are shaped by their life journeys—e.g., how they perceive the world, their interests in societal issues, and/or their desires to participate in civic activities could be different depending on their life experiences. Their views and engagements are *dynamic* in that it could change depending on the context they are placed in as well as their circumstances over time. Thus, what is assumed as best practices for GCE may not be equally effective for all learners, and therefore, this study has suggested the importance of taking into consideration not only general cultural "contexts" but also individual learner "contexts" when implementing global citizenship within the educational curricula.

Additionally, this study has incorporated new ways of examining global citizenship. That is, global citizenship research has largely examined how individuals perceive and engage with the local, national, or global spheres separately, as

opposed to examining the relationship between their engagements *across* these geographical spheres. When examining their engagements within geographical spheres separately, there is a danger to outright classify learners as not embodying qualities of a global citizen if, for example, their levels of engagements within the global sphere are simply lower than their levels of engagements in the local and national spheres. However, by examining how young people's perceptions and engagements within one geographical sphere may relate to those in another sphere, a different story may emerge. In this study's case, whereas there were generally low to moderate levels of engagements within each of the spheres, a pattern was observed that students who engaged more highly within the local/national sphere also tended to engage more highly in the global sphere. This study thus highlighted the importance of delving deeper into how socio-emotional perceptions or cognitive/behavioral engagements in one area relate across other spheres to provide further insights as to how young people cultivate their perceptions and engage with the world.

# ACKNOWLEDGEMENTS

# LIST OF ACRONYMS

ANOVA      Analysis of Variance

ASPNet      Associated Schools Project Network

BERA      British Educational Research Association

CI&E      Civil Information and Education Section

DEAR      Development Education Association and Resource Center

DERC      Development Education Research Centre

ESD      Education for Sustainable Development

FLE      Fundamental Law of Education

GC      Global Citizenship

GCE      Global Citizenship Education

GEFI      Global Education First Initiative

HIV/AIDS      Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome

ICT      Information and Communication Technology

JICA      Japan International Cooperation Agency

LDP      Liberal Democratic Party

MEXT      Ministry of Education, Culture, Sports, Science and Technology

NGO      Non-governmental Organization

NHA      Neighborhood Association

NPO      Non-Profit Organization

OECD      Organization for Economic Co-operation and Development

PILP      Public Interest Legal Persons

PPCT      Person-Process-Context-Time

SCAP      Supreme Commander of Allied Forces

SDG      Sustainable Development Goals

SGH      Super Global High School

UCL          University College London

UNESCO   United Nations Educational, Scientific and Cultural Organization

UNESD     United Nations Economic and Social Development

UNICEF    United Nations Children's Fund

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# CHAPTER 1: INTRODUCTION

In today's highly interconnected world, there has been an ever-increasing emphasis on acquiring the skills necessary to collaborate with people from a wide range of backgrounds and identities—e.g., cultural, social, political, religious. With recent coverage of divisive sentiment in various parts of the world, education that promotes diversity and inclusivity is vital for creating safe spaces for all to peacefully coexist. This thesis focuses on examining how young people perceive themselves within the global community and how they develop the desire to act for the betterment of the global community—a type of consciousness often referred to as what has now become a buzz word, *global citizen*.

## 1.1 Personal Interest in Topic

I first encountered the term *global citizen* in my early adolescent years. Growing up in the United States as a Japanese-American born to Japanese parents, I never felt I belonged where I grew up. I did not necessarily feel myself as either "American" or "Japanese." Having parents who were born and raised in Japan, I did not fully experience the "American" life, nor did I fully experience the "Japanese" life, since I was not physically living in Japan. Regardless of where I was, I occasionally received comments such as "You should know that; you are American!" or "You should know that; you are Japanese!" I often felt lost as to where I belonged, and I tried to mould myself to fit the identity of one or the other. It was when I came across the concept of *global citizenship* through the works of Daisaku Ikeda, a Buddhist philosopher, that I realized that I did not need to mould myself to be one or the other; rather, I had the choice to identify myself beyond nationality—as a global citizen, as simply one human being among countless others living in this world, the world itself as our common ground. Ikeda (2001a, pp. 100-101), coming from a Buddhist

perspective, defines global citizenship as encompassing the following traits of

*wisdom, courage*, and *compassion*:

- The *wisdom* to perceive the interconnectedness of all life and living.
- The *courage* not to fear or deny difference, but to respect and strive to understand people of different cultures and to grow from encounters with them.
- The *compassion* to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

Ikeda (2001a) notes that when each individual is able to realize the

*interconnectedness* of life and the interdependency that exists, we are able create a

society that chooses harmony over divisiveness, good over evil, and peace over war;

such individuals, or *global citizens*, are necessary to create a more peaceful world. In

an effort to realize such a world, in 2001, he founded a liberal arts university, placing

at its core, the mission to: "foster a steady stream of global citizens committed to

living a contributive life" (Soka University of America, n.d.). As a graduate of the

university, I have constantly pondered what it means to be a *global citizen* and what

kind of education can help foster such *global citizens*, the literature upon and about

which has become vast, and not without its antinomies, over the last two or three

decades. The complexities and the various nuances that the concept involves go far

beyond my original understanding and interpretation of the concept. This further

spurred my interest to conduct research in this topical area.

**1.2 Background of Study**

The concept of global citizenship has increasingly been incorporated within

national and international policies to nurture individuals carrying the knowledge,

skills, and attitudes necessary to live in today's interconnected world. For example, in

2012, the United Nations, Educational, Scientific and Cultural Organization

(UNESCO) launched the Global Education First Initiative (GEFI) under the former

United Nations Secretary, Ban Ki-Moon (UNESCO, 2014). One of its agendas has

been to "foster global citizenship", which they define as "[developing] the knowledge, skills, values and attitudes learners need to secure a world which is more just, peaceful, tolerant, inclusive, secure and sustainable" (p. 9). According to UNESCO (2014), skillsets enabling individuals to cultivate an empathetic and cooperative mindset to help resolve complex societal issues involving global collaboration is vital for "securing" a peaceful world. Yet, as Tarozzi and Torres (2016, p. 11) and others, including UNESCO, also make clear, "a global perspective should always be grounded in local communities; the place where experience makes meaning of abstract knowledge and values" (Brooks & Normore, 2010; UNESCO, 2014). For its own part, Oxfam, an international organization established to "end injustice and poverty" (Oxfam, n.d.), originating in the United Kingdom, has been promoting a framework on global citizenship in an effort to nurture young people who have the tools to navigate contemporary global challenges in a "fast-changing and interdependent world" (Oxfam, 2015, p. 5). Notable here is the relationship between institutions like UNESCO and Oxfam and the literature on the subject, which the former draw upon variously to define, delimit, and promote their own agendas. Hence the need for the type of thorough and critical literature review that ensues here.

With a rise in the number of societal issues requiring collaboration from the international community, educational institutions have been moving from educating for national citizenship to educating for global citizenship (Ibrahim, 2005; Osler & Starkey, 2003), especially within higher education. For example, the University College London (UCL) has been providing a Global Citizenship Programme over a two-week period during the summer for its undergraduate students to collaborate with others in workshops to develop the skills necessary to perceive the world and societal issues from multiple lenses (University College London, 2017). The Washington University of St. Louis has been offering a yearlong Global Citizenship

Program for first-year students enrolling in the International and Area Studies Major. The program has been providing students with coursework which enables them to cultivate theoretical frameworks as well as practical and applicable skills to better understand various global issues (Washington University in St. Louis, 2017). There are also institutions like the University of Pennsylvania, which offers a Global Citizen Study Abroad Program, linking specific program goals to global citizenship (University of Pennsylvania English Language Programs, 2017). This suggests not only its popularity within the educational realm but also the diverse ways global citizenship has been implemented.

Yet again, definition matters. The growing focus on global citizenship is reflected in and dependent upon the numerous books that have been published in recent years. The topics range from those discussing the theoretical and conceptual groundings of global citizenship (Andreotti, 2011; Langran & Birk, 2016; Tarozzi & Torres, 2016; Torres, 2017), those that contextualize the concept within various national contexts (Davies et al., 2018; Dill, 2013; Sterri, 2014; Yemini, 2017), those that evaluate the effectiveness and ineffectiveness of education involving notions of global citizenship (Center for Universal Education at Brookings, 2017; Fricke & Gathercole, 2015), to those that provide practical applications of global citizenship within the classroom (Andreotti, 2011). According to Parmenter (2011), who compiled articles related to global citizenship published between 1977 and 2009, approximately two-thirds have been written after 2000. In more recent statistics conducted by the Development Education Research Centre (2019, p. 6), there has been a drastic increase in the number of publications on global citizenship education especially between 2017 and 2018, which have outnumbered publications on development education.

However, what has complemented this increase in emphasis on global

citizenship has been its widening range of definitions as to what the concept entails;

it no longer only means 'citizen of the world' as Diogenes declared (Gaudelli, 2016).

Contemporary definitions of *global citizenship* could mean, and are not limited to, an

individual who is conscious of belonging to a common humanity (Heater, 1999;

Parekh, 2003; Parmenter, 2011), aware of global issues (Reysen & Katzarska-Miller,

2013), has empathy and respect for differences (Oxfam, 2015; Reysen & Katzarska-

Miller, 2013; Schattle, 2009), and/or has the self-efficacy and desire to take action to

create a better world (Oxfam, 2015). Not only is *global citizenship* defined as an

individual characteristic, but it is also, in terms of "citizenship," defined as a legal

right, a compilation of knowledge and skillsets, and/or an individual's perception of

the world (Sant, Davies, Pashby, & Shultz, 2018). Hence, research on global

citizenship has broadened over the years to include multifaceted topics, including

diverse interpretations, which has led to increased challenges of conducting research

on global citizenship.

Not only has there been research conducted on many different aspects of

global citizenship, but also much of the literature and research on global citizenship

has been conceptual (Reysen & Katzarska-Miller, 2018) or has focused solely on

assessing the knowledge, skills, and attitudes that learners display within the

educational setting to assess their level of global citizenship—all based on what key

stakeholders have defined theoretically as qualities inherent in 'global citizens'. For

example, Bourn and Brown (2011, pp. 6-7) note that there is little focus on research

about the "processes of learning and engagement from young people's perspectives"

since most of the research has been written on "what it *should* mean for young

people to engage with global issues." As it will be further illustrated in Chapter 2,

these notions of global citizenship have tended to disregard how learner's

perceptions of the world may influence the way in which they engage or not engage as global citizens.

Additionally, much of the research on global citizenship' has been largely conducted within the English-speaking world (i.e., United States, United Kingdom), especially since the concept originated in the West (Parmenter, 2011). Parmenter (2011, p. 371) notes that approximately 77% of studies conducted on global citizenship between 1977 and 2009 were specific to the United States, United Kingdom, Canada, and Australia. Therefore, to gain a holistic understanding of how best notions of global citizenship could be implemented within classrooms, it is necessary also to examine how such education is incorporated into non-English speaking countries as well. As Kassimir (2010) finds, the types of societal issues that young people face and perceive as important are different depending on their surrounding circumstances. For example, Kassimir (2010, p. 93) notes the contrasting issues that young people in developing countries face in comparison to young people in developed countries as follows:

> Problems of food security, portable water, sanitation, safety, transportation, and communication are common in developing nations. Poor communication and transportation infrastructures make access to information or having a voice in public affairs a challenge. Further, when compared to nations in the developed world, public institutions and states in general in the developing world have much less capacity to provide services, from education to sanitation to health to security. Subsistence (collecting water, firewood) claims a large share of the time of individual youth and may preclude attention to civic affairs.

Although the above illustrates the differences between circumstances for young people in developing versus developed countries, the types of issues that young people consider noteworthy of action can also be different between developed countries as well. For instance, a report released by UNESCO in 2014 describes the contrasting emphases countries have taken in implementing global citizenship within education. For example, initiatives in Republic of Korea have stressed the "spirit of

compassion and sharing" (p. 27) because it is a core aspect of their national curriculum guidelines, while initiatives in Colombia have included concepts of global citizenship within sexuality education to emphasize the "universal rights to health and well-being" (UNESCO, 2014, p. 27). Likewise, Bourn (2015, p. 186) notes that elements that pertain to Chinese cultural values have been incorporated into Oxfam Hong Kong's guide for global citizenship; that is, cultural values such as "being humble" and "be thankful" were added to what Oxfam has defined as characteristics for global citizenship. Thus, the UNESCO report and the example of Oxfam Hong Kong illustrate the importance of understanding the context in which global citizenship is implemented within education.

**1.3 Purpose of Study and Overarching Research Question**

From the above, and as it will be discussed further in the subsequent literature review chapters, it is evident that there is: (1) a lack of research within global citizenship education (GCE) that focuses on examining how experiences and perceptions of young people—the learners of such an education—influence the way they engage with the world, as well as (2) limited research examining the notion of global citizenship outside the Western context. Hence, this study aims to examine these two areas to inform gaps within research that are important to better inform best practices within GCE. In this thesis, the term, GCE, is used to more broadly refer to education that incorporates notions of global citizenship and it is not necessarily referring to a type of pedagogical approach often linked to the term. Although this study is addressing a gap found within education that promotes notions of global citizenship, this thesis does not focus on examining how young people experience GCE programs per se, but rather it focuses on examining their perceptions and engagements inside and outside of the classrooms that may

potentially influence the way in which they develop qualities associated with global citizenship, which in turn could inform GCE practices.

More specifically, this thesis examines the following overarching research question: *How do secondary school students in Japan engage socio-emotionally, cognitively, and behaviorally with societal issues happening at the local, national and/or global spheres?* The following sub-sections discuss the reasons for choosing to examine young people's (1) socio-emotional, cognitive, and behavioral engagements, and the rationale for choosing to conduct research targeting (2) secondary school students within the (3) Japanese context. The research question is further specified through reviewing relevant literature discussed in subsequent chapters and is fully introduced in Chapter 6.

*1.3.1 Socio-Emotional, Cognitive, and Behavioral Elements of Global Citizenship*

There are various aspects that are discussed in describing the notion of global citizenship. For example, through an extensive review of relevant literature, UNESCO (2015, p. 15) identified three "core conceptual dimensions" that are largely discussed in defining global citizenship—i.e., *socio-emotional, cognitive,* and *behavioral* dimensions. The details as to what each of these dimensions *should* include is one of ongoing debate, which will be discussed in Chapter 2, but to introduce what these dimensions could entail, below is how UNESCO (2015, p. 15) defines each:

- **Socio-emotional:** To have the sense of belonging to common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
- **Cognitive:** To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
- **Behavioral:** To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Although put in different terms, Oxfam (2015, p. 8) also defines a global citizen to encompass similar dimensions as (1) possessing certain "values and attitudes" and "skills" (socio-emotional), (2) "knowledge and understanding" (cognitive), and (3) those who "take responsibility for their actions" (behavioral). Nevertheless, as it will be further discussed in Chapter 2, the growing popularity of the notion of global citizenship has also been complemented with a diverse body of interpretations and understandings of what each of these dimensions embody. For example, Oxfam (2015, p.8) mentions "self-esteem" and "belief that people can bring about change" as important qualities of a global citizen, but these socio-emotional qualities are not necessarily emphasized by UNESCO (2015) as core qualities in defining a global citizen. Likewise, with the myriad of 'global' topics that are associated with the *cognitive* element of global citizenship, global citizenship education (GCE) literature highlights different views as to what topics are pertinent for global citizens to be aware of as well as how they should *behaviorally* take actions (Balarin, 2011; Davies et al., 2018; Gaudelli, 2016; Jooste & Heleta, 2017; Oxley & Morris, 2013; Sant et al., 2018).

UNESCO's terminology of these global citizenship dimensions is utilized in this thesis as a way to discuss the various aspects encapsulating the notion of global citizenship as it is seen to be most comprehensive. However, as there are different interpretations of what each dimension *should* encompass, one of the aims of this thesis has been to further explore the implications of what these differing interpretations of global citizenship could involve for a more inclusive understanding of GCE than may be covered in UNESCO's definition. The *socio-emotional* dimension, therefore, serves more broadly in this thesis to include the values and attitudes one has as a global citizen; the *cognitive* dimension to include the knowledge one has as a global citizen; and the *behavioral* dimension to include the

actions one takes as a global citizen. The subsequent literature review chapters discuss in further detail the intellectual origins as well as the nuances of each of these dimensions found within global citizenship literature.

This thesis places primary emphasis on examining the socio-emotional dimension of global citizenship. First, because there are more areas that are discussed within global citizenship literature regarding how individuals should *perceive* the world in relationship as against how they should cognitively or behaviorally engage with the world. Second, as it will be discussed further in Chapter 2, there could be differences in individuals' intentions behind their engagements, which have not been examined as thoroughly within the global citizenship education (GCE) landscape, which this thesis would like to do.

*1.3.2 Secondary School Students*

This study chose to examine secondary school students, because according to Erikson's stages of development, moral identity is being shaped during adolescent years between the ages of twelve and eighteen (Erikson, 1963). Furthermore, even within the Japanese context, Ishimori (2010) notes the significance that global perspectives can have on secondary school students, especially as it is a period when Japanese young people need to make decisions about their future. Hence, secondary school students have been identified as an important population to examine.

*1.3.3 Japanese Context*

Japan was chosen as the context for this study, especially from the ongoing controversies the country has had with regards to national and global identity. As a country that has historically emphasized the importance of the national identity, it is compelling to see how these rooted perceptions, in conjunction with a movement towards global identity, define global citizenship and global citizenship education

within a Japanese context as well as influence how young people in Japan perceive the world. Although this study is not a cross-cultural comparison study that seeks to explain the commonalities and differences in how global citizenship is portrayed between Japan and, for example, Western countries, the results from the study promise to contribute to the larger discussions on global citizenship education by providing new perspectives from a country not largely studied, yet historically implicated, at least since the Meiji period, in the West.

Moreover, the presence of varying initiatives promoted by different entities within Japanese society also make Japan an interesting context for this study. For instance, the local government has tended to promote initiatives that encourage coexistence with foreigners, while the national government has displayed more resistance to include foreigners in their policies. These differing views between the local and national government have partly been influenced by the way they have differently portrayed 'Japanese' identity, which will be further discussed in Chapter 4. The presence of these varying perspectives on identity as well as the different forms of initiatives promoted between the local and national spheres make it vital in this study to examine the *local* (local community) and *national* (the country) spheres separately—a case which may not be necessary in other contexts. Therefore, as it will also be further discussed in subsequent chapters, this thesis involves the examination of these three geographical spheres (i.e., *local, national, global*).

## 1.4 Theoretical Framework: Bronfenbrenner's Bioecological Model

As mentioned earlier, GCE key stakeholders tend to make various assumptions regarding how learners develop qualities associated with global citizenship. However, as it will be further illustrated in Chapter 2, different contextual factors could largely diversify the way a learner engages as a global citizen. Therefore, there is a need within GCE research to examine these contextual

differences learners may have to better understand how they may develop

characteristics associated with global citizenship. Bronfenbrenner's bioecological

model, which will be further discussed in Chapter 3, suggests that a single condition

does not always lead to similar developmental outcomes and also suggests the

importance of considering individuals' contextual backgrounds and circumstances to

better understand their developmental trajectories (Bronfenbrenner, 1977). The

model provides a framework to examine the various interactions, known as *Proximal*

*Processes*, an individual engages in to decipher how they develop. How these

interactions progress and impact an individual's development could vary, all

dependent on the *disposition*, *resources*, and *demand* of the person, along with the

*Context* and *Time* in which the engagement occurs. The model examines factors that

may be present in the following *Contexts*: (1) *microsystem*, (2) *mesosystem*, (3)

*exosystem*, and (4) *macrosystem*, in which the first system (*microsystem*) is said to

have the most direct and immediate influence on the individual, while the fourth

system (*macrosystem*) has the most indirect influence on the individual. This model

evolved over the years to include a fifth system, the *chronosystem*, which regarded

the element of time as a vital factor influencing the "continuity and change"

(Bronfenbrenner & Morris, 2006, p. 793) observed in human development. Further

details of the model will be discussed in Chapter 3.

In the realm of global citizenship education (GCE), this model suggests that

the various encounters a learner has could influence the way in which they *develop*

the socio-emotional, cognitive, and/or behavioral elements of global citizenship. More

specifically, the life experiences that learners have both inside and outside the

classroom could influence the way in which they develop the notions of contributing

to the global community (*socio-emotional dimension*); likewise, the opportunities they

are provided with could influence the knowledge they gain about various societal

issues (*cognitive dimension*) or the desire to engage in various civic activities (*behavioral dimension*). As a model that aims to help understand how various contextual factors influence human development differently, Bronfenbrenner's bioecological model has been identified as a framework that would better inform the nuances of global citizenship that have been overlooked within GCE research. How the model has been integrated into the thesis will also be further discussed in Chapter 3.

**1.5 Brief Overview of Research Methodology**

This study uses a mixed methods approach, which comprises a quantitative analysis of student survey questionnaires as well as a qualitative analysis of student and teacher interviews. A mixed methods approach is most appropriate for this study because while the quantitative analysis provides an overview of trends in how young people perceive local, national, and global issues, the qualitative analysis brings forth the variation of perceptions existing among young people, which the quantitative analysis does not necessarily pick up. The study was conducted in two phases: Phase 1 consisted of survey questionnaires and selected one-on-one interviews with students from two private high schools in Tokyo and two public high schools in Greater Tokyo Area (i.e., Saitama and Chiba prefectures), which were conducted between August 2014 and February 2015; interviews were also conducted with teachers and administrators during this time to gain better context of student learning environments. Phase 2 consisted of interviews with some of the students interviewed in Phase 1, four years later between May and September 2018, to decipher whether *time*, a vital element in Bronfenbrenner's model, played a role in how their engagements have stayed the same or changed.

Quantitative analysis of the student survey questionnaires included both descriptive and inferential statistics (e.g., bivariate correlations to observe the

relationships between items), while various forms of thematic analyses were conducted to analyze the qualitative data from student and teacher interviews. Further details of the researcher's philosophical paradigm, research methodology, research design, research instruments, data collection, analysis, school selection, ethical considerations, and limitations are described in Chapter 7.

**1.6 Structure of Thesis**

First, this chapter (Chapter 1) provided an introduction to the thesis topic, including my personal interest in the topic as well as the rationale for choosing the topic. From a lack of research on global citizenship: (1) from young people's perspectives, and (2) within a non-Western context, this study examines these two areas to inform gaps within research and to better inform practices within global citizenship education (GCE). More specifically, this thesis focuses on how secondary school students in Japan engage socio-emotionally, cognitively, and behaviorally with societal issues happening at the local, national and/or global spheres.

Chapter 2 provides an overview of the current landscape of global citizenship education (GCE), highlighting literature that illustrates the various assumptions made with regards to the notions of global citizenship and arguing for the importance of a better understanding of those assumptions, and their nuances, as a way to better inform practices within GCE.

Chapter 3 introduces Bronfenbrenner's bioecological model that has been used as a framework to guide the direction of this thesis. The chapter also indicates how this model is relevant to GCE research and highlights some of the challenges faced in incorporating this model. The chapter concludes by illustrating the *Process-Person-Context-Time (PPCT)* elements of the bioecological model that are examined in this study.

Chapter 4 utilizes aspects of Bronfenbrenner's bioecological model to provide an overview of the socio-emotional elements of global citizenship within the Japanese context. The chapter focuses on discussing notions of national identity within the cultural and ideological realm of Japanese society (i.e., *macrosystem*), and how those notions have been largely portrayed by institutional entities within young people's *exosystem* (e.g., national and local government) and *micro/mesosystem* (e.g., school). The chapter also illustrates how circumstances of current times (i.e., *chronosystem*) could interplay in how young people in contemporary Japan perceive and engage with their local, national, and global communities.

Chapter 5 also utilizes aspects of Bronfenbrenner's bioecological model to provide an overview of the behavioral and cognitive elements of global citizenship within the Japanese context. The chapter first discusses how the notion of volunteerism is perceived within the Japanese context (i.e., *macrosystem*), which is then followed by an overview of the institutional framework of civic organizations in Japan (i.e., *exosystem*), and concludes by providing an overview of areas within young people's *micro/mesosystem* that could provide opportunities for them to *behaviorally* and/or *cognitively* engage in civic activities.

Chapter 6 synthesizes the literature reviewed in the prior chapters into a conceptual framework that has been used as a guide to form the sub-research questions and analyze the results. The chapter provides an explanation of how the conceptual framework has been developed as well as an explanation of what each part of the framework involves. The chapter concludes with an introduction to the study's sub-research questions which were put together based on the conceptual framework to answer the overarching research question.

Chapter 7 provides an overview of the research methodology for this study. Based on the research questions formed from the conceptual framework and the

researcher's philosophical paradigm, a mixed methods approach was identified as most suitable for this study. The chapter discusses how the research instruments (i.e., student survey questionnaire, student interviews, teacher interviews) were developed, how the data was collected and analyzed, as well as the ethical considerations and limitations of the research process.

Prior to providing the key findings from the study, Chapter 8 provides some contextual background of the findings by providing an overview of the senior high school curriculum, demographic and educational information about the prefectures where the schools participating in this study are located, and information about the selected schools and participants.

Chapter 9 provides the key findings from the study which answer the overarching research question. The key findings are discussed based on each of the sub-questions.

Chapter 10 discusses the key findings presented in Chapter 9 in light of the literature reviewed in Chapter 2, Chapter 4, and Chapter 5, as well as the conceptual framework developed in Chapter 6.

Finally, Chapter 11 summarizes the key findings from this study and discusses the ways in which this study is significant to the larger literature and research on global citizenship and global citizenship education. Additionally, the chapter provides implications of the findings for practitioners of global citizenship education as well as implications of findings for Japanese education and society. The chapter also shares the limitations of the study and concludes with a personal reflection of the study.

**1.7 Chapter Summary**

This chapter briefly introduced my personal interest in the topic of global citizenship, which as in recent years has become a popular notion incorporated

within various educational settings. The chapter also provided an overview of the landscape of global citizenship education (GCE) and the reason for why I am embarking in a research that examines how secondary school students in Japan engage socio-emotionally, cognitively, and behaviorally with societal issues happening at the local, national, and/or global spheres, which will be further elaborated in the subsequent chapters. It also briefly introduced the theoretical framework (i.e., Bronfenbrenner's bioecological model) as well as the research methodology this study will be utilizing. The chapter concluded by briefly outlining the structure of this thesis.

# CHAPTER 2: DEFINING GLOBAL CITIZENSHIP

As mentioned in the introduction chapter, there is a growing interest in the notions of global citizenship within the educational realm, especially purported by international organizations such as the United Nations, Organization for Economic Co-operation and Development (OECD), and the World Bank, which have been influential in educational policies constructed at the national level (Bourn, 2018). For example, in 2015, United Nations announced the 2030 Agenda for Sustainable Development, that involved seventeen sustainable development goals (SDGs) to be met by member states by 2030, of which SDG4 incorporated the proliferation of global citizenship education at the national level (United Nations, n.d.-a, n.d.-b). This has been headed by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) with the launch of the Education 2030 Framework for Action in 2015, which was adopted by 184 member states (UNESCO, 2016). Even prior to the launch of Education 2030, as mentioned in Chapter 1, UNESCO has been engaged in efforts to promote global citizenship through its Global Education First Initiative (UNESCO, n.d.) as well as by providing various guidance and resources to implement it within classrooms (UNESCO, 2015).

In line with the ever increasing focus placed on incorporating notions of global citizenship within the educational realm, there have also been an exponential growth in the number of publications released on global citizenship in areas such as *policy related research*, *theoretical and conceptual*, *formal and non-formal education*, *teacher education, higher education, volunteering and educational partnerships* (Development Education Research Centre, 2019). An increase in the number of publications on global citizenship education could be observed since 2008, along with publications on *global education* and *development education*. Although publications on global education and development education have been more

popular within the last decade, Development Education Research Centre (2019, p. 6) notes that with a drastic increase in the number of publications on global citizenship education (GCE) especially between 2017 and 2018, GCE publications have outnumbered those on development education.

As mentioned in Chapter 1, with this expanding spotlight on global citizenship, the term has been discussed both conceptually and/or as a practice within classrooms (Andreotti, 2011; Langran & Birk, 2016; Reysen & Katzarska-Miller, 2018; Tarozzi & Torres, 2016; Torres, 2017). It has been implemented within educational settings in various ways, ranging from short-term workshops (e.g.,University College London, 2017) to an integrated element within the curriculum (e.g., Washington University in St. Louis, 2017). The concept has come to be implemented within educational institutions throughout the globe (Davies et al., 2018). As the popularity of the notions of global citizenship has grown, assumptions as well as interpretations as to what it is have increasingly diversified. Nevertheless, it has often been the case that 'global citizenship' is mentioned more as a trending word, especially within higher education institutions, without much thought placed in understanding what the implications are of these various assumptions and myriad of interpretations that exist in relation to the term. This chapter illustrates some of the prevalent interpretations as well as assumptions made with regards to the notions of global citizenship and argues for the importance of better understanding the nuances associated with the term to better inform practices within global citizenship education (GCE).

## 2.1 Various Conceptualizations of Global Citizenship

What is global citizenship? Especially as it involves two terms, *global* and *citizenship*, which both also entail myriad of topics and interpretations, it is not a simple question to answer (Gaudelli, 2016). First, depending on one's perspective,

the notion of *citizenship* could be defined as one, if not more than one, of the following: "as legal status and political membership; as rights and obligations; as identity and belonging; as civic virtues and practices of engagement; and as a discourse of political and social equality or responsibility for a common good" (Shachar, Bauböck, Bloemraad, & Vink, 2017, p. 5). For example, those from a classical liberalist perspective have placed emphasis on defining citizenship more as a legal status, which protects individuals from confiscation of their rights within society; those from a civic republican perspective have emphasized citizenship to involve more than a legal status—one which involves *active* engagement and commitment by individuals to resolve conflicts within society (Honohan, 2017).

Citizenship has largely been discussed within the confines of a nation-state, but with the impacts of globalization, the concept has expanded to involve across nations as well as the entire global community (i.e., global citizenship). The impacts of globalization are often linked to this surge in societal issues that have come to both positively and negatively influence our daily lives (Sant et al., 2018). Although there are different views as to the impacts of globalization, it is broadly said to have brought an "intensification of worldwide social relations and interactions such that distant events acquire very localized impacts and vice versa" (Held & McGrew, 2007, p. 2). With this *intensification*, a wide range of societal issues have become referenced as 'global', or as shared problems that require collaborative efforts by more than one country. For example, Gaudelli (2016, pp. 11-12) defines 'global' to encompass the following topics:

> Global characterizes a diversity of phenomenon, from trade and commerce to environment and sustainability, from peace and human rights to cultural diversity and religious affiliation. Global could be used to describe any range of phenomena, including a marketing campaign, outbreak of a contagious disease, crop failure, financial portfolio, aesthetic sensitivity and architectural style.

Hence, the notion of global citizenship not only entails different views of *citizenship*

but also encompasses many societal agendas that are shared by the *global* community. However, what is difficult about defining global citizenship is that it is not a simple addition of the complexities addressed by each of the terms, *global* and *citizenship*, but it also involves complexities of its own.

Some of the debates on global citizenship have included similar discussions to that of citizenship, such as the question of does the concept refer to a legal status, which requires a global state similar to the functioning of a nation-state? In response to this question, there are those who have argued that since no physical 'global state' exists in which one can "belong" to, global citizenship cannot function in contemporary society (Dower, 2000; Heater, 1999; Held, 2005; Parekh, 2003). It is true to some extent that, although non-governmental organizations such as the United Nations exists, which represents countries around the world and provides recommendations to improve the state of the world, it is not a "global state" that equally represents all countries, nor does it provide legal membership to individuals as nations have done for its citizens (Smith, 2006). However, countering this argument, there are those who perceive global citizenship as a form of "belonging", one which is not defined by legal membership confined within geographical borders such as a nation-state or a global state. Rather, in a more globalized world, as Massey (1994) also suggests, geographical borders are no longer viewed as impenetrable, and therefore, one's 'sense of place' or belonging is no longer purely rooted within a single geographical locale; the 'intensification' of a globalized world, has enabled one to cultivate a *global sense of place*, in which the "networks of social relations" (Massey, 1994, p. 155) one builds with people residing outside one's geographical locale have allowed one to develop a psychological connection or sense of 'belonging' to places and people extending outside one's country. Jackson (2006, p. 200) refers to this as a "social or imagined distance"—a distance in which,

at times, enables one to feel emotionally close to a geographically distant place, or even emotionally distant to a geographically close place. Within the realm of global citizenship education (GCE), global citizenship has been referred to as more of a psychological sense of belonging as opposed to a legal membership within a 'global' state (UNESCO, 2015).

There have also been controversies around *who* belongs to this global community. Can anyone who feels a sense of belonging to the global community be identified as a global citizen? According to Heater (1999, p. 137), if an individual is "conscious of being a part of the whole universe," he or she may be considered a global citizen. Some argue, however, that the "consciousness" needs to be cultivated upon elimination of one's national attachments (Miller, 2000), while there are those who argue that there is no need to discard such attachments to be a global citizen (Hansen, 2010; Held, 2005; Noddings, 2010; Osler & Vincent, 2002). Further, there are those who argue that the notion of global citizenship cannot solely be one of consciousness but requires *active* participation by the individual to create positive change within the global community (Andreotti, 2006), similar to how civic republicans have argued for the importance of an *active* element within citizenship.

This leads to yet another contested area within the discourse of global citizenship: For *whom* do global citizens create a positive change? Especially those from a postcolonial perspective have argued that the values underpinning the notion of global citizenship with regards to what is beneficial for the global community has been framed within a neoliberal lens, one that has been in line with those in dominant Western countries but has disregarded those within marginalized populations, especially that in the Global South; they have argued that the notion of global citizenship is not one inclusionary for all but one inclusionary for elitists, who are able to meet the 'standards' of what it entails to be global citizen, and excludes those who,

from their contextual circumstances, are unable to meet those 'standards' (Armstrong, 2006; Balarin, 2011; Jooste & Heleta, 2017; Sharp, 2009).

These are but a few areas that are largely discussed within the global citizenship discourse. Since the focus of this thesis is to understand how differences in conceptualizations of global citizenship could potentially lead to contrasting approaches and outcomes to global citizenship education (GCE), this section only introduced a subset of the global citizenship discourse to illustrate the presence of these variances in defining the concept of global citizenship. The subsequent sections describe how these contrasting views of global citizenship are observed within the pedagogical approaches taken within GCE. As mentioned in Chapter 1, within the educational realm, global citizenship has largely been discussed to involve the following three dimensions: (1) the *socio-emotional* dimension, which in this thesis broadly pertains to the values or attitudes one has in engaging as a global citizen, (2) the *cognitive* dimension, which broadly involves the knowledge one has as a global citizen, and (3) the *behavioral* dimension, which broadly encompasses the actions one takes as a global citizen. The following section first provides a brief overview of the various views prevalent with regards to the cognitive and behavioral dimensions of GCE. This section is followed by an overview of the socio-emotional dimension.

## 2.2 Cognitive and Behavioral Elements

First of all, there are different emphases placed on what *knowledge* a learner should possess as a global citizen from the myriad of societal issues that could be associated with the 'global' aspect of global citizenship introduced in the previous section. Since it is impossible to cover all topics that are considered 'global' issues, GCE programs have focused on a diverse subset of topics. Oxley and Morris' (2013, p. 306) typology has identified eight topical foci prevalent within global citizenship

literature: (1) *political,* (2) *moral,* (3) *economic,* (4) *cultural,* (5) *social,* (6) *critical,* (7)

*environmental,* and (8) *spiritual.* Although the eight types of global citizenship are not

mutually exclusive, and one could advocate for multiple forms of global citizenship,

the knowledge learners gain (*cognitive*) from a GCE program could potentially differ

depending on the content selected, which could also lead to different ways they

engage in action (*behavioral*). For example, a GCE program the emphasizes the

*cultural* perspective of global citizenship may focus on understanding how various

cultural norms influence individuals and societies in today's world and encourage

leaners to gain intercultural skills to live harmoniously with people from diverse

cultural backgrounds. A GCE program that emphasizes the *environmental*

perspective may focus on becoming aware of the various issues that impact the

environment and encourage learners to engage in activities that would help resolve

those issues and create a sustainable environment.

In addition to the content, there are also contrary views regarding the level of

*cognitive* and *behavioral* engagement that a global citizen should present. Some

view that *cognitive* and *behavioral* engagement is neither a necessary nor a sufficient

condition for global citizenship. As mentioned earlier, there are those, for example,

who believe solely possessing a "consciousness of being a part of the whole

universe" (Heater, 1999, p. 137) is enough to embody global citizenship. Meanwhile,

even among those who perceive *cognitive* and *behavioral* engagements as

necessary in defining global citizenship, there are those who advocate for what

Andreotti (2006) refers to as *soft global citizenship* and *critical global citizenship*.

While both forms of global citizenship perceive the importance of learners to become

aware of the various societal issues prevalent in the world, the difference between

the two is whether a "critical" element exists or not. Those from a *critical global*

*citizenship* lens have encouraged learners to engage a step further with the societal

issue at hand to *critically* examine its *assumptions* and *implications* (Andreotti, 2006; Tully, 2008). This is important because, as Andreotti (2006) warns, depending on how content is taught, GCE could reproduce certain views and assumptions—around race, class, gender, and ethnicity or around utilitarian notions of freedom, for example—that have created the inequalities present in the world, global citizenship framed to be more applicable for individuals with higher living standards (Balarin, 2011; Jooste & Heleta, 2017).

Those from a postcolonial perspective argue the need to discuss notions of global citizenship from a more inclusive perspective that take into consideration the diverse ways of living that exists in the world. It is difficult for those in harsh living conditions to embody notions of global citizenship that encourage individuals to "go an extra mile and explore in life as citizens of the world" (Jooste & Heleta, 2017, p. 45), when they do not even know if they will survive the day. Depending on the way global citizenship is promoted in various countries, it could become a form of "theoretical imperialism" (Armstrong, 2006, p. 20) that outweighs non-dominant views of those who were once colonized and have the potency to be an "erasure of cultural difference" (Armstrong, 2006, p. 20). Hence, advocates of the postcolonial perspective promote a *critical* approach to global citizenship, one that considers the consequences that largely held assumptions of global citizenship could have within certain contexts.

As a result, there has been a move within more recent literatures to highlight the importance of understanding the diverse perspectives that exist in the notions of global citizenship. For example, *The Palgrave Handbook of Global Citizenship and Education* provides an overview of GCE within various geographical locations from Southern African, Australasia, Europe, Middle East, North America, Latin America, to South East Asia, and illustrates how there is not one approach to GCE; instead,

structural and ideological differences within each region/country have resulted in the

presence of contrasting types of GCE (Davies et al., 2018). Depending on the

country, different topical areas could be introduced within GCE as well as different

values may be associated to the notion of global citizenship (Davies et al., 2018).

Thus, largely held views about the world may not necessarily be applicable within

certain contexts, and there is a growing need to examine *what* and *how* concepts are

taught within GCE in relation to the context in which it is implemented. The following

sections introduce some of the different views regarding the socio-emotional

dimension of global citizenship, which also highlight the importance of understanding

the context.

## 2.3 Socio-Emotional Element: Various Notions of Contributing

The socio-emotional dimension of global citizenship largely pertains to the

values and attitudes one possesses, especially that of which is linked to one's desire

to *contribute* to the betterment of the *global* community (Gaudelli, 2016; Sant et al.,

2018). Nonetheless, there have been different opinions as to what it means to

*contribute*, which have especially been evident in the pedagogical divide observed

within the landscape of global citizenship education (GCE): (1) one pedagogical

approach has focused on cultivating learners' *moral visions* (Schattle, 2008) and

*global consciousness* (Dill, 2013), and (2) the other has focused on developing *global*

*competencies* (Dill, 2013; Schattle, 2008). GCE programs that emphasize the

development of *moral visions* and *global consciousness* have mainly focused on

cultivating within learners the importance of taking action for the betterment of

humanity as a whole, while GCE programs that have focused on developing learners'

*global competence* have often aimed to contribute to advancing learners' skillsets so

*they* could be competent within the global market (Dill, 2013; Schattle, 2008).

Although both forms of GCE provide learners with a global outlook, the purposes for

cultivating such a global outlook within learners vary—the former primarily has aimed to foster what Rhoads and Szelényi (2011) refer to as *globally informed collectivists*, while the latter has aimed to foster what they refer to as the *globally informed individualists*.

*2.3.1 Globally Informed Individualists versus Globally Informed Collectivists*

Both of these *globally informed* individuals are characterized as having the knowledge and understanding of global affairs. However, as illustrated in Rhoads and Szelényi's (2011) citizenship/global citizenship typology (Figure 1), the intentions behind individuals' actions could range on a spectrum from, what they refer to as, *individualism* to *collectivism*. Individuals who are categorized as an *individualist* tend to take action upon their personal interests, or are mainly concerned about their own success, while those who are categorized as a *collectivist* perceive "individual success in close relationship to their ability to make broader societal contributions" (Rhoads & Szelényi, 2011, p. 270).

What this typology suggests is that, although an individual may be *globally informed*, or have an understanding about the wider world, as well as have the
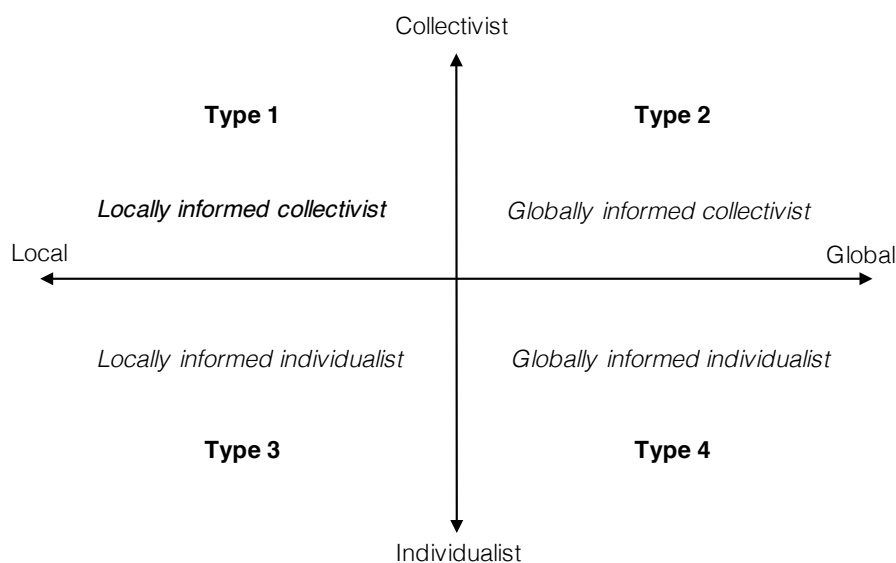


Figure 1. Rhoads and Szelényi's (2011) Citizenship/Global Citizenship Typology. Adopted from "Global Citizenship and the University: Advancing Social Life and Relations in an Interdependent World," by R. Rhoads & K. Szelényi, 2011, Stanford, CA: Stanford University Press.

knowledge and skillsets that characterizes a global citizen, depending on their

intentions, they could use their knowledge and skillsets to gain personal success

(i.e., *globally informed individualist*) or they could use it to contribute to the

betterment of humanity as a whole (i.e., *globally informed collectivist*). Although it is

not necessarily a dichotomy, and there are those who may lie within the middle range

of the spectrum, the difference between the two extreme types of *globally informed*

individuals illustrate how solely having knowledge and understanding about the

*global* affairs does not necessarily lead one to cultivate the desire to *contribute* to

that *global* community. Yet, many *competency-based* programs that mainly foster

*globally informed individualist* have been proclaiming that they are fostering 'global

citizens'.

According to Dill (2013, p. 56), those who advocate for a *competency-based*

GCE program perceive the acquisition of globally competent skills would "bring

economic prosperity to individuals and societies" and that prosperity would eventually

lead to "cultural harmony and peace." To some extent I agree with those who

promote a *competency-based* approach to GCE in that acquiring knowledge and

skillsets that are compatible within the global economy are vital for one to initiate a

positive change in the world; however, at the same time, I also believe that without

the socio-emotional foundation that cultivates learners to feel the necessity for one to

make decisions that benefit the larger global community, there is a danger that the

knowledge and skillsets gained could be used to achieve personal gains that may

potentially be detrimental to humanity. Without cultivating a socio-emotional

foundation that includes the importance of being contributive or helpful to others, one

may not even think to question for or to whom their actions are beneficial or

detrimental. Therefore, I argue that the socio-emotional dimension is an important

aspect in defining global citizenship, and hence this thesis places more focus on

examining the nuances of this dimension more in-depth compared to the cognitive and behavioral dimensions.

*2.3.2 Helping Others: Egoistic versus Altruistic Intentions*

This section further dissects the notion of *helping* that present the intricacies that have been overlooked within the current global citizenship education (GCE) landscape. Much of literature and studies on global citizenship have tended to similarly group all forms of *helping* without gauging into potential intentional differences people have in engaging in such acts. Literature within the field of social psychology inform some of these intricacies that may be vital, yet again, in identifying the nuances present in conceptualizing global citizenship, which are introduced in this section.

Within global citizenship literature, the notion of *helping* others is often directly linked to what people refer to as an act of *altruism* (Golmohamad, 2004; Morais & Ogden, 2010). That is, individuals help another person with a *selfless* intention to help that person. However, debates within the field of social psychology indicate that the act of *helping* may not necessarily always be preceded with altruistic intentions that are aimed at solely helping the other person. Rather, within the field of social psychology, proponents of "universal egoism" (Batson, 1991, p. 2) have dominated with their claim that human nature is egotistic and that "everything we do, no matter how noble and beneficial to others, is really directed toward the ultimate goal of self-benefit" (p. 2). That is, from their perspective, humans will only help others only when there are anticipated rewards, both tangible as in receiving something in return, or intangible as in gaining fame or approval from others (Batson, Ahmad, Lishner, & Tsang, 2002; Delamater & Collett, 2019). Critics of the universal egoism perspective have to some extent acknowledged that humans have an egoistic element but have asserted that "to some degree, under some circumstances, [humans] are capable of

a qualitatively different form of motivation, motivation with an ultimate goal of benefiting someone else" (Batson et al., 2002, pp. 485-486). What these perspectives on the act of *helping* illustrate is that, although people may engage in such acts, there may be different intentions involved—i.e., ranging from *egoistic* intentions with an ultimate goal of benefitting oneself to *altruistic* intentions with a selfless goal of benefitting others. In other words, what this suggests is that, depending on how young people view the act of *helping*, there could be different factors that motivate them to engage in such acts (Metzger et al., 2018; Sturmer & Snyder, 2010).

For instance, much literature on global citizenship indicate the importance of cultivating cross-cultural *empathy* as a way to foster global citizens who could contribute to others in the global community (Oxfam, 2015; Reysen & Katzarska-Miller, 2013; Schattle, 2009). *Empathy* is broadly defined as "an other-oriented emotional response elicited by and congruent with the perceived welfare of someone else" (Batson et al., 2002, p. 486). Therefore, *empathy* has been cited as an emotion that spurs *altruism*, or the act of *helping* based on selfless intentions (Batson et al., 2002), and various studies have shown this link to be true (Batson et al., 2002; Delamater & Collett, 2019).

However, as the discussions on *egoistic* and *altruistic* intentions of helping have suggested, not all individuals necessarily engage in acts of *helping* with *altruistic* intentions. Therefore, solely cultivating learners' *empathy* for others may not necessarily lead to increasing all learners' motivation to *help* others. Studies have shown cases where young people have expressed more concern about societal issues that were *relevant*, or directly influencing *their* lives (Connell, Fien, Lee, Sykes, & Yencken, 1999) that align more with *egoistic* concerns. What this suggests is the importance of deciphering how *each* learner perceives the act of *helping* in

order to better foster their motivation to engage in such acts. Having said that, the objects of all this help are not thereby disqualified as global citizens. Neither are they its handmaidens. An ethic of helping is a necessary but insufficient condition of global citizenship.

*2.3.3 Helping Others: Importance of Self-Efficacy*

Studies have also shown that there are other factors unrelated to one's intentions of *helping* that may influence whether one engages in acts of *helping*. For example, research has shown how emotions, such as fear and despair, have actually prevented learners from fully engaging with societal issues that seem out of one's control (Connell et al., 1999; Hicks, 2014; Ojala, 2012). Coming from a geography background, Hicks (2014, p. 9) notes that studies have shown that individuals tend to feel disturbed or discouraged in learning about global issues, such as global warming, which seem too grand and complex for one to tackle; therefore, he encourages to nurture what he calls "active hope" in which individuals are able to share their hopes and fears with regards to the issues, as opposed to falling into a state of hopelessness. Moreover, in a study on a group of adolescents and young adults in Sweden, Ojala (2012) notes that hopefulness about environmental issues had a positive influence on their involvement in environmentally-friendly actions. These studies suggest how we should not assume that young people will automatically develop the desire to *help* others by cultivating *empathy* for others or by providing them with the knowledge and experience to perceive the *relevancy* of societal issues to their lives; rather, the above studies also suggest the importance of understanding how young people's level of *self-efficacy*, or their belief in their ability to tackle issues, could interplay in how they engage as global citizens.

Nonetheless, the importance of self-efficacy has been disregarded in some GCE approaches. For example, this is evident in a pedagogical approach on global

learning that Gibson, Rimmington, and Landwehr-Brown (2008) suggest for gifted

learners in primary and secondary schools. They define global learning as "a higher

order effect that results from a set of necessary conditions" (Gibson et al., 2008, p.

13), of which they identify *cultural contrast* as an important condition as follows:

> A global-learning experience is more effective for the learners when a high
> degree of cultural contrast is achieved. The greater the cultural difference, the
> greater is the participants' frequency and intensity of "culture shock," and
> consequently the learning experience is more vivid and memorable.

To some extent, and for some learners, this pedagogical approach of creating a

"culture shock" may be effective. However, this approach is based on the premise

that *all* learners react positively to culture shock, which may not be the case as

highlighted above—that is, culture shock may stir negative emotions such as fear

and despair that may prevent learners from wanting to engage in the experience.

*2.3.4 Helping Others: Importance of Understanding the Nuances*

What the above discussions on the notion of *helping* illustrate is the

importance of not assuming that all acts of *helping,* or contribution, are identical. That

is, although an individual may, on the surface, seem to be engaging in *helpful*

behavior, their intentions in engaging in such acts may be different. For example,

they may be engaging in *helpful* behavior for their personal satisfaction (i.e.,

*egotistical*), as opposed to a selfless desire to help someone else (i.e., *altruistic*).

Within the global citizenship realm, different views on the act of *helping* could

potentially bring different ways of engagement in civic activities; it could also mean

that different motivators (e.g., cultivating *empathy*, showing *relevancy* of issues to

one's life) may be necessary to increase individuals' participation in civic activities.

Factors beyond one's intention of *helping* (e.g., level of self-efficacy) may also impact

whether individuals engage in civic activities. Nevertheless, GCE research has

largely neglected to understand the nuances involved in various behaviors, thus

assuming that all acts of helping are the same and are spurred by similar factors (i.e., cultivating empathy). Therefore, this thesis focuses on better understanding these nuances, or how young people's perceptional differences may influence how they engage or not engage as global citizens. The following section discusses the nuances existing in the notions of *belonging* that are also an essential element in defining global citizenship.

## 2.4 Socio-Emotional Element: Notion of Belonging

As noted in the beginning of this chapter, socio-emotional element largely pertains to the values and attitudes one possesses especially that of which is linked to one's desire to *contribute* to the betterment of the *global* community. The previous section discussed how individuals could engage in acts that are *contributive*, or helpful to others. Nonetheless, literature has expressed the importance of also understanding how individuals perceive their *belonging* in groups to better understand how they may engage in helpful behavior (Thye & Lawler, 2009). Especially since the notion of global citizenship is closely associated to a group known as the *global* community, it is important to understand how young people's conceptualizations of their *belonging* may influence the way they *contribute* or not *contribute* within the *global* community. Nevertheless, there have been controversies within global citizenship literature regarding how one perceives *global* belonging, which have directed two different approaches to GCE.

### 2.4.1 Relationship Between National and Global Belonging

Two seemingly contrasting views of 'global belonging' have been dominating much of GCE rhetoric that have stemmed from different views of how 'global belonging' relates to the longer held notions of national belonging (Dower & Williams, 2002; Yemini, 2017). Briefly summarized, the two perspectives on 'global belonging' within GCE are as follows:

- **Global belonging as <u>incompatible</u> with national belonging:** Global belonging involves strengthening one's belonging as part of humanity (or a global community) and lessening one's belonging as a part of a nation.
- **Global belonging as <u>complementary</u> to national belonging**: Global belonging involves identifying as part of humanity (or a global community) but as an extension to developing one's belonging as part of a nation.

Those who advocate for the first perspective, *global belonging as incompatible with national belonging*, argue that the promotion of a national (local) identity is counterproductive to the development of a global identity, which is viewed to lessen one's identity or belonging as part of a nation and strengthen one's identity or belonging as part of humanity (Miller, 2000). Moreover, there is often a perceived link between national identity and nationalism. Couture and Nielsen (2005, p. 185) indicate that the varying types of nationalism could be categorized into those that are "barbaric and vicious" or "liberal and tolerant." From this perspective, nationalism is typically seen as *barbaric and vicious*, in which it is considered "incompatible with universalism or cosmopolitanism" (Couture & Nielsen, 2005, p. 185). Especially where there have been historical accounts of *barbaric and vicious* nationalism, which have led to unfortunate outcomes, the perspective to promote a global identity to counter nationalistic sentiment, has been prevalent. For example, Rosegaard (2011) states that in Japan, where there are negative notions of nationalism linked to its history, the movement to strengthen pupils' respect for tradition or love for country within education has been accompanied by various opposition. Therefore, advocates of this perspective view the development of national and global belonging as incompatible and promote a global identity that encourages lessening one's national sentiment.

Meanwhile, critics of this above perspective argue that developing connections with one's local community is a vital step in developing similar connections with the global community (Hansen, 2010; Osler & Vincent, 2002). For example, Held (2005, p. 10) indicates that *kosmopolites*, or global citizens with a

global outlook, live in "two worlds"—the local world we are born into and the global world of humanity. Although a global outlook encompasses "a posture of worldly sophistication which is naturally contrasted with more provincial or parochial outlooks" (Scheffler, 1999, p. 255), from this perspective, it does not necessarily mean discarding one's attachment to one's local community; but rather, the 'worldly sophistication' involves the connection to the local with an open-mindedness to the global context. Brock and Brighouse (2005, p. 3) define global citizenship as "guid[ing] the individual outwards from obvious, local, obligations, and prohibit[ing] those obligations from crowding out obligations to distant others." Hansen (2010, p. 5) illustrates this idea as a "receptivity to the new and loyalty to the known"— *new* referring to the global context and the *known* referring to the local context. While the other perspective argues that one's attachment to the local context hinders the development of global citizenship, this viewpoint perceives the development of characteristics and qualities of local citizenship as a necessary step to become a 'global citizen' who can connect to people in the global sphere (Hansen, 2010; Held, 2005; Noddings, 2010; Osler & Vincent, 2002). Therefore, involving oneself to both the local and the larger global community is vital in becoming a global citizen.

These perspectives of belonging—one perceiving national and global belonging as polar opposites and the other as complementary—suggest the presence of two seemingly divergent views of belonging within GCE. Although there may be some that may advocate for both perspectives, it has largely been the case that a GCE program reflects one perspective over the other. Nevertheless, much of literature and studies within global citizenship have overlooked how these two views of belonging, if implemented separately within GCE, could potentially influence the way in which learners cultivate their notion of global citizenship as well as how they engage with various societal issues. That is, the first perspective, which views the

development of local belonging as counterproductive to the development of global

belonging, suggests that a separation exists between the 'local' and 'global'

communities. Thereby, from this perspective, learners may be encouraged to detach

their attachments to their national (local) communities and strengthen their

attachments to the global community, perceived to be outside of one's country. On

the other hand, the second perspective, which views the development of local

citizenship as complementary to the development of global citizenship, suggests a

oneness between the 'national (local)' and 'global' communities. Therefore,

individuals may be encouraged to equally develop their attachments to both their

national (local) and global communities. What these perspectives pose are two

contrasting pedagogical approaches to GCE that aim to shape two different types of

'global citizens' – e.g., one who may feel the need to prioritize the resolution of

societal issues impacting other countries over those impacting one's country (*global

belonging incompatible with national belonging*), or one who may prioritize the

resolution of societal issues impacting one's country with the notion that its resolution

is also linked to the resolution of issues happening in other countries (*global

belonging complementary to national belonging*).

*2.4.2 Global Citizenship Education (GCE) Approaches within Japanese Context*

Within the Japanese context, there have also been similarly divergent

opinions around how GCE should be approached. First, there are those who

disagree with the notion of emphasizing learning about Japanese tradition and

culture as part of the international understanding initiative, because it will create

individuals who only value one's culture, thus, excluding others. For example,

Nakamura (2005) argues against current trends within Japanese education in which

the cultivation of 'Japanese' identity is noted as a prerequisite for young people to

become an individual competent within the 'global' world, and mentions Nussbaum's

(1996) conceptualization of global identity as a way for Japan to actualize the cultivation of global individuals. In line with Nussbaum (1996), Nakamura (2005) does not necessary reject the presence of national attachment as there are ways in which it can be transformed into ways for cultivating one's global identity; nonetheless, Nakamura (2005) argues that, in the Japanese context, there is too much focus placed on cultivating national identity, to an extent it is hindering young people's opportunity to nurture their 'global' identity. Likewise, Sasaki (2010) argues that the notions of global citizenship are crucial for moving Japanese society, which has largely been attached to the notion of national identity and citizenship, to a society which goes beyond national citizenship to encompassing the qualities of global citizenship. On the other hand, Qin (2013) also notes that there are those who advocate the emphasis on learning about Japanese tradition and culture, because they believe one cannot understand other cultures unless one knows about one's own culture. Those who disagree with the emphasis placed on 'Japanese' identity perceive *global belonging as incompatible with national belonging* in that national identity is a hindrance to cultivating a global identity; meanwhile, those who agree perceive *global belonging as complementary to national belonging* in that national identity helps one develop a global identity, and vice versa. Moreover, within recent years, there are those who have acknowledged the fact that there exists a strong commitment to national identity within Japanese society; but rather than trying to eliminate such local attachments as a way to nurture global identity, they have encouraged ways to cultivate understanding and care for others in their local (national) communities which they suggest can be translated into care for others around the world (Qin, 2013). More regarding the different views on national and global identity in Japan will be discussed in Chapters 4.

*2.4.3 Notions of Belonging: Not Necessarily a Dichotomy but Individual-Specific*

What is missing, however, from the GCE landscape is a pedagogical

approach that is not constrained to these two dichotomous views of belonging

advocated by GCE implementers. Reviewing literature from the field of social

psychology have suggested the importance of possibly customizing pedagogical

approaches to fit the context of *each* learner. For example, Brewer's (1991, p. 478)

*optimal distinctiveness theory* notes that humans are in constant battle between

creating a self that is both "distinct" as well as "inclusive" to the collective whole:

> As self-categorization becomes more individuated or personalized, the need
> for collective identity becomes more intense. By contrast, arousal of self-
> differentiation needs is directly related to level of inclusiveness. As self-
> categorization becomes more depersonalized, the need for individual identity
> is intensified.

If this theory were true, what it suggests in light of the two predominant views of

'global belonging' within GCE is that neither perspective is fully correct nor fully

incorrect. That is, according to Brewer's (1991) *optimal distinctiveness theory*, the

same individual may at one point feel the need to become 'inclusive' by identifying

oneself within a larger collective group (e.g., global) but may, at another point in time,

feel the need to identify with a group that brings forth one's 'distinctiveness' (e.g.,

national) in order to create equilibrium between distinctiveness and inclusiveness.

Therefore, it may not necessarily always be the case that one rejects one form of

belonging over the other (i.e., countering the notion of *global belonging as*

*incompatible with national belonging*) or that one simultaneously accepts both forms

of belonging (i.e., countering the notion of *global belonging as complementary to*

*national belonging*). That is, according to the theory, if one develops too much

distinctiveness (e.g., national identity), they would start feeling the need to develop

inclusiveness with a larger collective entity (e.g., global identity), countering the

perspective of *global belonging as incompatible with national belonging.* Meanwhile,

also according to the theory, since one is constantly moving from developing distinctiveness to developing inclusiveness, unless one reaches true equilibrium, it is unlikely that one simultaneously feels distinctiveness (e.g., national identity) and inclusiveness (e.g., global identity); thus, also countering the perspective that *global belonging as complementary with national belonging*.

This is also apparent from the presence of studies informing results reflecting both perspectives of global belonging. For example, Skovgaard-Smith and Poulfelt (2018) conducted an anthropological study of transnational migrant workers residing in Amsterdam and how they define themselves as "cosmopolitans." Interviewees from this study defined cosmopolitanism as "an active effort of 'neutralizing' your 'cultural features' and 'denouncing' your national identity" (Skovgaard-Smith & Poulfelt, 2018, p. 141), which align with the perception of global belonging as incompatible with national belonging. Meanwhile, in a study conducted by Alvarez, Boussalis, Merolla, and Peiffer (2018, p. O949) on how national and/or global identity influences one's support for humanitarian aid, although humanitarian support was highest among those who identified with a "strong world identity" and "low national identity," results also indicated that "those with a high world and high national identity were also generally supportive of increased aid," suggesting that global belonging is compatible with national belonging. Therefore, what these studies and Brewer's *optimal distinctiveness theory* suggest is that, one cannot assume that an individual will *develop* global belonging by either rejecting national belonging or not. Rather, it spotlights the intricacies found in how one forms 'global belonging' and the need to examine how *each* learner forms their sense of belonging to their country as well as to the global community.

## 2.5 Chapter Summary

With the increased popularity of implementing notions of global citizenship within education, various interpretations have emerged in defining the concept. Yet, despite the diversity observed in global citizenship education (GCE) programs, not much attention has been placed in understanding the implications of *what* is incorporated into a GCE program or *how* global citizenship is portrayed within the program could have on learner outcomes. For example, the myriad of 'global' issues that are associated with global citizenship have brought different emphases placed on the notion of global citizenship, ranging from *political*, *moral, economic, cultural, social, critical, environmental,* to *spiritual* (Oxley & Morris, 2013), which could potentially lead learners to acquiring different content knowledge (i.e., cognitive dimension) or engage in contrasting types of activities (i.e., behavioral dimension) depending on the *what* and *how* of a GCE program. There are also differences in how global identity is defined within GCE—i.e., one that perceives global belonging as incompatible with national belonging and another that perceives global belonging as complementary to national belonging. This divide is also observed within educational approaches in the Japanese context, of which the latter seems to be more popular.

Although on the surface, there seems to be a growing movement towards implementing this genre of education known as 'global citizenship education', it may not necessarily be moving towards the same end goal. It is not to say that there should not be diversity in approaches; rather, with the popularity in the notion of global citizenship more as a trending term, programs have simplistically proclaimed their involvement in this GCE movement without considering what these differences in approaches could potentially lead to.

Moreover, various assumptions of what this GCE movement *should* be have led GCE research to overlook the importance of understanding learner *context* in implementing GCE. For example, proponents of the postcolonial perspective have argued that qualities associated to global citizenship, such as contributing to the global community, are often framed to be more applicable to individuals with higher living standards (i.e., developed countries) who could afford the time and money to do so, and may be more difficult for individuals living in dire circumstances (i.e., developing countries) to embody. Literature, especially from the field of social psychology, have also pointed out how individuals' perceptions of *helping* and *belonging* could be individual-specific, suggesting the importance of not assuming how learners may develop these perceptions.

This chapter illustrated the lack of focus within GCE research in understanding the diversity present in the notion of global citizenship as well as the importance of understanding learner context to inform better GCE practices. This has directed this thesis to incorporate Urie Bronfenbrenner's bioecological model, which focuses on understanding the various contextual factors impacting human development, as a framework to further guide the areas for examination in this thesis. The following chapter, therefore, introduces the Bronfenbrenner's bioecological model and discusses how the model has been integrated into this thesis.

# CHAPTER 3: BIOECOLOGICAL MODEL

As highlighted in the previous chapter, the ways in which young people develop the separate but related socio-emotional, cognitive, and behavioral dimensions of global citizenship (for a fuller analysis of areas of overlap, see Chapter 6) could vary depending on the learner's context. Nevertheless, these individualized nuances have largely been overlooked within the global citizenship education (GCE) landscape. In order to better capture these differences on how learners potentially develop qualities associated with global citizenship, Bronfenbrenner's bioecological model, which has been utilized to examine human development from multiple angles, has been identified as a suitable framework for this thesis. The bioecological model suggests the importance of not only examining internal factors, such as one's *biological* dispositions, but also understanding how the intricacies within one's *ecological* environment could influence the different trajectories in human development (Rosa & Tudge, 2013). This chapter first introduces the elements of Bronfenbrenner's bioecological model, which is followed by a further explanation of how this model is relevant to global citizenship education (GCE) research and is used in this thesis to examine how young people within a Japanese context could *develop* the socio-emotional, behavioral, and cognitive elements associated with global citizenship.

## 3.1 Bioecological Model and Process-Person-Context-Time (PPCT) Framework

Bronfenbrenner's bioecological model was initially developed at a time when mainstream research on human behavior involved experiments in unnatural settings, of which Bronfenbrenner described as "the science of the strange behavior of children in strange situations with strange adults for the briefest possible periods of time" (Bronfenbrenner, 1977, p. 513). In such circumstances, he argued the importance of not only examining individual behavior in more naturalistic settings but

to also study the interactions individuals experience across various settings in order to better decipher the root causes of their behavior; that is, he argued that one cannot understand an individual's human behavior in isolation and suggested the importance of understanding behavior in relation to the various *contexts* in which the individual resides (Bronfenbrenner, 1977). The bioecological model was formed to illustrate how these contexts, which are referred to as *systems*, influence an individual's development.

In his original model, Bronfenbrenner proposed largely four levels of systems that influence an individual: (1) *microsystem*, (2) *mesosystem*, (3) *exosystem*, and (4) *macrosystem*, in which the first system (*microsystem*) is said to have the most direct and immediate influence on the individual, while the fourth system (*macrosystem*) has the most indirect influence on the individual. This model evolved over the years to include a fifth system, the *chronosystem*, which regarded the element of time as a
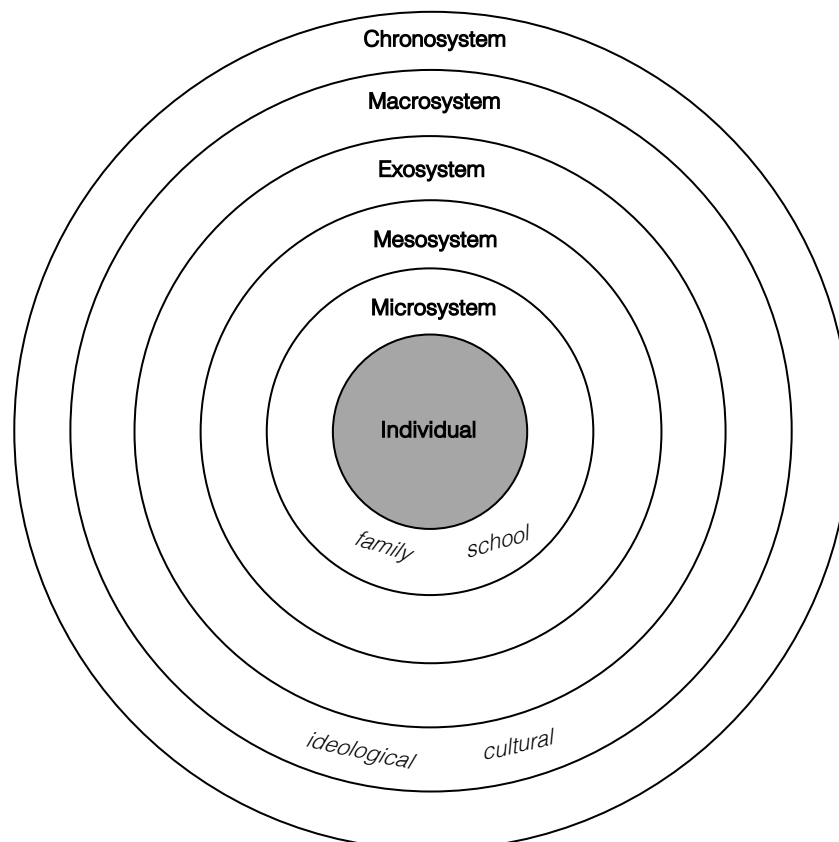
Figure 2. Bronfenbrenner's bioecological model. Based on "The Bioecological Model of Human Development" by U. Bronfenbrenner and P. Morris, 2006, Hoboken, USA: Wiley.

vital factor influencing the "continuity and change" (Bronfenbrenner & Morris, 2006, p. 793) observed in human development (See Figure 2).

First, the *microsystem* is said to include people and places (e.g., family, school) that the individual has direct contact in his or her immediate environment; in this system, the individual is directly and immediately affected by the interactions he or she has with these people or places. Second, the *mesosystem* involves the impacts an individual has from the way in which people in his or her immediate environment (i.e., *microsystem*) interact or behave. Third, the *exosystem* is a layer that does not directly involve the individual or the people in his or her immediate environment but could have an influence on the way the individual and people in his or her immediate environment interact or behave; these could involve various societal events or policies that do not directly involve the individual but the occurrences of those events or the legislation of those policies could affect individual behavior. Fourth, the *macrosystem* encompasses the ideological and cultural factors that shape the way in which people think and interact, which could influence how interactions occur in the inner layers of the *microsystem, mesosystem,* and the *exosystem.* Finally, the fifth system, the *chronosystem*, that has been added, illustrates how factors such as (1) the historical timeframe, as well as (2) the timing of an interaction, could also impact how an individual interacts or behaves (Bronfenbrenner, 1979; Bronfenbrenner & Morris, 2006).

Bronfenbrenner refers to the interactions an individual has as *proximal processes* and indicates that these interactions influence the developmental trajectory of the individual (i.e., how he or she interacts and behaves). The degree to which these interactions impact an individual's development is said to depend on the *disposition*, *resources*, and *demand* of the (1) *person*, the (2) *context* in which the interaction occurs, and the (3) *time* in which the experiences, or *proximal process,*

occurs—these are the properties of the bioecological model and are referred to as

the *Process-Person-Context-Time (PPCT)* model as shown in Figure 3

(Bronfenbrenner & Morris, 2006). The two propositions of the PPCT model note that

in order for the *proximal process* to have an impact on an individual's development:

(1) the interaction that the individual has with his or her environment need to "occur

on a fairly regular basis over extended periods of time" (Bronfenbrenner & Morris,

2006, p. 797), and (2) the effectiveness of the process would largely depend on the

characteristics of the individual and the contextual circumstances at the time of

interaction; the *proximal process* could involve an interaction with not only another

individual (e.g., peers, parents), but also objects and ideas (Bronfenbrenner & Morris,

2006). What Bronfenbrenner's bioecological model suggests is that the individual is

both the "producer" and the "product" of his or her development (Bronfenbrenner &

Morris, 2006, p. 798) and notes the importance of understanding how both internal

(i.e., *person*) and external factors (i.e., *context* and *time*) influence the *proximal*

*processes*, or the "primary mechanisms producing human development"

(Bronfenbrenner & Morris, 2006, p. 795).
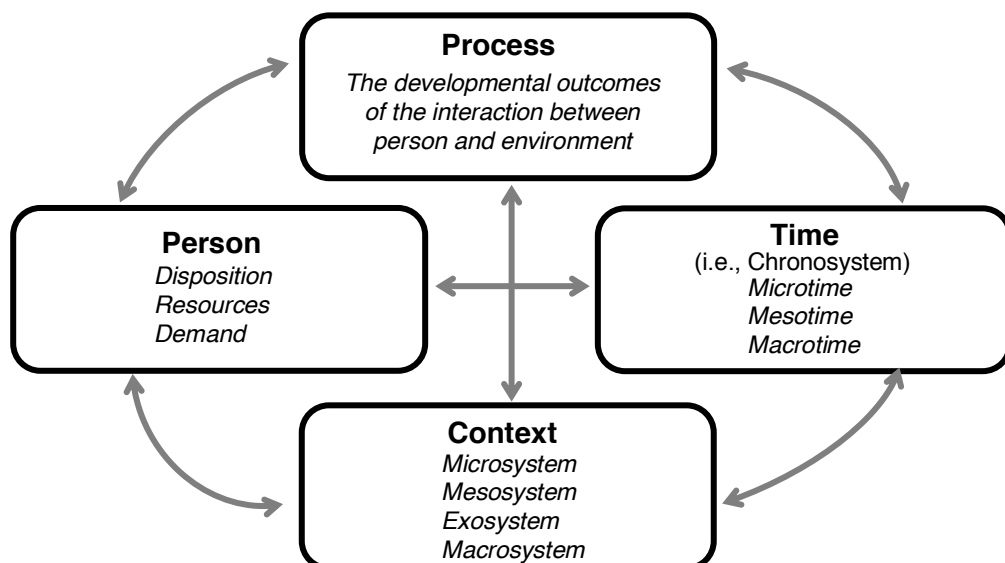


Figure 3. Process-Person-Context-Time (PPCT) model. Based on "The Bioecological Model of Human Development" by U. Bronfenbrenner and P. Morris, 2006, Hoboken, USA: Wiley.

**3.2 Relevance of the Bioecological Model to Global Citizenship Education**

How then is Bronfenbrenner's bioecological model applicable to global citizenship education (GCE) research? As mentioned earlier, much of GCE research has focused on discussing global citizenship at a conceptual level, often from the perspectives of key stakeholders (i.e., not learners), or have focused on providing assessments that measure whether young people possess the qualities that have been predetermined by key stakeholders as relevant to the notion of global citizenship (Bourn & Brown, 2011; Reysen & Katzarska-Miller, 2018). Moreover, these assessments have usually measured a learner's degree of global citizenry at a given moment in time and have not necessarily examined the *changes* in learner engagement over time (e.g., Center for Universal Education at Brookings, 2017). Although these assessments may provide an overview of how young people, in general, possess global citizenship qualities, it lacks the capacity to understand what factors are influencing their high or low engagements, that could better inform *ways* for GCE improvement. That is, it does not take into consideration the factors that may be influencing their level of global citizenry. Rather, GCE research has tended to assume certain practices to be effective to all and if a learner does not, for example, gain the socio-emotional level by the end of a program, they are considered to be lacking the qualities of global citizenry. However, what the literature reviewed in Chapter 2 has indicated is that practices known to be effective to some may not necessarily be effective for *all* learners within *all* contexts—that is, *each* learner brings with them their life experiences and perceptions that could influence their trajectories for developing qualities associated with global citizenship. Nevertheless, it has often been the case within the GCE landscape that these individual-specific contexts have been overlooked in understanding how young people engage or not engage as global citizens; thereby, there is a need to better understand how

learners' contexts influence the way they *develop* global citizenship qualities to better inform GCE practices. Bronfenbrenner's bioecological model, which has largely been referenced within the field of human development, suggests that a single condition does not always lead to similar developmental outcomes and notes the importance of considering individuals' contextual backgrounds and circumstances to better understand their developmental trajectories (Bronfenbrenner, 1977). As a model that aims to understand how various contextual factors influence human development differently, Bronfenbrenner's bioecological model, therefore, has been deemed suitable as a framework to be incorporated into this thesis as a way to better identify and inform the nuances of global citizenship that have been less emphasized within GCE research.

*3.2.1 Challenges of Using Bronfenbrenner's Bioecological Model*

However, as with any model, there are also challenges of fully integrating it within research. First, although it is a model that allows one to consider factors from different contextual layers that may influence an individual's developmental trajectories, it does not identify *what* those factors are. Therefore, it is up to the researcher to identify the factors within each contextual layer to be examined through reviewing relevant literature, which for this thesis can be found in Chapter 4 and Chapter 5. Nevertheless, depending on what literature is reviewed and the context a research is conducted, varying factors may be identified to be pertinent, which may potentially result in contrasting conclusions. Especially with the limited scope of this thesis, it is difficult to examine *all* factors that impact an individual's development of global citizenship. To be more exact, it is actually impossible to identify *all* factors within any research as there are limits with regards to the extent a researcher could be informed about, for example, a participant's life experiences, that would enable one to identify *all* factors influential to his or her development of global citizenship.

Although the model may provide a more holistic view of a phenomenon, it cannot be said that it will provide a full picture of a phenomenon.

Moreover, the model has been criticized for perceiving factors influencing an individual's development as unidirectional (Christensen, 2016). That is, although interactions between the individual and his or her environment is examined, it is examined as a way to decipher the factors that may be influencing the individual. It does not place much attention as to how the individual may also be influencing the 'other' person or entity within the process, which in return may be influencing the outcomes of the interaction. For example, a learner may bring up in a conversation with his or her peer regarding an opportunity to volunteer in their local community; the peer, upon hearing the opportunity from the learner, may be excited about the opportunity and encourage the learner to participate in the volunteer opportunity with him or her; the learner, upon receiving encouragement from his or her peer to participate may decide to engage in the volunteer activity. Although in this case, since the focus of examination is the *learner*, it may be identified that the *peer* has been influential in encouraging the *learner* to participate in the activity. However, it is evident that the *peer*, if he or she did not hear about the opportunity to participate in the activity, would have not encouraged the *learner* to participate, and the *learner* may not have ended up participating in the activity. Therefore, the role of the individual in the encounters also needs to be considered. Nevertheless, as mentioned earlier, with the myriad of factors within various contexts that could potentially impact the way a learner could develop global citizenship as well as the limitations that hinder a researcher to know all aspects of a participant's life experiences, it may also be a challenge to identify the bidirectionality of development that take place within an individual's encounters.

Therefore, whilst Bronfenbrenner's model suggests the importance of considering factors that may not usually be examined, as it is only a framework, there are challenges a researcher may face in determining what those factors should include. As for this thesis, Bronfenbrenner's bioecological model has been utilized as a way to discuss contextual areas that are largely disregarded within the GCE landscape. Thereby, all aspects of the model may not be fully examined. However, given the lack of studies within the GCE landscape that considers learners' contexts, the incorporation of even some aspects of the model has been determined to provide a better picture of global citizenship. The following section provides an overview of how the model has been used within this thesis.

## 3.3 Process-Person-Context-Time (PPCT) Factors Relevant to This Study

To better understand how differences in perceptions as well as engagements associated with global citizenship form, Bronfenbrenner's bioecological model has been chosen as a framework that could help identify areas that would be vital to further examine in this thesis. The following sections, therefore, briefly introduce how the socio-emotional, cognitive, and behavioral elements of global citizenship are examined in this thesis using Bronfenbrenner's bioecological model as a framework.

### 3.3.1 Process and Person

In line with the *Person* element of Bronfenbrenner's PPCT framework that indicates how one's *disposition* could influence developmental trajectory, some studies have shown an existence of genes that could lead individuals to act prosocially (Bachner-Melman et al., 2005; Knafo, Zahn-Waxler, Van Hulle, Robinson, & Rhee, 2006) or that have argued that through evolution humans have innately developed the ability to empathize or help others (Grusec, Hastings, & Almas, 2011). Nonetheless, studies have also shown that prosocial behaviors are not necessarily consistent over time, whereby young people transition from acting hedonistically in

their early childhood to prosocially in their adolescent years, and back to acting hedonistically in their late adolescent years (Eisenberg, Miller, Shell, McNalley, & Shea, 1991). Studies have also shown the stage of cognitive development to be influential in young people's ability to comprehend civic knowledge (e.g., politics); that is, depending on where young people are in their cognitive development, some types of information may not be fully comprehended (Torney-Purta, 1991, 1992, 1994). Studies have also shown that dispositional traits, motivation or interest towards an activity (Ballard, 2014; Ballard, Malin, Porter, Colby, & Damon, 2015) could positively contribute to their level of civic engagement. These are but some dispositional factors that are highlighted as influential in how young people develop socio-emotional, cognitive, and behavioral aspects associated to engaging with various civic activities. However, since the *Person* elements, along with the *Process* elements, could be very specific to the individual, these elements are not discussed in the subsequent literature review chapters but will be considered as elements to further examine through the student interviews that will be conducted in this thesis.

*3.3.2 Context and Time*

Bronfenbrenner's bioecological model also suggests that an individual's development is shaped by various external factors present in different contextual *systems* as well as time. The subsequent chapters (Chapter 4 and Chapter 5) discuss in more detail of these external factors embedded within the Japanese context that could potentially influence how young people develop socio-emotional, cognitive, and behavioral elements associated with global citizenship.

Chapter 4 focuses on discussing the socio-emotional dimension with a special focus placed on illustrating the existence of various views on national identity (i.e., Japanese identity) within the Japanese context that may shed light to how young people may form notions of *belonging*, which in return may influence how they

may engage or not engage within the *global* community. The chapter focuses on discussing how notions of national identity are culturally and ideologically embedded within Japanese society (i.e., *macrosystem*), and how these notions are largely portrayed by institutional entities such as the national government and local government (i.e., *exosystem*), and schools (i.e., *micro/mesosystem*). The chapter also illustrates how these notions of national identity largely portrayed within these *systems* have been shaped and have evolved through time (i.e., *chronosystem*), along with how the circumstances of the *current times* could influence how contemporary youth in Japan view and engage with the world.

Chapter 5 discusses the various contexts within Japanese society that may influence how young people in Japan form behavioral and cognitive elements associated with global citizenship. The chapter illustrates how notions of volunteerism (i.e., *macrosystem*) and the structural foundations of civic organizations have been shaped through historic time (i.e., *chronosystem*). The chapter also introduces the institutional framework at the national level (i.e., *exosystem*) as well as entities that are within closer proximity to young people (i.e., *micro/mesosystem*) that provide them with the opportunities to engage in civic activities (*behavioral*) as well as gain knowledge about various societal issues (*cognitive*).

**3.4 Chapter Summary**

This chapter provided an overview of Bronfenbrenner's bioecological model, which has been chosen as a framework to be incorporated within this thesis. Originating in the field of human development, Bronfenbrenner and his colleagues constructed the bioecological model as a way to better decipher the root causes that direct individuals to different developmental trajectories. The model suggests that an individual develops through the various interactions and encounters he or she has with people, even objects and symbols. These interactions and encounters are

referred to as *proximal processes,* and how they impact an individual's development is said to be dependent on the individual's (1) *disposition*, *resources*, and *demand* (i.e., *Person* elements), (2) the *context* in which the interaction occurs, and (3) the *time* in which the processes occur. This in its entirety is referred to as the *Process-Person-Context-Time* (PPCT) framework and are the properties of the bioecological model. The *context* that could influence how the interactions occur could involve those in the individual's immediate environment (e.g., *microsystem, mesosystem*), to institutional frameworks the influence the way people behave within the individual's immediate environment (e.g., *exosystem*), to the cultural and ideological underpinnings of society (e.g., *macrosystem*).

The model enables one to examine factors that influence, for example, how young people *develop* the socio-emotional, cognitive, and behavioral elements of global citizenship, and potentially identify factors that may lead them to different trajectories of global citizenship. The broadness of the model makes it a challenge to identify all possible factors that may influence an individual's development of global citizenship, especially within the limited scope of this thesis. The following chapters discuss further the areas of the *Process-Person-Context-Time* (PPCT) framework that this thesis focused on to examine how young people within the Japanese context engage socio-emotionally, cognitively, and behaviorally with societal issues in varying geographical spheres.

# CHAPTER 4: SOCIO-EMOTIONAL ELEMENTS WITHIN JAPANESE CONTEXT

As introduced in the previous chapter, Bronfenbrenner's bioecological model has been chosen as a framework to identify areas that may be vital in examining how young people within a Japanese context engage with the dimensions associated with global citizenship. This chapter first discusses the contextual factors that may influence the way in which young people in Japan develop the socio-emotional element of global citizenship, as defined broadly in this thesis as: *the values and attitudes one possesses, especially that of which is linked to one's desire to contribute to the betterment of the global community*. As mentioned in Chapter 2, there have been debate regarding how one's notions of *belonging* could influence the way in which they *contribute* to the *global* community or not. Therefore, this chapter places special focus on illustrating the presence of various views on national identity (i.e., Japanese identity) within the Japanese context that may shed light on how young people form their notions of *belonging*, which in return may influence how they may or may not engage in the *global* community.

Nevertheless, as mentioned in the previous chapter, although Bronfenbrenner's bioecological model is helpful in identifying contextual factors that could influence an individual's socio-emotional perceptions of identity and belonging, one of its challenges is identifying all the factors that interplay in an individual's development, especially within the limited scope of this thesis. Hence, this chapter may be far from a comprehensive review of *all* the factors that may influence Japanese young people's socio-emotional development of identity and belonging; however, it aims to provide an overview of some of the key areas highlighted within literature that illustrate how notions of a "Japanese" identity have been constructed and portrayed to identify notions of national and global identities embedded within various parts of Japanese society that may influence how young people engage or

not engage within the global community. Although literature discusses the influences of family and peers in young people's development of identity (Schunk & Meece, 2006), this chapter focuses on discussing notions of national identity within the cultural and ideological realm of Japanese society (i.e., *macrosystem*), and how these notions have largely been portrayed by institutional entities such as the national government and local government through various policies, which, from a young person, are located within, what Bronfenbrenner refers to as the *exosystem*; and, schools, which have more direct contact with a young person within the *microsystem* and *mesosystem.* Additionally, this chapter also illustrates how circumstances of current times (i.e., *chronosystem*) could interplay in how young people in contemporary Japan perceive and engage with their local, national, and global communities.
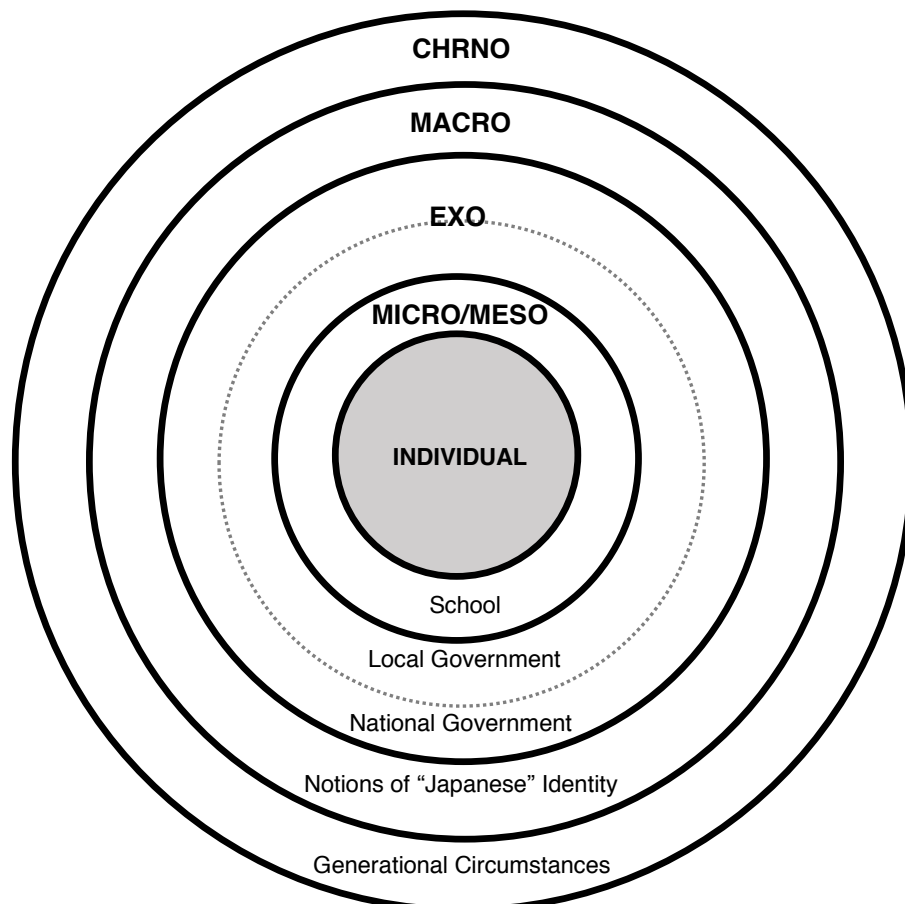


Figure 4. Factors examined in each system.

### 4.1 Macrosystem: Notion of Japanese Identity

This section first discusses the notions of "Japanese" identity (i.e., *macrosystem*) in order to provide a basis for which to describe how contextual entities within a young person's *exosystem* (e.g., national government, local government) and the *microsystem/mesosystem* (e.g., school) have come to portray national identity. Some state that the 'Japanese' consciousness started to develop in the 1600's when the island, once divided with multiple rulers, was unified under the Tokugawa regime (Furuichi, 2017; Lie, 2001; Oshiro, 2005). However, much of the power resided within regional domains, and it was not until the downfall of the Tokugawa regime and the start of the Meiji Period in 1868 that "[p]eople who had had primarily identified themselves and who were identified by region, domain (*han*), locality, and fixed social and domestic status, had to imagine themselves first and foremost as 'Japanese'" (Robertson, 2005, p. 333; Yamashiro, 2013). This move from a country with multiple regional identities to a unified "Japanese" identity was influenced by the historical context of that time, in which, a once secluded country that hindered foreign influence for approximately three hundred years under the Tokugawa rule was encroached by foreign powers that threatened the stability and security of its country. With the overthrow of the Tokugawa regime in 1868 and the growing influence from the outside, Meiji leaders felt the necessity to unite the people of Japan by creating a family state (*kazoku kokka*) under the patriarchy of the emperor in order to compete with foreign powers, especially that of the West (Gerow, 2005; Kazui & Videen, 1982; Lee, 2006; Robertson, 2005; Siddle, 2012; Wiener, 2009). Hence, the notion of a Japanese identity was fairly "a modern construction" (Gerow, 2005, p. 444), that which was formed as a means to cultivate a sense of a collective identity among its people. Although there are various aspects known to have contributed in creating a unified notion of a "Japanese" identity, along with

various interpretations of what it entails, literature largely discusses how the notions

of (1) consanguinity, and (2) culturally informed behavioral traits, have played a

significant role in constructing this identity.

*4.1.1 Defining "Japanese" identity*

First, the importance of bloodline is evident in how citizenship in Japan, to this

day, has been determined by *jus sanguinis*; that is, individuals can only obtain

Japanese citizenship at birth if both or either parents is a citizen of that country; even

if they are born in the country, if both of their parents are not Japanese citizens, they

are not permitted Japanese citizenship at birth (Chung, 2010; Sugimoto, 2014;

Yamashiro, 2013). This definition of Japanese citizenship reflects the importance of

maintaining what people have referred to as the "pure" Japanese bloodline:

> The concept of "pure blood" as a criterion of authentic Japaneseness began
> circulating in public discourse by the 1880s in many venues and media.
> "Purity" referred metaphorically to a body including the national body – free
> from symbolic pollution and disease-bearing pathogens, as well as to
> genealogical orthodoxy. (Robertson, 2005, p. 332)

According to Robertson (2005, p. 331), it was during the Meiji Period when Japan

was trying to foster a nation compatible to invading forces of the West that there was

a collective effort to "bettering the Japanese race and creating a foundational

generation of New Japanese." Purifying the Japanese race also meant that it needed

to exclude those who were not pure, or those who were perceived as *polluting* the

Japanese race. Roth (2005, p. 75) refers to this as the "purity/pollution framework."

According to this framework, many minority groups, even ones that appear

indistinguishable from those identified as 'pure' Japanese have been discriminated

against since they have been associated with a *polluting* image – these groups

referred to by Roth (2005, p. 73) as "insider minorities" have included the Burakumin,

Ainu, Okinawans, Nikkeijin, as well as those disabled and victims of the atomic

bomb. For example, descendants of the Burakumin, or a historically outcasted group,

have been discriminated because its people were assigned to lowly jobs that were related to "death and bodily excretions" (Roth, 2005, p. 75); the Ainu and Okinawans, who were natives to the land, have been viewed as *barbaric* from their cultural and linguistic differences; the Nikkeijin, or descendants of Japanese residing overseas, have been perceived as irresponsible and not embodying Japanese tradition and customs; victims of the atomic bomb and those who are disabled have been associated with "disease" or "deformity" (Roth, 2005, p. 84)—all of which have fallen under the category of *pollution* (Roth, 2005). What this framework suggests is that for one to be identified with a 'pure' Japanese identity, one must have an unpolluted bloodline, free of *disease* or *deformity*, display a cleanly image away from *death*, as well as possess unpolluted traits and behaviors. Although these parameters described above may be one of extremity and do not take into consideration of the changing notions of what is *pure* and *polluted* (Roth, 2005), the identification of how, for example, the Ainu, Okinawans, and Nikkeijin have been discriminated against due to their *barbaric* or irresponsible behavior, indicates how, historically, bloodline is not the sole identifier of "Japanese" identity, but rather, how behavioral traits have also been viewed as vital identifiers in defining "Japanese" identity.

The importance of behavior and mindset in defining Japanese identity is evident when examining stringent steps foreigners need to take to become 'Japanese' citizens. For example, Arudou (2015, p. 84) shared his and his interviewees' experiences of naturalization as follows:

> There were questions about what my family and I eat, where and how we sleep, what toys our children play with. We were required in our application to provide the police with photos of and hand-drawn maps to our home and workplace. The application also had a personal survey of our relatives (siblings and parents) asking whether they approved of our naturalization.

Although in the Nationality Act there is only an indication that a person needs to have an *upright conduct* (The Ministry of Justice, n.d.), hidden procedures, such as those

described above, were nevertheless involved to check whether or not the individual

has the behavioral characteristics to embody the 'Japanese' identity (Arudou, 2015;

Chung, 2010).

Moreover, historically, the proliferation of the publications in the genre known

as *Nihonjinron*, or the study of Japanese people, have also noted the importance

behavioral characteristics have played in representing Japanese identity. These

publications were especially popular after the Second World War when Japan rapidly

transitioned from a defeated country that was looked down upon to an economic

power praised by others (Kikkawa, 2016; Sato, 2004). Although these publications

started by highlighting negative characteristics of the Japanese in the 1940s as a

way to explain why they were belittled especially by those in the West, it transitioned

in the 1960s to identifying "unique" positive aspects of Japanese identity especially in

relation to the economic success Japan experienced during that time (Sato, 2004;

Sugimoto, 2014). Many *Nihonjinron* scholars have deemed these characteristics as

"unique" to the Japanese, and at times, have claimed them to be genealogically

inherent aspects that *all* Japanese people possess (Sugimoto, 1999). It would be one

of ease to conduct research if this were true. However, critics have argued that these

"unique" Japanese traits have been based on faulty assumptions and methodologies

(Befu, 2001; Gerow, 2005; Goodman, 2005; Sugimoto, 2014)—ones that have

attuned attention towards identifying "the 'purity' of Japanese culture rather than its

'hybrid' aspect" (Sato, 2004, p. 214), leading to identifying differences as opposed to

commonalities; ones that have been based on "implicit comparisons" (Befu, 2001, p.

72) that have assumed uniqueness without "demonstrate[ing] their absence in other

cultures" (p. 72). But, most importantly, it has been pointed out that these

comparisons have been based on, what Befu (2001, p. 67) refers to as, "inherent

ethnocentricism", or one in which "unique" characteristics were identified, not

objectively, but as a means to create an image that portrays "Japanese" identity as superior to others. Moreover, these "superior" traits have been generalized to be possessed by *all* Japanese—a homogenous population composed of like-minded people. Critics have argued that these generalizations of homogeneity have been also made, again, on faulty assumptions (Gerow, 2005; Goodman, 2005; Sugimoto, 2014); however, Befu (2001) goes onto further argue that these assumptions were not one of misunderstanding on part of the *Nihonjinron* writers, but rather one of "hegemony of homogeneity" that was based on the "conscious decision on the part of *Nihonjinron* writers to represent a homogenous stance with respect to Japanese culture" (p. 71). What Befu's (2001) critique suggests is that, to some extent, aspects of "Japanese" identity have been deliberately constructed as a means to spread the notion of uniqueness, superiority, and homogeneity.

Nonetheless, regardless of whether the ideas promoted in *Nihonjinron* works reflect reality or not, these conceptualizations of Japanese identity have been publicized in national media, which spurred national pride among many Japanese (Sato, 2004; Sugimoto, 1999). According to Befu (1992), since the use of symbols, which are usually utilized to cultivate national identity in other countries (e.g., flag, imperial lineage, monuments), have become taboo for Japan with its imperial past, the positive aspects of culture and behavioral traits portrayed within *Nihonjinron* literature have become a means for forming national identity and pride. Although it is dangerous to assume that *all* Japanese agree with what has been stated within *Nihonjinron* literature as well as to perceive what encapsulates a "Japanese" identity as static over time (Befu, 2001; Roth, 2005), results from surveys conducted by The Institute of Statistical Mathematics from 1958 to 2008 show some consistency observed in how some people in Japan have defined "Japanese" identity; in examining the results, Sugimoto (2014, p. 17) notes how Japanese respondents

have similarly responded to the question: "Which words represent the characteristics of the Japanese?"—that is, "the Japanese regard themselves, and have done so more or less unchangingly over the past five decades, as industrious, well mannered, generous, and patient, while being uncreative and cheerless" (p. 16), some of which have been promoted by *Nihonjinron* works. What the consistency observed in this study shows is how certain behavioral characteristics, regardless of whether they have correctly reflected reality or not, have become engrained in some as elements associated in defining "Japanese" identity. Sato (2004, p. 212), thus, refers to the works of *Nihonjinron,* not only as a form of study, but as a "social phenomenon"—a phenomenon that spread the notion of what certain people have defined as "Japanese" identity to the public.

Thus, it is evident from the literature reviewed above, how bloodline and behavioral traits have become essential elements for some in defining "Japanese" identity. This reflects what Sugimoto (1999, p. 83) refers to as the "N=E=C equation," in which *nationality* (N), *ethnicity* (E), and *culture* (C) have become purported as synonymous in defining "Japanese" identity. Nonetheless, as critics of *Nihonjinron* literature have noted, it is vital to keep in mind that these notions of "Japanese" identity have, to some extent, been constructed, which indicates that there is room for evolvement. Additionally, as it will be discussed in subsequent sections, there are different degrees to which people perceive the above elements as imperative in defining "Japanese" identity (Befu, 2001; Tanabe, 2013). However, first, the following section introduces how some of these elements associated with "Japanese" identity (e.g., uniqueness, superiority, homogeneity) have been promoted within Japanese society at the national level (i.e., exosystem).

## 4.2 Exosystem: Japanese Identity Portrayed at the National Level

As discussed in the previous section, notions of uniqueness, homogeneity, and superiority associated with the elements of "Japanese" identity (e.g., bloodline, behavioral traits), have to a degree created a division between those identified as "Japanese" and "non-Japanese" (e.g., foreigners). At the national level, for example, the notion of the "hegemony of homogeneity" (Befu, 2001, p. 66) has been promoted by several prime ministers, including former Prime Minister Nakasone back in 1986 (The Japan Times, 2007b), as well as current Prime Minister Shinzo Abe, who was seen to tacitly permit the former Minister of Education, Bunmei Ibuki, to note Japan has a historic lineage of being an "extremely homogenous country" (The Japan Times, 2007a) at a Liberal Democratic Party (LDP) convention. These remarks have been heavily criticized by many as denying the existence of ethnic minorities "often culturally literate and physically indistinguishable from majority Japanese" (Siddle, 2012, p. 152) and other forms of diversity existing within Japan (Siddle, 2012; Sugimoto, 2014).

The foreign population in Japan, according to the Ministry of Justice, has reached its highest recorded in 2016, with foreigners constituting 1.76% of the entire population ($N = 2,232,189$) (Ministry of Justice, 2016, p. 20). Although it is a fairly small proportion compared to other countries, Japan has been making efforts to increase the number of foreigners (i.e., foreign workers) in the country, especially as a way to counteract its aging population (Usui, 2006), and as the next host for the Olympics in 2020, the country has also been promoting its *omotenashi*, or hospitality, spirit to welcome foreigners (The Japan Times, 2013). Nonetheless, according to Arudou (2015, p. 91), until 2012, foreign residents who were non-citizens were considered "invisible." That is, although they paid residency taxes, they were not listed as residents and were not included as part of the Japanese resident

population, because they did not have Japanese citizenship—an identifier that one is a 'Japanese.' Likewise, until 2014, when media reported the Japanese population, foreign residents were not counted (Arudou, 2015). Even if a foreigner became a citizen and was counted in the population, he or she was counted as a 'Japanese'; that is, specifications such as Korean-Japanese or American-Japanese denoting hybrid identity were erased; in that way, the image that Japan is a 'homogenous' country at the national level has been to some extent maintained (Arudou, 2015).

This exclusion of foreigners is also evident in the Japanese constitution, which influences how policies are formed and how they are treated. According to Arudou (2015, p. 95), Article 14 of the constitution indicates that "All of the *people* are equal under the law"; however, in Japanese, *kokumin* which means "Japanese nationals" are used for "people," excluding non-citizen foreigners. There have been cases in which non-citizen foreign residents born and raised in Japan were denied access to social welfare benefits, because social welfare benefits are only provided to *kokumin* (Arudou, 2015). Overall, at the national level, various policies which have been formed on the basis of preserving the homogenous 'Japanese' identity, have resulted in unfair treatment of foreigners.

Additionally, the notion of Japanese behavioral traits as "unique" as highlighted in *Nihonjinron* literature have to some extent built a division, or rather a hierarchy, between those identified as "Japanese" to be superior to those identified as "non-Japanese". Befu (2001, p. 67) illustrates this as follows:

> The notion of uniqueness is often accompanied by a belief that these unique features cannot be understood or fully comprehended by non-Japanese. Comprehension of these unique features supposedly requires not rational or logical understanding but an intuitive insight into Japanese culture that only natives can achieve. Thus, foreigners are defined as incapable of understanding the essence of Japanese culture. This belief gives comfort to the Japanese: here is one essential 'sociocultural territory' they can protect as their own.

The mindset that "non-Japanese" are unable to fully understanding the essence of Japanese culture is present among some Japanese as illustrated in the mixed reactions that were observed on social media in September 2016, following the crowning of Priyanka Yoshikawa as Miss Japan. Priyanka's victory became one of controversy, because she was a Japanese-Indian woman born and raised in Japan with a Japanese mother and an Indian father (The Japan Times, 2016). According to *The Japan Times* (2016), there were more than seven-thousand people who commented on their Facebook page regarding the article about Priyanka's victory. Although among the commentators, there were those who expressed exuberance for Japan's move towards diversity by having a bi-racial (*haafu*) representing Japan, others voiced concern that a non-'pure' Japanese cannot represent Japan (The Japan Times, 2016)—in this case, although she was born and raised in Japan, since she was perceived by some as impure by means of bloodline, she was criticized as incapable of representing "Japanese" identity and culture. Similar reactions were observed when Ariana Miyamoto won the year before, in 2015, as the first bi-racial Miss Japan (The Japan Times, 2016).

**4.3 Exosystem: Japanese Identity Portrayed by Local Governments and NGOs**

Meanwhile, countering some of the more exclusionary views of foreigners highlighted at the national level, local governments have been making steady efforts to provide more inclusive policies for foreigners since the 1960s (Aiden, 2011; Milly, 2014). For example, Tegtmeyer Pak (2006, p. 80) notes that there are local governments that have been referring to foreigners, not as *gaijin*, or 'outside' people, as noted in national policies, but as "foreigner citizens" (*gaikokujin shimin*), "foreign-national citizens" (*gaikokuseki shimin*), or "foreign national residents" (*gaikokuseki jyumin*). These terms, which include additional identifiers such as "citizens" and "residents" represent a more inclusive notion of foreigners as an 'insider' of the local

community. Moreover, some local governments have granted foreigners, who are perceived as "local citizens," with similar services that are provided to "ordinary citizens" (Aiden, 2011). Language services, including both classes and translation services, as well as consultation services for foreigners to discuss various issues (e.g., social, employment, personal) that they are encountering, are some examples of services provided to foreigners in some local communities. Moreover, some communities have incorporated exchange opportunities between Japanese locals and local foreigners through forums and festivities to cultivate understanding and inclusivity (Tsuda, 2006).

Nonetheless, local governments have the obligation to perform duties as mandated by the national government. From this stand point, it may seem like local governments will carry the same attitudes towards foreigners as seen at the national level. However, local governments also have the responsibility to keep their communities safe. That is why, according to Tsuda (2006) and Aiden (2011), some local governments have made more efforts to implement initiatives to tackle issues that foreigners are facing as well as providing spaces in which foreigners feel more welcomed. In areas that local governments cannot accommodate due to restrictions from the national government, Tsuda (2006) indicates that non-governmental organizations (NGOs) have played a role in providing services in those areas. For example, since local governments are mandated to report undocumented foreigners in their communities, NGOs, which do not have strict obligations to the state, have provided services for these foreigners (Tsuda, 2006). In a sense, some local governments have made efforts to build inclusive communities for foreigners with the help of NGOs, which have allowed the national government to maintain its position of promoting Japan as a 'homogenous' country. Whilst, it is important to note that not all local governments equally have the mindset or resources to create an inclusive

environment for foreigners and there are those that promote similar views as the national government (Milly, 2014), what this section illustrates is the presence within parts of Japanese society that have tried to counter the dominant views reflected at the national level. The following section provides an overview of how notions of Japanese identity have been portrayed through education—a layer within Bronfenbrenner's bioecological model that is closer to the lives of young people in Japan (i.e., micro/mesosystem).

## 4.4 Micro/Mesosystem: Portrayal of Japanese Identity by Schools

Similar to how there are contrasting views regarding the inclusion or exclusion of foreigners between the national and local governmental levels, there are also differences in the way "Japanese" identity, or national identity, is portrayed within education. Historically, there has been a tendency within formal education to place more emphasis on promoting the cultivation of the "Japanese" identity. This has been largely in part due to the strong link that exists between education and the state (McVeigh, 2005; Sugimoto, 2014). Although in more recent years there have been movement towards incorporating 'global' perspectives within the educational curricula, there seems to still be greater emphasis placed in promoting national identity as observed in what is conveyed and constructed through educational policies and initiatives.

This was especially evident in the changes that were made in 2008 to the 1947 Fundamental Law of Education (FLE) that was in place for approximately half a century. The FLE was implemented post-Second World War by the Civil Information and Education Section (CI&E) under the Supreme Commander of Allied Forces (SCAP) in an effort to suppress all aspects of education that promoted ultra-nationalistic sentiment that led Japan to its imperialistic pathway and to form a

"psychological basis for democracy" (Tsuchiya, 1993-94, p. 141). The 1947

Fundamental Law of Education asserted the aims of education in Article I as follows:

> Education shall aim at the full development of personality, striving for the rearing of the people, sound in mind and body, who shall love truth and justice, esteem individual value, respect labor and have a deep sense of responsibility, and be imbued with the independent spirit, as builders of a peaceful state and society. (Beauchamp & Vardaman, 1994, p. 109)

The emphasis placed on democratic values of individualism countered the collective

notion that was encouraged by pre-war Japan. Various changes were made in line

with the objectives mentioned in the FLE, including purging of pre-war teachers and

the head of the Ministry of Education as well as extensively revising the curriculum

and textbooks (Ikeno, 2011; Marshall, 1994). Although there were dissenting voices

regarding the changes made to the educational system, Japan had to abide by the

changes made by SCAP since an agreement was made through the Potsdam

Declaration signed at the end of the war (Ikeno, 2011; Marshall, 1994). However, in

2008, changes were initiated by conservative officials under Prime Minister Abe to

amend to the FLE. They asserted that the suppression of nationalistic sentiment and

the promotion of individualism as defined in the FLE was the root cause of the

violence and crime observed among Japanese youth. Moreover, Prime Minister Abe

went on to state:

> The postwar education system contributed greatly to improving the educational level of the Japanese people. I strongly feel, however, that it left behind the essential Japanese values of self-discipline, a spirit of public-mindedness, and affect for one's community and national traditions. As adults, we must impart these values to children. (Abe, 2007, Para 3)

The mention of the importance of encouraging Japanese values and tradition, one

encapsulated with a *spirit of public-mindedness*, closely aligns with what has been

discussed earlier regarding the portrayal of "Japanese" identity at the national level.

Changes have been made in the FLE, including but not limited to the wording of

"independent spirit" to "public spirit" (McNeill & Lebowitz, 2007, p. 5) as well as the

reincorporation of moral education within the curriculum that emphasized the development of national sentiment, which was prohibited by the former FLE (Ikeno, 2011; Kimura, 2011). Regardless of liberals who argued that it was the lack of competent skills, not national sentiment, that have led to problems in education (McCormack, 2007), the changes made to the FLE in 2008 by the conservative party at the time, show how educational policies largely reflect the mentality of those in office at the national level.

The importance of fostering national identity within education are even observed in initiatives that have been implemented to nurture young people with a 'global' identity. For example, education for international understanding (*kokusai rikai kyoiku*) has been an area within Japanese education that has aimed to include global perspectives within the curriculum (Ishii, 2003). This initiative, which is now incorporated within the Integrated Study (*sogoteki na gakushu no jikan)* subject in primary and secondary education, was originally started as part of UNESCO's initiative (Sato, 2004, p. 210). Japan joined UNESCO in 1951 to become a part of the international community in order to recover from its devastating aftermaths of the Second World War (Fujiwara, 2011). When Japan initially joined UNESCO, education for international understanding focused on fostering individuals who had the spirit of international understanding and cooperation as a member of the international community (Qin, 2013). Nevertheless, starting in the 1960s, the aims of education for international understanding started to incorporate the importance of understanding one's 'Japanese' identity; that is, there was a perceptional shift from an international understanding as 'a member of the international community' to an international understanding as a 'Japanese' who is a part of the 'international community' (Ishii, 2003; Okukawa, 2016; Qin, 2013; Sato, 2004). The change in Japan's status from a developing country post-war to a developed country capable of

competing with its Western counterparts made Japan place stronger emphasis on cultivating the 'Japanese' identity (Qin, 2013). Japan no longer needed to focus on developing its economy with its exponential growth in the 1960s, and it was during this time that Japan's focus shifted to raising the country's presence within the international community and strengthening its 'Japanese' identity (Mochizuki, 2007; Qin, 2013).

Similar notions have also been observed in more recent educational initiatives. In 2012, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) established the Council on Promotion of Human Resource for Globalization Development. The purpose of The Council on Promotion of Human Resource for Globalization Development (2011, p. 7) has been to foster young people to become what it refers to as "Global Human Resources," who have the following skillsets: (1) *Linguistic and communication skill*, (2) *Self-direction and positiveness, a spirit for challenge, cooperativeness and flexibility, a sense of responsibility and mission*, and (3) *Understanding of other cultures and a sense of identity as a Japanese*. Although one would think that the main aim in fostering "Global Human Resources" would be to promote young people with a 'global' identity, as the third point suggests, it has not been the case for Japan—that is, a 'global' identity within the Japanese context has emphasized young people to imagine themselves as a "Japanese" within the global community. In 2014, the Council launched the Super Global High School (SGH) and the Top Global University Project, both of which have encouraged selected senior high schools and universities, respectively, to implement school-wide programs to cultivate 'global leaders' who can compete within the global world (Japan Society for the Promotion of Science, 2010; Super Global High School, n.d.). While the aims of the initiatives do not mention the cultivation of *a sense of identity as a Japanese* as noted in the aims

of the Council, the initiative aim to foster young people who are able to *compete*

within the global world, indicating the close alignment it has with national agendas

around economic and political advances; thus, the SGH and Top Global University

Projects are not necessarily a reflection of the country moving towards an emphasis

in promoting young people with a 'global' identity. As discussed in Chapter 2, these

initiatives represent what Dill (2013) categorizes as *globally competent* forms of

global citizenship education as opposed to a *globally conscious* one. Therefore, as

illustrated in the small subset of examples introduced above, educational initiatives at

the national level have a tendency to place stronger emphasis on fostering national

identity regardless of whether the initiative's main aims are to foster a 'global'

identity; moreover, these decisions are also largely influenced by the mentality of

those who are in office.

Nevertheless, similar to how local governments have promoted more

inclusion of diverse identities in comparison to the national government, non-

governmental organizations, such as the Development Education Association and

Resource Center (DEAR), have promoted educational initiatives that have focused

on fostering a more inclusive "global" identity. For example, DEAR (2014) promotes

development education which they indicate has the following aims:

- To help people to understand the diversity of the cultures in the world and respect all people
- To help people to raise the awareness of unequal situations and understand the core cause of inequalities and developmental issues
- To help people to understand the interrelatedness between challenges that we are facing in the world and within ourselves
- To help people to develop capacities and skills that are necessary for participating in the process of solving the challenges

An emphasis is placed on developing the understanding and skills to tackle

"developmental issues" as opposed to cultivating national identity or developing the

skills that are necessary for the country to thrive in the global economy as

emphasized within the aims for fostering "Global Human Resources."

DEAR has been playing an important role, especially in supporting schools with the implementation of Education for Sustainable Development (ESD) that has been countering the notions of ESD promoted by the national government. ESD has been a focus within Japanese education in line with the United Nations' Decade of Education for Sustainable Development (UNDESD) from 2005 to 2014, especially since it was Japan that proposed ESD to be the focus of the decade at the 2002 World Summit on Sustainable Development (Nagata, 2017). According to the Ministry of Education, Culture, Sports, Science and Technology (n.d.-b), ESD is defined as follows:

> The education and activities that are part of ESD view these issues of modern society as one's own and show how to approach them at a grassroots level ("think globally, act locally"), thereby creating new values and behaviors that contribute to solutions for those problems and, by extension, to the creation of a sustainable society.

MEXT (n.d.-c) indicates the notions of ESD has been integrated into the changes that were made to the national curriculum guidelines in 2008 and 2009. Nevertheless, much of the guidelines that are said to promote ESD, as it has been highlighted earlier, focus on fostering learners 'global' outlook through the lens of cultivating their 'national' identity (e.g., to foster international understanding as a Japanese living in a global society). However, DEAR, through their more inclusive notion of 'global' identity, have been promoting ESD curricula that schools could implement during their Integrated Studies Period. Schools are encouraged to provide a few hours per week to implement "contents based on international understanding, environment, information technology, health, and human welfare" (Tanaka, 2017, p. 23) for which the schools have flexibility and autonomy to develop. Hence, some schools have incorporated ESD curricula developed by DEAR during the Integrated Study Period, which focus more on learning about societal issues, countering the emphasis placed within the national curriculum on cultivating one's national identity.

Therefore, this section illustrated how there are also different views of global identity portrayed within the education setting—i.e., one that emphasizes the importance of fostering national identity and another that emphasizes the importance of learning about societal issues apart from one's national identity.

## 4.5 Young People's Views in Contemporary Japan

The former sections in this chapter illustrated how there have been different views interplaying across various *contexts* (i.e., exosystem, micro/mesosystem) of Japanese society regarding "Japanese" identity and the inclusion/exclusion of "non-Japanese" (e.g., ethnic minorities, foreigners). While there may be sub-groups within each of the context introduced above that may have alternative perspectives to what has been described, the national government has tended to promote the importance of "Japanese" identity that has been more exclusionary towards the "non-Japanese" population in comparison to the local government and non-governmental organizations. Similarly, formal education has more often than not emphasized the cultivation of the "Japanese" identity, aligning with views purported by the national government; meanwhile, non-governmental organizations (e.g., DEAR) have encouraged the development of a 'global' identity, apart from the cultivation of one's national identity.

How then, with the presence of these contrasting views of national and global identities within diverse *contexts*, do young people in Japan form a connection with the local, national, and/or global communities? This section, therefore, provides an overview of the climate of contemporary Japanese youth by highlighting studies that show their connection with local, national, and global communities. However, first, the following section describes an overview of some characteristics that have been associated with young people in contemporary Japan.

*4.5.1 Satori Generation*

In 2013, the term, "Satori Generation" was nominated as one of the fifty popular terms of the year in Japan (Mainichi Shinbun, 2016). "Satori" means "enlightened" and this term has been used ironically to refer to young people born in the 1990's; the lack of desire, or their spirit of *resignation,* has sparked this generation to be called the "enlightened" generation (Kelts, 2014). According to the *The Japan Times*, young people in this generation have been characterized as follows:

> Youths in this generation are generally believed to be unambitious, averse to risk and reluctant to engage in relationships. They are also said to have little appetite for luxury goods and are not willing to go the extra mile to achieve goals. (The Japan Times, 2014)

Although it cannot be assumed that all young people in Japan possess these characteristics, there are various interpretations for why many contemporary Japanese youth are said to show signs of passivity. According to Fujikawa (2014), by the time they were born, the "bubble (inflation)" economy of Japan had burst and Japan had been in a state of stagnant economic depression. Being raised in such an age, these young people are said to prefer to take paths that provide them with a secure financial life and prefer not to take risks.

Findings from various studies also illustrate how young people in Japan have become less ambitious, with a growing concern for their future. In a study conducted by Japan Youth Research Institute in 2012 with 1,224 students at eighteen senior high schools across Japan, many of them indicated that they would like to become civil servants when asked about their future career, indicating the desire for stability over economic gain (Japan Youth Research Institute, 2013). Likewise, in a study conducted by Recruit in 2014 with 1,438 senior high school students across Japan, 52% indicated that they were concerned about the future of Japanese society; some

reasons included Japan's aging population and job shortage (Recruit, 2014, p. 1). Moreover, in a cross-national study conducted by the Cabinet Office (2013, p. 28) in 2013, 61.6% of young people in Japan between the ages of thirteen and twenty-nine reported that they were hopeful about their future making Japan to rank the lowest among the other countries that participated in this study (i.e., United States, Sweden, England, Korea, France and Germany). Young people in the United States had the highest proportion of young people (91.1%) who were hopeful about their future, followed by England (89.8%), Korea (86.4%), France (83.3%), and Germany (82.4%).

*4.5.2 Connections to Local, National, and Global Spheres*

Recent studies have shown that young people in Japan have somewhat of a connection to their local communities. For example, in the 2012 study conducted by the Japanese Cabinet Office among young people between the ages of thirteen and twenty-nine, 74.8% of respondents reported that they "like" the community they are currently residing in. When asked about the reasons for liking their local community, more than half of the respondents (52.6%) indicated that they liked their community because their family resides there, 50.4% because their friends reside there, 46.6% because it is a convenient location, 46.6% because they feel attachment to their community, and 38.0% because they were born there (Cabinet Office, 2013, pp. 80-81). Moreover, in a study conducted by Recruit in 2014 from among 1,438 senior high school students across Japan, close to half (45.5%) mentioned that they would like to go to a college or university in their local communities. Although the main reason students indicated they would like to stay in their local communities was based on financial expenses (58.0%), 36.0% indicated that they do not feel it necessary to leave their local communities (Recruit, 2014, p. 11).

Likewise, studies have also shown that young people in Japan have an attachment to the country. For example, Murata (2014) analyzed findings from the International Social Survey Programme: National Identity III which asked individuals, above age 16, in approximately 50 countries about attachment to one's country. Focusing on the responses from people in Japan, Murata (2014) notes that there were more people who indicated a moderate to high level of attachment to Japan (96%) as opposed to Asia as a whole (58%). Moreover, when comparing the level of attachment to neighborhood, prefecture, and Japan, there were slightly more individuals who indicated a moderate to high level of attachment to Japan, followed by prefecture, then neighborhood. Although more than 90% of individuals indicated a moderate to high level of attachment in all three areas, this points out how people in Japan tend to have a fairly high level of attachment to the nation.

Meanwhile, studies have pointed out the waning interest that young people in Japan have towards 'global' places. For example, the Ministry of Education, Culture, Sports, Science and Technology (2017) has been raising concern about the diminishing number of Japanese youth studying abroad. Highlighting from an OECD report, they indicated how Japan reached its peak in the number of study abroad students in 2004, with 82,945 students who studied abroad that year. However, ever since then, the numbers have been decreasing, with 53,197 students counted as studying abroad in 2014.

Additionally, there seem to be a low interest among young people to work abroad. In a study conducted by Recruit in 2014 from among 1,438 senior high school students across Japan, only 23.1% indicated that they would like to work abroad in the future. Among the reasons for why they do not want to work abroad, 61.5% indicated that they do not have confidence in their ability to communicate

abroad, while a similar proportion, 61.3%, indicated that they do not want to work

abroad because they like Japan (Recruit, 2014, p. 9).

Nevertheless, findings from a study conducted by Japan Youth Research

Institute (2012, p. 9) in 2011 with senior high school students in four countries (i.e.,

Japan, United States, China, Korea) show that Japan had the highest proportion of

students who wanted to speak with foreigners compared to other countries

participating in the study. Japanese youth also showed a high interest in learning

about foreign cultures and customs as well as becoming friends with foreign people.

**4.6 Chapter Summary**

This chapter provided an overview of the contrasting views on national

identity that are prevalent and largely propagated in various institutional *systems*

embedded within Japanese society. As illustrated in the first section, "Japanese"

identity has been constructed through various means over historic *time* that have

come to link various notions and qualities as important in defining national identity.

Nevertheless, as illustrated throughout the chapter, different institutional entities have

portrayed "Japanese" identity differently and have shown varying levels of inclusion

and exclusion towards people with a "non-Japanese" identity (e.g., foreigners).

Overall, there have been contrasting views prevalent within each of the

*systems* introduced in this chapter. For example, within the *exosystem*, the national

government has largely portrayed a homogenous image of the "Japanese" identity,

which has been more often than not exclusionary towards incorporating those who

are "non-Japanese" (e.g., foreigners); meanwhile, local governments, along with

various non-governmental organizations (NGOs), have made more increasing efforts

to implement initiatives that are more inclusive to foreigners, especially due to their

responsibility to keep their communities safe. Likewise, within the *micro/mesosystem*,

schools have largely encouraged the cultivation of the national identity, even in

initiatives that are aimed to nurture young people's 'global' identity, while NGOs have been promoting education that aims to foster a more inclusive 'global' identity that of which is not linked to cultivating a 'national' identity. It is important to note that these views on national and global identity described above did not form overnight, but rather various circumstances through historic *time* have been influential in constructing these notions, and moreover, that these notions could evolve over time. Although there are certainly more nuances and intricacies regarding the notions of belonging within the Japanese context that have not been covered in this chapter, what the discussions in this chapter have pointed out is the presence of contrasting views regarding *belonging* that are embedded within Japanese society that need to be considered in examining how young people in Japan form their notions of *belonging*.

# CHAPTER 5: BEHAVIORAL AND COGNITIVE ELEMENTS WITHIN THE JAPANESE CONTEXT

Continuing on with the previous chapter that discussed the socio-emotional elements in light of Bronfenbrenner's bioecological model, this chapter discusses the contextual factors that may influence the way in which young people in Japan behaviorally and/or cognitively engage in various civic activities. In this thesis, the behavioral dimension broadly pertains to *the actions one takes as a global citizen*, and the cognitive dimension largely encompasses *the knowledge one has as a global citizen*. Generally, studies on civic engagement have shown how the following entities within a young person's *microsystem* and *mesosystem* have an influence on their behavioral and cognitive engagement: family, peers, school, and neighborhood. For example, studies have found how young people tend to show sense of civic responsibility or engage in civic activities if they have parents who discuss or encourage participation in such activities (da Silva, Sanson, Smart, & Toumbourou, 2004; Flanagan, Bowes, Jonsson, Csapo, & Sheblanova, 1998; Fletcher, Elder, & Mekos, 2000) or have parents who also actively participate in civic activities (Broom, Mascio, & Fleming, 2017; Colombo, 2017; Uribe, 2017). Studies have also shown that young people who have parents with high levels of civic knowledge, such as political knowledge, have shown higher levels of civic engagement (Grusec & Goodnow, 1994; McIntosh, Hart, & Youniss, 2007). In addition to family members, studies have shown how young people have a higher tendency to engage in civic activities, if they have peers who are also prosocial (Grusec et al., 2011). Attending schools that promote a "democratic climate" (Lenzi et al., 2012, p. 205) or exposes students to civic knowledge (Niemi & Junn, 1998) have been linked to positive outcomes with regards to a young person's civic participation. Moreover, findings have also suggested the importance communities have on young people's development of civic engagement—e.g., adolescents are more likely to engage in

civic activities in communities that they feel higher levels of *trust, collective efficacy,*

and *inclusion* (Flanagan, Cumsille, Gill, & Gallay, 2007, p. 426) or are provided with

opportunities to participate in organizations affiliated with the community (Flanagan,

Gallay, Gill, Gallay, & Nti, 2005).

   Nevertheless, the extent to which the above entities influence a young

person's level of civic engagement could also largely depend on contextual factors

embedded within the society in which the young person resides. For example, in a

comparative study examining young people's civic engagement in "stable" versus

"fledgling" democratic societies, Kim, Flanagan, and Pykett (2015, p. 38) found that

young people in "stable" democratic societies (i.e., United States and Australia),

which had a higher level of "family social responsibility and community social capital"

were more likely to engage in civic activities compared to "fledgling" democratic

societies (i.e., Hungary and Bulgaria). This indicates how resources as well as

embedded ideological and cultural perceptions towards volunteering could influence

young people's civic involvement. Moreover, as also mentioned in previous chapters,

studies have highlighted how young people tend to form concern and/or interest in

societal issues that are more pertinent, or *relevant*, to their lives (Connell et al., 1999;

Jooste & Heleta, 2017; Kassimir, 2010), which may be dependent on where (e.g.,

country, city) one resides. Hence, these studies suggest the importance of examining

the notions of volunteerism that are embedded within societies young people reside

in (e.g., macrosystem) to better understand how various entities within their

*exosystem*, *mesosystem*, and *microsystem* function to promote opportunities for

them to behaviorally and cognitively engage in various civic activities. Vinken,

Nishimura, and White (2010a, p. 7) note how "civic engagement is firmly embedded

and best analyzed by taking account of the national history of political, institutional,

and cultural factors." Therefore, the following sections provide a broad overview of how civic engagement is seen to function within the Japanese context.

## 5.1 Macrosystem: Notion of Volunteerism

Generally, studies often have noted Japan as having low levels of civic participation compared to other countries (Haddad, 2007). However, Haddad (2007, p. 39) argues that the participation levels reported are actually underestimated because it is based on a common understanding of civic engagement that align to models commonly observed in the United States that involve "nonembedded" organizations, or organizations that have minimal relationships with the government. However, majority of civic participation in Japan occur in what Haddad (2007, p. 39) refers to as, "embedded" organizations that have closer relationships, and at times, direct involvement of the government (Nakano, 2005). As also highlighted in Chapter 4, this is not a surprising phenomenon within the Japanese context to see the government having a large presence in the workings of Japanese society. These are largely due to how various civic organizations have been established through historic *time*, and agreeing with Haddad (2007), mediums that promote voluntary engagement should not be disregarded as an area of civic engagement solely on the basis that they may be closely associated with the government. The following section first describes how one of the highly participated "embedded" organization, neighborhood associations, have been established, to illustrate why many organizations in Japan may have formed close ties with the government.

### 5.1.1 Establishment of Neighborhood Associations

All residents of Japan are eligible to join their affiliated neighborhood association (NHA) activities and services (Pekkanen, Tsujinaka, & Yamamoto, 2014). Some of the main functions of the neighborhood associations have included "maintaining the local environment, social events among the residents, safety and

welfare activities" (Pekkanen et al., 2014, p. 2). Some note that these neighborhood

associations can be traced back to the Edo Period that lasted from 1603 to 1868,

when community groups called "chonai" had core functions of gathering people to

contribute to the betterment of their communities (Kikuchi, 2002; Taniguchi &

Marshall, 2016). For example, communal members gathered to voluntarily build

roads and bridges as well as cooperated to keep their community safe from criminal

activities; these activities cultivated a sense of collaboration among Japanese people

(Kikuchi, 2002). However, it was more during the latter periods, in the Meiji Era, that

neighborhood associations were expanded and systematized. They were initially

utilized by local governments as a means to keep order during the exponential

population growth observed in urban cities, which extended during the pre-war years,

to be used by the national government as a conduit for maintaining control of its

citizens and efficiently streamlining important information; all citizens were required

to register in their local neighborhood associations during that time, which expanded

NHA participation to all people in Japan. Although the Supreme Commander of Allied

Forces (SCAP) mandated the elimination of NHAs after the war due to their large

influence in wartime efforts, the social networks created through the establishment of

NHAs had by that time become deeply rooted within the lives of the Japanese

people, whereby, although the associations were officially disbanded, the structural

foundations remained intact (Pekkanen et al., 2014; Taniguchi & Marshall, 2016).

Moreover, it was also inevitable for postwar local governments to rely on the social

networks established through NHAs to maintain order and rebuild the country due to

their shortage in human resources. Therefore, in 1951, when Japan once again

redeemed sovereignty from the San Francisco Peace Treaty, it was not difficult for

the country to re-establish NHAs, which are still in existence today (Pekkanen et al.,

2014). Although various reforms have been made over the years, and more

autonomy has been given to local residents compared to pre-war times, some argue that functional aspects of the association remain closely tied to the government; for example, it is still utilized as a communicative link between residents and the local government (Pekkanen et al., 2014). The historical trajectory of NHAs illustrates how the "embeddedness" of the organization largely stems from the structural foundations that were formed decades ago.

*5.1.2 Importance of Examining "Embedded" Organizations*

What is worthwhile to note is that the *embeddedness* of organizations has not necessarily been negated by Japanese people as hindering their civic engagement. Rather, Haddad (2007) notes that in societies like Japan that largely view societal issues should be resolved by the government, involvement is higher in organizations that work closely with the government; that is, it is perceived as a direct means for goals to be actualized, and studies have supported this argument (Nakano, 2005). Moreover, Georgeou (2010, p. 469) points out how notions of service and contributing to society (*hoshi*) were largely associated with "service and sacrifice" to the state during the prewar years; although this concept of service has transformed into one disassociated with the state (*borantia*), the strong presence of the state during the prewar years, although decades have passed, may have some influence in the large presence governments have in many civic organizations in Japan. Therefore, within the Japanese context, with its historically large presence of the state, it is vital to also examine how young people engage in civic activities that may be sponsored by so called "embedded" organizations, as these organizations are seen to be largely participated within the Japanese context.

**5.2 Exosystem: Institutional Framework for Volunteering Opportunities**

Although Japan is generally perceived as a country with low civic participation, there were actually a flux of activist movements pertaining to political,

peace, and environmental issues that were highly participated between the 1950s and 1970s. Nevertheless, participation in these activist movements waned during the 1980s and 1990s, and "were replaced by welfare and volunteer activities and a more cooperative mood" (Ducke, 2007, p. 34). It is said that the escalation in radicalism and violence that complemented the activist demonstrations (Akiba, 2007) along with the feeling of powerlessness against the state (Cassegård, 2014; Kosugi, 2015), had prompted a decline in participation in many activist movements in Japan. Additionally, mass media started to highlight various volunteer activities promoted within local communities especially in the 1960s, which are said to have also prompted a shift in participation from activist demonstrations to volunteer activities (Akiba, 2007). The decline in activist demonstrations could also be explained from the rapid economic growth observed in the 1980s, also known as the "bubble economy", which may have also led people in a more affluent state to feel it unnecessary to be involved in such violent demonstrations (Cassegård, 2014).

Many literatures cite that the 1995 Great Hanshin Earthquake sparked an exponential increase in the notion of volunteerism in Japan and have denoted 1995 as the 'First Year of Volunteerism' (Avenell, 2010; Ducke, 2007; Imada, 2010; Nakano, 2005; Taniguchi, 2010). It was in the wake of the earthquake, that the notion of volunteerism is said to have widely spread especially through the media, which was followed by the passage of the non-profit organization (NPO) Law in 1998 that enabled organizations to more easily gain legal status to provide the necessary services to promote volunteerism (Avenell, 2018; Ducke, 2007; Georgeou, 2010; Imada, 2010).

In Japan, there are various types of organizations that provide opportunities for people to engage in voluntary activities. Neighborhood Associations (NHAs), mentioned earlier, as well as Public Interest Legal Persons (PILPs) constitute a large

proportion of Japan's civil society (Avenell, 2018). Similar to how NHAs are closely

linked with the government, PILPs also have close relationships with the state and

"include, for example, foundations, medical legal persons, social welfare legal

persons, school legal persons, and religious legal persons" (Avenell, 2018, p. 18).

For example, one of the social welfare legal persons known as the National Council

of Social Welfare maintain volunteer centers throughout Japan that help support

various groups and individuals to promote and engage in volunteer activities (Ministry

of Health, n.d.; National Council for Social Welfare Community Welfare Promotion

Committee & National Volunteer and Citizenship Promotion Center, n.d.-a).

Volunteer activities that have been promoted mainly pertain to (1) care of elderly and

disabled, (2) care of children and young people (3) disaster relief, (4) environmental

cleaning and protection, (5) art and culture, (6) community safety, (7) staffing of

events, (8) intercultural exchange, and (9) other activities such as fundraising,

helping the homeless, or providing computer training (Ministry of Health, 2017;

National Council for Social Welfare Community Welfare Promotion Committee &

National Volunteer and Citizenship Promotion Center, n.d.-b). According to the

National Council of Social Welfare, as of April 2014, the year in which data for this

study was collected, there were 269,964 volunteer organizations (National Council

for Social Welfare Community Welfare Promotion Committee & National Volunteer

and Citizenship Promotion Center, 2018).

In addition to NHAs and PILPS, various non-profit organizations (NPOs) and

non-governmental organizations (NGOs) have been promoting volunteer activities in

Japan. In Japan, NPOs have tended to be associated with domestic (local)

organizations, while NGOs have tended to be associated to international

organizations, although in more recent years this division is less defined (Ducke,

2007; Japan NGO Center for International Cooperation, n.d.). The 1998 NPO law

has provided organizations, both NPO and NGOs, with more autonomy to be involved in twenty types of activities "such as disaster relief, international cooperation, community building, tourism, environmental protection, consumer protection, peace and human rights, and gender equality" (Avenell, 2018, p. 18; Reimann, 2010). Although the 1998 NPO law has provided more NPOs and NGOs with legal statuses and more autonomy, many have argued that more autonomy has meant less support and funding from the state, thereby in comparison to NHAs that have stronger relationship and support from the government, the development of NPOs and, more so, NGOs, have been relatively slow in Japan (Pekkanen, 2004). That is why many NGOs, especially the largest ones, have been funded and supported by international organizations (Reimann, 2010). For example, according to Ministry of Foreign Affairs (2016), the largest participated NGO in 2015 was the World Wide Fund for Nature ($N = 25,000$), an organization that originated in Switzerland (World Wildlife Fund, n.d.).

Accordingly, studies have shown how people in Japan tend to participate more in activities sponsored by local level organizations as opposed to organizations at the national and global levels (Pekkanen, 2004; Vinken et al., 2010a). Not only has this been because there is more governmental support and promotion of local association such as the NHAs (Pekkanen, 2004), but according to Schoppa (2012), more people in Japan tend to stay within their local community over generations, which has made them more involved in activities at the local level compared to, for example, in the United States where people tend to move more frequently from one neighborhood to another. Although there may be variation within different parts of Japan, overall, there seem to be stronger participation and support for voluntary activities and organizations at the local level. The following sections provide an overview of areas that are more within one's immediate environment (i.e.,

micro/mesosystem) that could potentially encourage young people in Japan to behaviorally and cognitively engage in volunteer activities.

## 5.3 Micro/Mesosystem: Areas for Behavioral Engagement

This section first provides an overview of how young people view their engagement in volunteer activities followed by an overview of the various factors that have been identified in studies to be influential in young people's engagement in various volunteer activities.

### 5.3.1 Overall Perceptions of Young People Towards Volunteer Activities

In a survey conducted by the Cabinet Office (2013) in 2013 to young people between the ages of thirteen and twenty-five in seven countries (i.e., Japan, Korea, United States, England, Germany, France and Sweden), Japanese youth had the lowest interest with regards to volunteering. That is, 61.1% of American youth indicated interest in volunteering, 56.9% in Korea, 50.6% in England, 50.4% in Germany, 42.8% in Sweden, while only 35.1% of young people in Japan indicated interest in participating in volunteer activities. Even within Japan, a smaller proportion of young people are seen to engage in voluntary activities compared to older generations (Cabinet Office Government of Japan, 2017). From a study conducted in 2016, people in their 40s, and more women than men, seem to be most civically engaged within the Japanese context (Cabinet Office Government of Japan, 2017).

Although civic engagement is perceived to be low in Japan, from a study conducted by the Cabinet Office Government of Japan (2018) on an annual basis since 1974, the proportion of Japanese people who desire to contribute to society, although there are various fluctuations, seems to be growing overall (Figure 5).
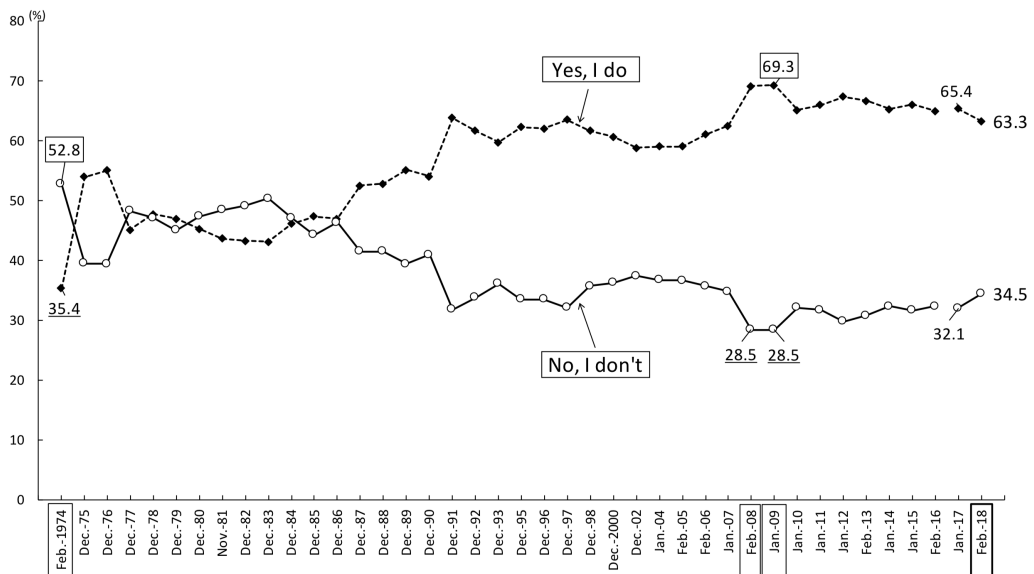
Figure 5. Percentage of respondents in Japan indicating whether they wish to serve society between 1974 and 2017. Graph from "Overview of the Public Opinion Survey on Social Awareness" (p.4), by Cabinet Office Government of Japan, Retrieved from https://www.gov-online.go.jp/eng/pdf/summarys17.pdf.

When the Cabinet Office started collecting data for this survey in 1974, there were actually more people who did not desire to contribute to society compared to those who did. With regards to young people's perceptions towards contributing to society, Figure 6 illustrates how, at least from the data available from 2006, more than half of young people between the ages of 20 and 29 have indicated they wanted to contribute to society, with the peak observed in 2012. Toyoda (2015) also notes that in 2012 there was an increase in the number of young people who participated in volunteer activities and links this growth to an increase in the number of young people who wished to help out with the aftermaths of the 2011 Great East Japan Earthquake.

Although there seems to be a decline in the number of young people who wish to serve society since 2012 (Figure 6), in the study mentioned earlier conducted by the Cabinet Office (2013), among the seven countries that participated in the study, Japan had the largest proportion of young people (54.5%) who indicated they
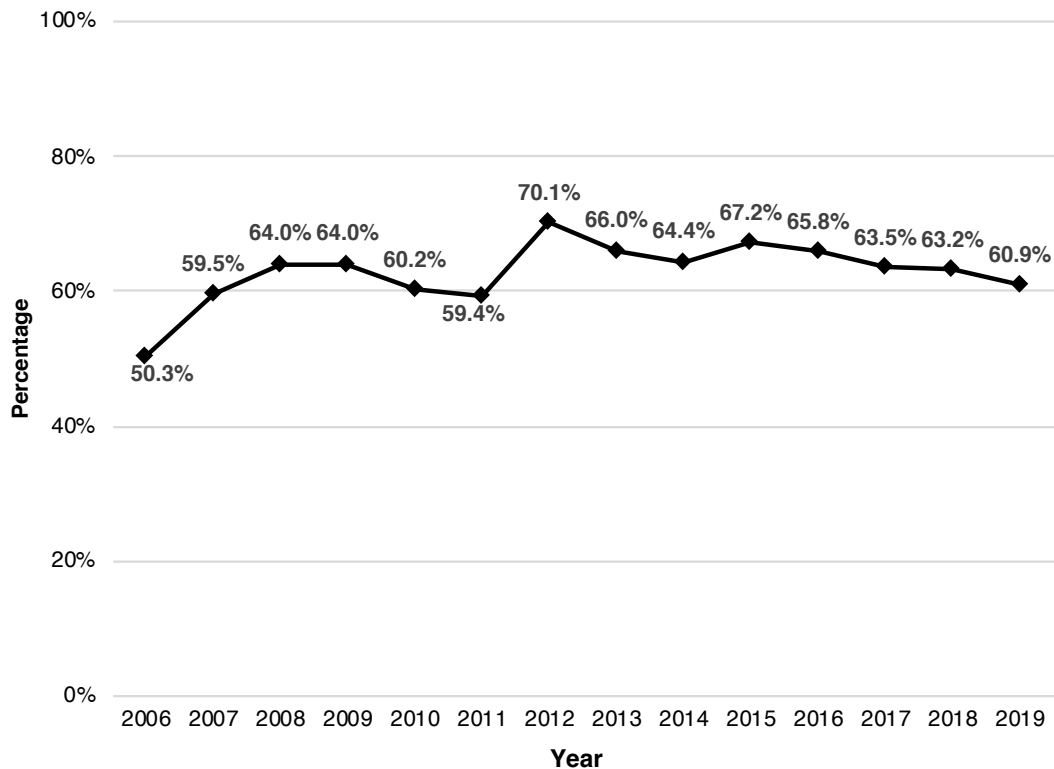
Figure 6. Percent of young people between ages 20 and 29 who indicated they wish to serve society between 2006 and 2019. Graph created based on data from "Shakai ishiki ni kansuru yoronchōsa", by Cabinet Office Government of Japan, Retrieved from https://survey.gov-online.go.jp/index-sha.html

wanted to contribute to their country. Nevertheless, when asked if they think that their engagement would help change society, Japan had the lowest percentage of young people (30.2%) who answered yes (Cabinet Office, 2013). This suggests how, although there may be young people in Japan who wish to contribute to society, they may lack the self-efficacy to put their desire into action, similar to how studies in Chapter 2 have highlighted (e.g., Connell et al., 1999; Hicks, 2014; Ojala, 2012).

*5.3.2 Factors Influencing Young People's Participation in Volunteer Activities*

Among the Japanese youth who indicated an interest in the survey conducted by the Cabinet Office (2013), the majority (65.4%) indicated that they were interested in participating in volunteer activities because they wanted to help those who were in need, while other reasons included meeting people (49.6%), contributing to one's local community (48.4%), and finding one's interest (34.6%). As briefly highlighted in

the beginning of the chapter, there are various factors that could influence how a young person engages in civic activities. This section provides an overview of some of the opportunities for civic activities that young people have within their micro/mesosystem to *behaviorally* engage in.

First, in line with the studies mentioned in the introduction of the chapter, peers seem to also have an impact on how young people participate in civic activities within a Japanese context. In studies examining the reasons for initial engagement of high school students in various voluntary activities, invitations from peers have been often cited as the most influential (Matsuda, 2001). Likewise, in a study conducted by Kitani and Maeda (2006), high school students who participated in voluntary activities noted how engaging in activities with peers have provided a positive experience for them.

Furthermore, school is another context in which young people have an opportunity to be involved in volunteer activities. In 2001, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) declared the importance of engaging young people in volunteer activities that would cultivate their desire to think and act for the betterment of their communities, especially in an effort to combat the increasing number of young people involved in acts of crime and bullying (MEXT, 2002); they encouraged schools to incorporate volunteer activities within their curriculum and set up centers (i.e., 全国体験活動ボランティア 活動総合推進センター) within local communities to help support schools implement such activities (Saigan, 2009). According to MEXT, within the national curriculum, subjects such as moral education, social studies, and home economics could involve students in volunteer activities (MEXT, n.d.-a; Saito, 2009). However, in a survey conducted by Hayashi (2010) to senior high schools throughout Japan, only a few (13.9%) responded that they incorporate volunteer activities as part of their curriculum.

Among the few schools that indicated they promote voluntary activities, a few have integrated activities into their homeroom class activities, while a larger proportion of schools have interwoven them into school-wide events or as part of student club activities (Hayashi, 2010; Ikeda, 2001b). Schools have also indicated that they collaborate with local communities to provide volunteer opportunities for students; these include: facilities for the elderly, facilities for the disabled, child care centers, pre-schools, special needs schools, museums, libraries, community centers, and the Council of Social Welfare and Promotion (Hayashi, 2010).

Although there may be other factors within the micro/mesosystem that provide young people in Japan opportunities to engage in civic activities, the most commonly cited factors have been peers and school, which align with what studies have shown within broader literature on civic engagement introduced in the beginning of this chapter. The following section provides an overview of the areas that may influence Japanese young people's *cognitive* engagement within the micro/mesosystem.

## 5.4 Micro/Mesosystem: Areas for Cognitive Engagement

There are various mediums from which people learn about diverse societal issues happening at the local, national, and global levels. In a study conducted by the Ministry of Internal Affairs and Communications (2012), television was reported as the most utilized medium to consume local, national, and international news as shown in Figure 7, followed by mediums such as newspapers/magazines and the Internet. Not many people seem to gain information about local, national, and international news through the radio. Moreover, as the Ministry of Internal Affairs and Communications (2012) also noted, although the Internet is utilized as a means to learn about what is happening at the national and international levels, it is less used as a means to learn about what is happening at the local level. Overall, from the data
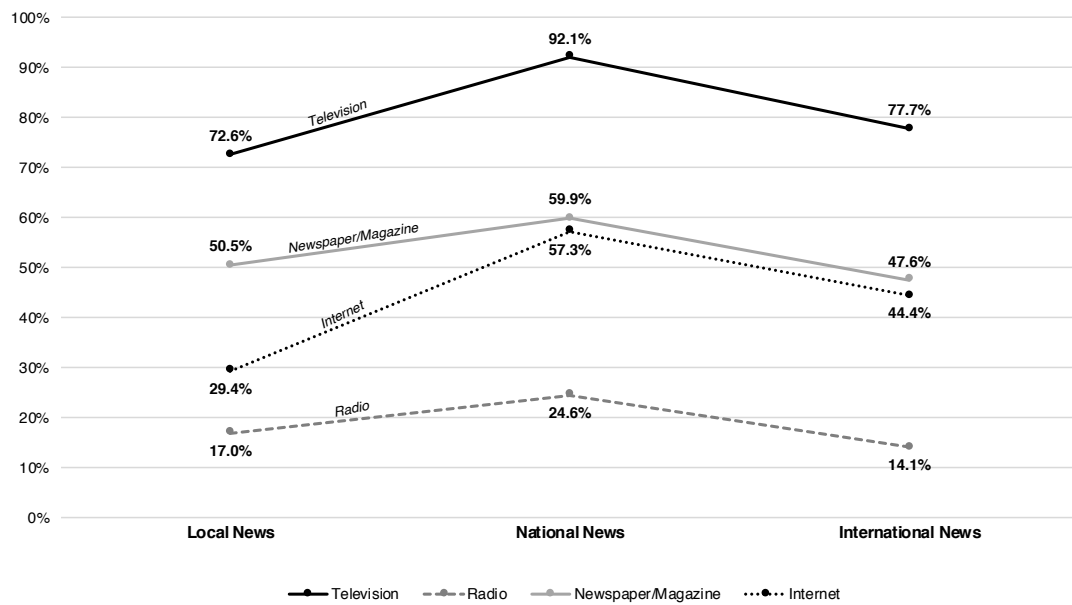
Figure 7. Mediums used to gain information about local, national, and international news. Graph adopted and translated from data provided in "ICT ga michibiku shinsai fukkō, Nihon saisei no michisuji," by Ministry of Internal Affairs and Communications, Retrieved from http://www.soumu.go.jp/johotsusintokei/whitepaper/ja/h24/html/nc123330.html.

provided, these mediums seem to be most used to gain knowledge about national news, compared to knowledge about local and international news. In a study conducted closer to when this thesis collected data (i.e., 2014 and 2015), television was still reported as the most utilized medium for following news. Nevertheless, when asked about mediums used to find information needed for school, work, or research, the majority of respondents indicated that they utilize the Internet (Ministry of Internal Affairs and Communications, 2015).

Studies that have specifically targeted high school students also reported similar trends. In a study conducted by Benesse (2014, p. 5) to high school students from twenty-eight schools across Japan indicated that the majority of students learn about societal issues through television (86.0%), followed by Twitter (39.6%), and family members (35.1%); other mediums promoting awareness of societal issues included newspaper, websites, friends, and various social media. Likewise, in a study conducted by the Mobile Marketing Data Labo (2019) to young people between the

ages of twelve and eighteen, television (73.8%) has been reported as a medium used to become aware of national and international news, followed by social media (55.8%). Television was not only noted as the most used source to gain information, but it was also reported as the most trusted source (60.1%), compared to sources such as social media, Internet, newspaper, family member, and teachers, of which only less than 10% of respondents reported they trust (Mobile Marketing Data Labo, 2019). The findings from this study align with data that was collected in 2017 by the Ministry of Internal Affairs and Communications (2018, p. 22) under the Ministry of International Affairs and Communications. In that study, respondents in their teens reported they trust information from the television (71.2%), followed by the newspaper (64.0%), while mediums such as the Internet (36.0%) and magazines (26.6%) were seen to be less trusted. However, what is interesting to note is that respondents in their twenties and above, seem to note that they trust the newspaper more than what is broadcasted on television (Ministry of Internal Affairs and Communications, 2018), which suggests that there could be generational differences on how sources of information are perceived.

Moreover, although television is most cited as the medium used by young people to become aware of various information as well as the most trusted, similar to the findings from the Ministry of Internal Affairs and Communications (2015), when asked what sources are used to *search* for information, the Internet was cited the most (62.5%), followed by family members (53.4%), peers (22.8%), teachers (13.3%), and dictionary (13.3%), while less than 10% noted they would reference books (Mobile Marketing Data Labo, 2019). Therefore, different mediums may be used by young people to become aware versus to learn more about a societal issue they are aware of. Therefore, depending on the end goal (e.g., to become aware of issues or searching about issues), young people seem to use different mediums.

Furthermore, literature suggest that sources used to gain knowledge about various societal issues also depend on the topic at hand. For example, in a study conducted by Usui (2014, p. 3) that examined how young people gain knowledge about issues surrounding food additives, although media (30.0%) such as television was most cited, more respondents indicated that they learn about the issue from their teachers (29.6%) or family members (25.8%) compared to the Internet (3.8%), countering the studies introduced above that cited the Internet as the most utilized medium. Similarly, more than the Internet, newspapers/magazines as well as lectures at schools were cited as initial mediums that young people become aware of issues around garbage/waste (Ministry of Environment, 2009). In studies that examined how young people gain knowledge about environmental issues (Kuramoto, Seto, Ikeyama, & Takada, 2002) and HIV/AIDS (Nariyama, Miyamoto, Ishii, Mino, & Nakamura, 1994), school was also reported as a source to gain awareness about those issues; with regards to HIV/AIDS, students also noted that they learned about the issue through pamphlets and books (Nariyama et al., 1994). Moreover, in a study that examined how high school students learned about issues surrounding Burakumin (also discussed in Chapter 4), more than half of the students indicated they learned about those issues at school, while only five percent indicated they learned about it through television (Buraku Kaihō Kenkyū Chū-kōbukai, 1981). Although the mediums most used to become aware of various societal issues may also be influenced by the times, the above studies suggest that different sources may be more pertinent or carry more information depending on the topic at hand.

**5.5 Chapter Summary**

This chapter provided an overview of the areas within the various *systems* in a Japanese setting that provide young people with the opportunities to behaviorally engage in civic activities and cognitively engage with various societal issues. In

comparison with other countries, Japan has been perceived as a country with an overall low level of civic engagement. Nevertheless, it is not that people in Japan do not participate in civic activities; but rather, since the majority of participation in Japan occur within organizations that tend to have close ties to the government (i.e., *embedded organization*), participation in such organizations have often been discounted in comparative studies (Haddad, 2007). However, since voluntary participation in activities that contribute to society occur within these so-called *embedded* organizations, for the purposes of this thesis, it would be vital to examine how young people engage in activities sponsored by such organizations as well. There are various types of organizations that promote volunteer activities, such as neighborhood associations (NHAs), which are most participated, as well as various Public Interest Legal Persons (PILPs), non-profit organizations (NPOs), and non-governmental organizations (NGOs). Studies have shown that peers and school seem to be most influential in encouraging young people in Japan to *behaviorally* engage in civic activities, while television seems to be the most influential medium for young people in Japan to *cognitively* engage with various societal issues, although it may vary depending on the societal issue at hand.

# CHAPTER 6: CONCEPTUAL FRAMEWORK

The previous chapters reviewed relevant topics to provide the contextual background necessary to examine how Japanese young people view and engage with the world through a global citizenship lens. Chapter 2 introduced how the notion of global citizenship has been debated mainly within the following three dimensions: (1) the socio-emotional dimension, or the values and attitudes one has in engaging as a global citizen, (2) the cognitive dimension, or the knowledge one has as a global citizen, and (3) the behavioral dimension, or the actions one takes as a global citizen (UNESCO, 2015). Nevertheless, much of the debates have been based on what key stakeholders of global citizenship education (GCE) view as pertinent for young people to possess as global citizens, along with their assumptions of how young people cultivate qualities associated with global citizenship. Therefore, as mentioned in Chapter 1, this thesis seeks to understand how young people, from their perspectives, cultivate the socio-emotional, cognitive, and behavioral dimensions of global citizenship. More specifically, this thesis aims to provide insight to the following overarching research question: *How do Japanese secondary school students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?* The following sections dissect further how this thesis has examined this overarching research question.

## 6.1 Relationship Between Socio-Emotional and Cognitive/Behavioral Elements

Chapter 2 illustrated how global citizenship education (GCE) research has tended to neglect examining the nuances and intricacies in how young people develop, especially the socio-emotional elements of global citizenship. For example, much of GCE literature has grouped all acts of *helping* as the same, suggesting prescribed practices that are assumed to motivate all leaners to engage in *helpful* behavior. However, literature, especially from the field of social psychology, has

noted different intentions could precede one's engagement in *helpful* behavior (i.e., those ranging from *egoistic* to *altruistic* intentions); thus, indicating that factors motivating one to engage in *helpful* behavior are individual-specific and GCE practitioners should not assume that by cultivating, for example, *empathy*, would automatically spur learners' motivation to engage in *helpful* behavior. Therefore, this thesis places focus on understanding how various socio-emotional perceptions relate to how young people cognitively and/or behaviorally engage in activities associated with global citizenship.

The socio-emotional elements that are examined in this thesis have been determined through the literature reviewed in the previous chapters. These include *empathy/care*, *relevancy*, *interconnectedness*, *self-efficacy, belonging,* and *commonality.* As discussed in Chapter 2, *empathy* is commonly cited within GCE literature as a motivating source for young people to engage in helpful behavior since *empathy* requires one to think about the 'other' (Oxfam, 2015; Reysen & Katzarska-Miller, 2013; Schattle, 2009). However, not all individuals, and not at all times can an individual engage in helpful behavior with altruistic intentions that selflessly think about the well-being of the 'other'; there are times when helpful behavior is preceded with egoistic intentions that require motivating sources that ultimately lead to benefitting, or helping oneself (Batson et al., 2002; Metzger et al., 2018; Sturmer & Snyder, 2010). Literature has indicated that some people show concern about societal issues that are seen to be *relevant* to one's life or when societal issues are perceived to be *interconnected* and impacting people in various places including where one resides (Connell et al., 1999). Factors beyond one's intention of helping, such as *self-efficacy*, could also impact whether an individual engages in helpful behavior; studies have shown how emotions such as fear and despair could hinder an individual to take contributive action to resolve societal issues (Connell et al.,

1999; Hicks, 2014; Ojala, 2012). Since the socio-emotional element associated with global citizenship involves perceptions that influence how one contributes, not in general, but to a *global* community, notions of *belonging* as well as *commonality* have also been considered important elements to examine. Therefore, this thesis examines how these socio-emotional elements, not only relate to one another, but how they relate to young people's awareness of societal issues (*cognitive dimension*) as well as how they engage in various civic activities (*behavioral dimension*) as shown in Figure 8.
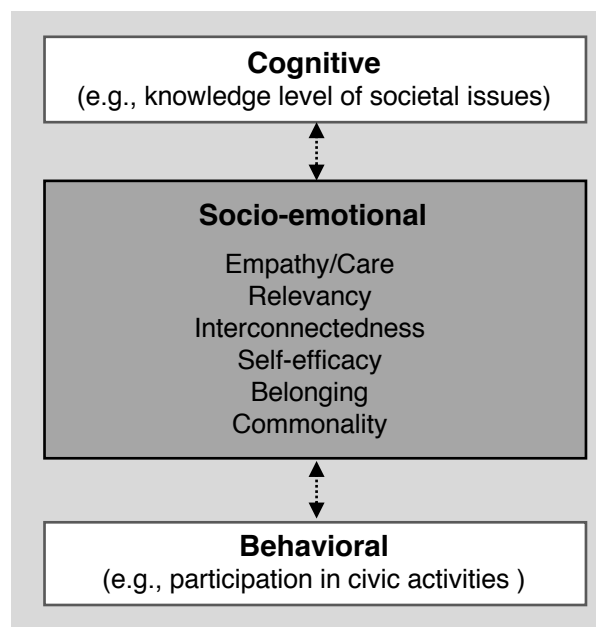


Figure 8. Examining relationship between socio-emotional elements and cognitive/behavioral elements.

## 6.2 Relationship Between Elements Across Geographical Spheres

As stated in the overarching research question, this thesis examines how young people engage with societal issues happening at the *local*, *national,* and *global* spheres. The reason for why this thesis examines young people's engagement within these three geographical spheres has been two folds: (1) to better understand the existing debate within GCE pertaining to the notion of global

belonging, and (2) to better understand how young people engage within the Japanese context.

First, as discussed in Chapter 2, there are largely two perspectives regarding the notion of global belonging prevalent within the GCE landscape: one that perceives *global belonging as incompatible with national belonging*, and another that perceives *global belonging as complementary to national belonging*. The former, and the more predominant, argues that the promotion of national (local) identity is counterproductive to the development of global identity, while the latter argues that global identity can be formed in conjunction with cultivating one's national identity. Although there is largely a divide within GCE that promotes one or the other, literature from the field of social psychology infer that it is not that one perspective is more correct over the other; rather, how an individual develops belonging depends on the circumstances of each individual—e.g., whether one is in a context desiring *distinctiveness* or *inclusion* to the collective whole (Brewer, 1991). Therefore, to better understand this relationship between national and global belonging, this thesis examines how young people socio-emotionally, cognitively, and behaviorally engage, not only within the *global* sphere, but within the *local*, *national*, and *global* spheres, and how their engagement in one sphere relates or does not relate to their engagement in another sphere.

This thesis examines how young people engage in the three geographical spheres of *local*, *national*, and *global*, as opposed to only examining the two spheres of *national* and *global* that are largely contested within the GCE landscape, because this study is conducted within a Japanese context. As highlighted in Chapter 4 and Chapter 5 that discuss the socio-emotional, cognitive, and behavioral elements in light of the Japanese context, there could be varying perspectives and actions taken by *local* governments in relation to the *national* government. For example, the

national government has tended to promote a 'Japanese' identity that has been more

exclusionary towards 'non-Japanese' (e.g., foreigners) compared to local

governments that have been promoting initiatives that are more inclusive to

foreigners. Additionally, studies on civic engagement within Japan have shown how

more involvement is observed within *local* organizations compared to *national*

organizations (Haddad, 2007; Pekkanen, 2004; Vinken, Nishimura, White, &

Deguchi, 2010b). These differences identified between the *local* and *national*

spheres within the Japanese context make it meaningful to research how young

people in Japan relate and engage with these two spheres separately. Therefore,

this thesis examines how young people socio-emotionally, cognitively, and

behaviorally engage within the three spheres of *local*, *national*, and *global* as shown

in Figure 9. For the purposes of this study, *local* will refer to the local community in

which the young person resides. *National* will refer to the young person's country of

residence, which in this case is Japan. Finally, the *global* will refer to other countries

outside of the young person's country, or Japan. Although these spheres could be

interpreted differently, it is not the intent of this thesis to define these terms; rather,

these terms are used as a means to differentiate how young people relate to various
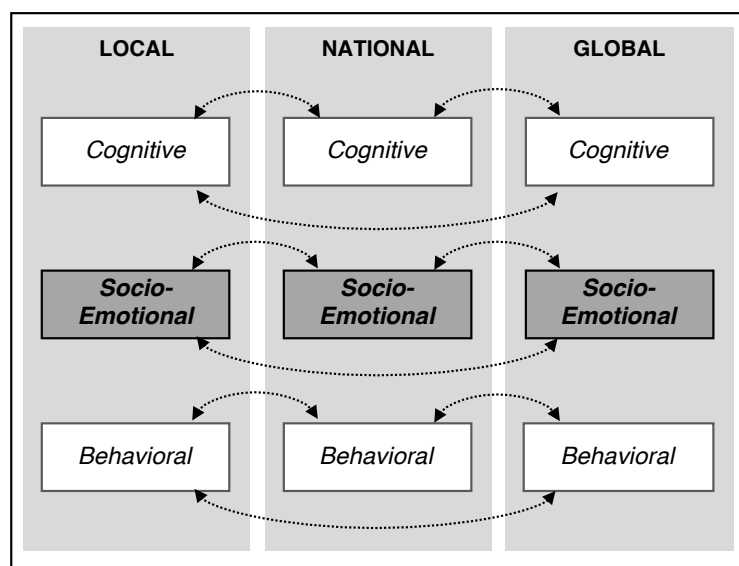


Figure 9. Examining relationship between elements across sphere

'places' of varying geographical distances and to see if these geographical distances may have an impact on the way they engage with various societal issues.

## 6.3 Process-Person-Context-Time (PPCT) Influence on Elements

Finally, this thesis finds it vital to understand how contextual factors could influence the way in which young people engage with societal issues to better fathom the various nuances and intricacies that have been overlooked within the GCE landscape. Various literature especially within the field of social psychology (e.g., Batson et al., 2002; Brewer, 1991; Metzger et al., 2018; Sturmer & Snyder, 2010) have hinted the importance of understanding the context of *each* individual to better understand how they perceive the world, which at times could be completely different from what one has imagined. Thus, in order to better identify these different nuances that could be present, this thesis has incorporated Bronfenbrenner's bioecological model to better identify contextual areas that could potentially influence young people's engagements within a Japanese context. As mentioned in Chapter 3, how one socio-emotionally, cognitively, and behaviorally engages with societal issues could be shaped from the various encounters an individual has (i.e., *proximal processes*) that are influenced by *person* elements (i.e., *disposition, resources*, and *demand*), along with the *context* and *time* in which these engagements occur. Figure 10 illustrates how, in addition to examining how socio-emotional elements relate to the cognitive and behavioral elements and how these elements relate across geographical spheres, this thesis explores how contextual factors within a Japanese context along with an individual's context, could influence how they socio-emotionally, cognitively, and behaviorally engage with various societal issues.

As highlighted in Chapter 4, in examining young people within a Japanese context, it is important to be cognizant of the different views of belonging that are prevalent in Japanese society. That is, although there is evidence of a strong

CHRONO

MACRO

EXO

MESO

MICRO

INDIVIDUAL

| LOCAL | NATIONAL | GLOBAL |
|-------|----------|--------|
| *Cognitive* | *Cognitive* | *Cognitive* |
| *Socio-emotional* | *Socio-emotional* | *Socio-emotional* |
| *Behavioral* | *Behavioral* | *Behavioral* |
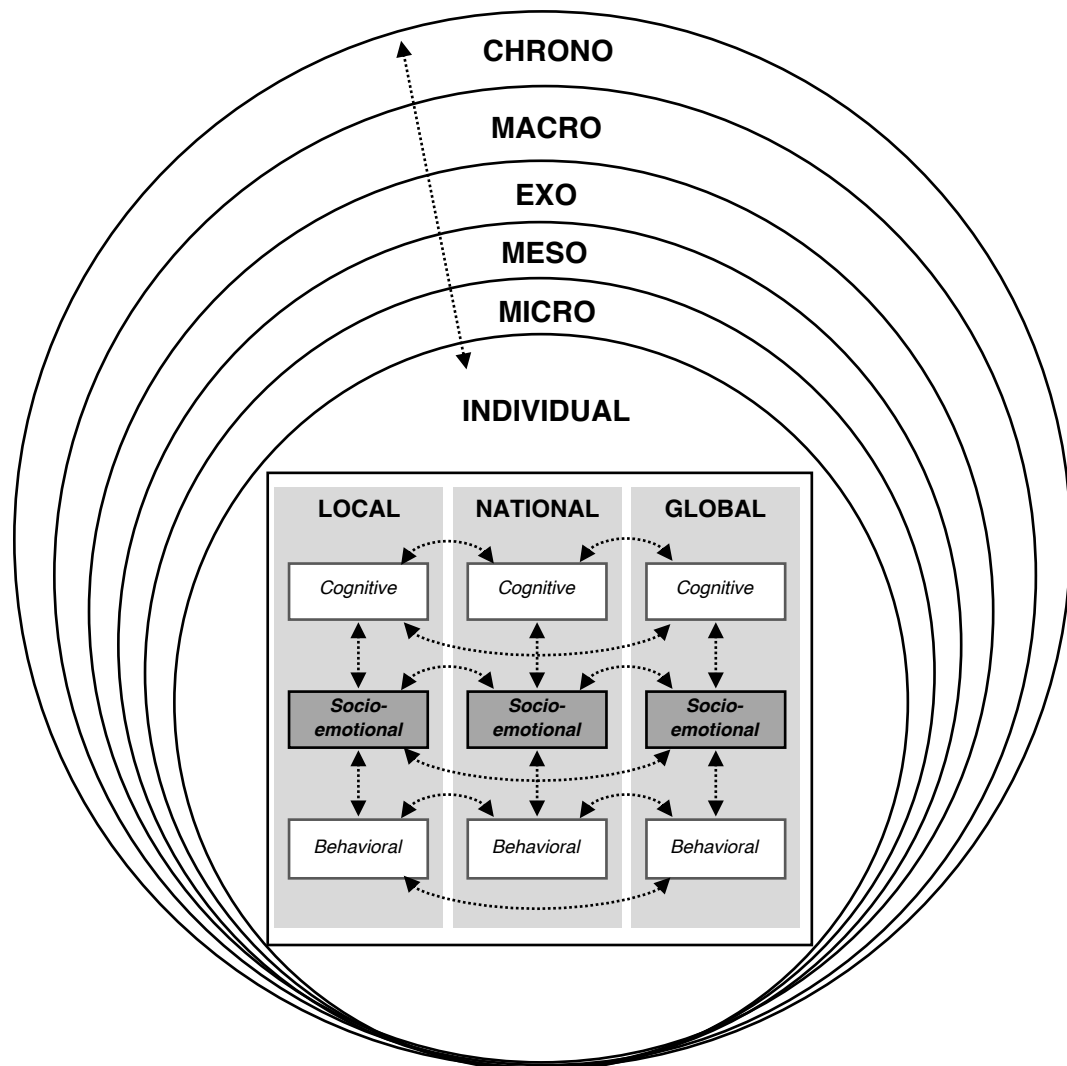
Figure 10. Conceptual framework constructed for this study

emphasis placed on national identity that which is promoted by the national

government and schools (i.e., national curriculum), there are also entities such as

some local governments and non-governmental organizations (NGOs) that counter

with a more global, inclusive identity. Thus, one cannot assume, for example, that *all*

young people in Japan have a certain notion about belonging and identity.

Furthermore, in exploring how young people in Japan engage in civic

activities, there is a need to examine areas that may not necessarily be perceived as

civic engagement within a Western context. Chapter 5 noted that much of civic

engagement within a Japanese context occurs within *embedded* organizations that

have a closer relationship with the state, as opposed to *nonembedded* organizations

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more prevalent within Western countries, such as the United States (Haddad, 2007).

Likewise, studies have shown that people in Japan tend to participate in

organizations sponsored at the *local* level, in comparison to, for example, the United

States, where people tend to participate in *national* or *international* organizations

(Pekkanen et al., 2014; Vinken et al., 2010b). According to the Japanese National

Council of Social Welfare and Community Welfare Promotion Committee (n.d.),

which maintain volunteer centers throughout Japan, the following are types of

volunteer activities that are commonly promoted: (1) care of elderly and disabled, (2)

care of children and youth, (3) disaster relief, (4) environment, (5) building a safe

community, (6) event volunteer staff, (7) international exchange/international

cooperation, and (8) fundraising/donations. Although these areas will be considered

in examining young people's civic engagement within a Japanese context, this study

also allows room to explore areas not covered within the literature review that young

people participating in this study may potentially identify.

## 6.4 Significance of Conceptual Framework to GCE Research

The conceptual framework illustrated above provides an opportunity for

researchers within global citizenship education (GCE) to examine areas that have

often been overlooked. First and foremost, GCE research and literature have mainly

been based on what key stakeholders perceive the notions of global citizenship,

which have, to some extent, assumed how learners view the world and develop

qualities associated to global citizenship. This conceptual framework, which

concentrates on understanding how *learners* develop or do not develop qualities

related to global citizenship, would better inform the assumptions that key

stakeholders may make about GCE practices. That is, rather than haphazardly

implementing certain GCE practices known to be effective (e.g., cultivating empathy,

global versus national identity), this conceptual framework poses the importance for

GCE practitioners to first understand learners' views of the world and their contextual circumstances to better decipher what those *best* practices are that should be implemented within GCE programs. Especially in examining global citizenship within different geographies contexts (e.g., Japan), there could be varying cultural and ideological perceptions embedded within society that need to be considered in better understanding how young people within that context may view and engage with the world. The significance of this conceptual framework to GCE is further elaborated through the findings as well as the discussion and conclusion chapters of this thesis.

**6.5 Research Questions**

This conceptual framework guided this thesis in the construction of the sub-questions listed in Figure 11 that would better answer the overarching research question in light of the literature reviewed in the prior chapters.

The first sub-question, *To what extent do students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?,* provides a broad overview of how young people participating in this study engage with various societal issues. For example, to what extent do they care for others in their local communities, Japan, and other countries? To what extent do they perceive they know about issues happening in their local communities, Japan, and other countries? To what extent do they participate in activities related to societal issues in their local communities, Japan, and other countries? The questions asked to students are further elaborated in the following chapter (Chapter 7).

The second sub-question focuses on understanding how the various socio-emotional elements identified in this study (i.e., *empathy/care, relevancy, interconnectedness, self-efficacy, belonging,* commonality) relate to one another. For

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**Overall Research Question:** How do Japanese secondary school students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?

**Sub-Questions:**

(1) To what extent do students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?

(2) How are one's socio-emotional perceptions interrelated?

(3) How does one's socio-emotional perceptions relate to one's cognitive and/or behavioral engagement?

(4) How does one's socio-emotional, cognitive, and/or behavioral engagement in one sphere (i.e., local, national, global) relate, if at all, to one's socio-emotional, cognitive, and/or behavioral engagement in another sphere?

(5) What are some of the *Process-Person-Context-Time* (PPCT) elements that influence one's socio-emotional, cognitive, and behavioral engagement with issues happening at the local, national, and/or global sphere(s)?

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Figure 11. Research questions developed based on conceptual framework

instance, do students with empathy/care towards people in their local community also feel belonging to their local community? Do students who feel commonality with people in other countries also feel belonging to the global community?

The third sub-question examines how socio-emotional perceptions relate to young people's knowledge of societal issues (i.e., cognitive element) and their participation in various civic activities (i.e., behavioral element). For example, do young people who feel empathy/care towards people in their local communities also have a high level of knowledge about issues happening in their local communities and/or participate in volunteer activities that help resolve issues in their local communities?

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The fourth sub-question examines how young people's engagements in one geographical sphere relate to their engagement in another sphere. That is, how young people's socio-emotional perceptions pertaining to the local community relate to their perceptions pertaining to Japan (*national*) and other countries (*global*); how their level of knowledge about local issues relate to their level of knowledge about national and global issues; and how their participation in activities they perceive as contributing to the local community relate to their participation in activities they perceive as contributing to the national and/or global spheres.

Finally, the fifth sub-question explores how contextual factors, informed by Bronfenbrenner's bioecological model, influence how young people in Japan socio-emotionally, cognitively, and behaviorally engage with various societal issues happening at the local, national, and global spheres. That is, what factors within a young person's *microsystem*, *mesosystem*, *exosystem*, and/or *macrosystem* influence the way in which they engage? Does the *chronosystem* have an influence on their engagement over time?

These sub-questions above will provide insight to answering the overarching research question of *How do Japanese secondary school students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?*, by examining the phenomenon from various angles informed by existing literature and studies.

## 6.6 Chapter Summary

This chapter provided an overview of the conceptual framework, which was constructed based on the literature reviewed in the previous chapters. The conceptual framework was constructed especially as a way to inform the gaps found within global citizenship education (GCE) research, such as the various assumptions made by GCE key stakeholders regarding how learners develop qualities associated

with global citizenship. These have included assuming, for example, that cultivation of empathy would lead learners to engage in helpful behavior, when in fact, literature has highlighted that there are other factors (e.g., perceiving relevancy of issues, feeling interconnectedness, self-efficacy, notions of belonging) that could also motivate learners to engage in helpful behavior. Therefore, the proposed conceptual framework examines how these various socio-emotional elements not only relate to one another but also how they relate to learners' cognitive and behavioral engagements.

Moreover, another assumption often made by GCE key stakeholders has been on how learners cultivate a sense of care and concern for the global community. Some have argued that in order for one to feel the need to help people in the global community, there is a need to lessen attachments to the national (local) community, while others have asserted there is no need to lessen such attachments. Alternatively, literature from the field of social psychology have suggested that how an individual develops global belonging depends on the circumstances of each individual. To better understand this relationship between national (local) and global engagements, the conceptual framework proposes the importance of examining how engagement in one geographical sphere may relate to engagement in another sphere.

Finally, in order to better understand the nuances and intricacies found in how young people develop global citizenship qualities, the conceptual framework also examines how contextual factors, informed by Bronfenbrenner's bioecological model, may impact how young people in the study similarly or differently engage in activities related to global citizenship.

The gaps found within GCE research have helped construct the aspects included in this conceptual framework, which have helped inform the sub-questions

that are examined in this study to answer the overarching research question in a

more meaningful way.

# CHAPTER 7: RESEARCH METHODOLOGY

With the research questions developed in the prior chapter, this chapter

provides an overview of the research paradigm, methodology, design, and the

process of data collection and analysis that has been used to conduct this study. The

chapter also provides the ethical considerations and the limitations of the research

process.

## 7.1 Philosophical Paradigm of Research

Researchers carry different assumptions while immersing themselves in

various research endeavors. They come from various philosophical paradigms,

which influence the overall design and outcome of their work. Therefore, it is

important to consider the research tradition one holds in order to fully understand the

outcomes presented in a study. Pring (2000, p. 90) notes the following about the

importance of explicitly defining one's philosophical position upon conducting

research:

> Without the explicit formulation of the philosophical-background—with
> implications for verification, explanation, knowledge of reality—researchers
> may remain innocently unaware of the deeper meaning and commitments of
> what they say or of how they conduct their research.

Hence, this section briefly introduces what the main philosophical paradigms are,

and which one best applies to this study.

Largely, there are four theoretical perspectives which underpin the

approaches taken in research: *positivism/postpositivism, constructivism,*

*transformative,* and *pragmatism* (Creswell, 2014). An underlying assumption of the

*positivist/postpositivists* includes the notion that there exists a fixed objective reality,

which explains phenomena of everyday life, and the best way to understand reality is

by conducting experiments which include "careful observation and measurement"

(Creswell, 2003, p. 7) that are unbiased by personal values (Bryman, 2008).

Therefore, postpositivists discount cases that are not empirically founded (Bryman,

2008; Crotty, 1998; Pring, 2000). On the other hand, constructivists, also known as interpretivists, assume that reality is constantly evolving through the interplay of individuals and, therefore, the meaning-making of individuals is a vital aspect of understanding the social world (Rubin & Rubin, 2011). Meanwhile, the *transformative* paradigm has been formed by those who felt elements supporting "change," especially for marginalized groups, should be incorporated into all aspects of the research, which the *positivist/postpositivist* and *constructivist* paradigms do not involve (Creswell, 2014, p. 9). Finally, and one which I most align with is the *pragmatic* view of the world. That is, the world should be examined from multiple lens in order to fully understand a phenomenon and the research methods should be selected based on the research question as opposed to one's philosophical preference, such as *positivism/postpositivism* or *constructivism* (Creswell, 2014; Johnson & Onwuegbuzie, 2004).

Research within the field of education has historically been divided between those in favor of a *positivist* perspective promoting a quantitative approach to research and those in favor of a *constructivist* perspective promoting a qualitative approach to research (Johnson & Onwuegbuzie, 2004; Siraj-Blatchford, Sammons, Taggart, Sylva, & Melhuish, 2006). The argument has been based on which approach (i.e., quantitative or qualitative) would better provide a story that reflects reality. Broadly, positivists have argued that the qualitative approaches taken by constructivist are subjective to the perspectives of a small group of people and cannot be generalized to explain a phenomenon within a larger context. Meanwhile, constructivist have mainly argued that the quantitative approach that focuses on trends within larger groups of people do not explain the nuances and intricacies found within the lives of individual learners (Johnson & Onwuegbuzie, 2004). From a more *pragmatic* view, I perceive it more beneficial to utilize the strengths of each

approach to complement the weaknesses of the other, rather than arguing for or

against an approach. That is, methods used to answer a research question should

be determined by what is needed to best examine the research question as opposed

to one's personal preferences. Hence, from my *pragmatic view*, a mixed methods

approach that allows one to incorporate both quantitative and qualitative methods as

appropriate to answer the research questions at hand has been identified as most

suitable for this study. The following section further discusses the suitability of this

approach for this study.

**7.2 Suitability of the Mixed Methods Approach**

The mixed methods approach has been chosen as most suitable for this

study. First, as mentioned above, my *pragmatic* theoretical underpinning suggests

that research methods should be selected based on the posed research questions,

as opposed to one's personal preference of utilizing quantitative or qualitative

methods. Given this study's overarching research question, *How do Japanese*

*secondary school students engage socio-emotionally, cognitively, behaviorally with*

*issues happening at the local, national, and/or global spheres?*, both quantitative and

qualitative methods are necessary to fully answer this question in a way that informs

the gaps found within GCE literature. That is, in responding to the overarching

research question, quantitative methods are necessary to provide an overview of the

characteristics of those participating in this study (Sub-question 1) as well as to

identify relationships within and between various forms of engagement (Sub-question

2 and Sub-question 3) as well as relationships between engagement across different

geographical spheres (Sub-question 4), while qualitative methods are necessary to

further delve into understanding the individual-specific factors that may influence the

way in which students engage (Sub-question 5) that have been largely overlooked

within GCE research. Cohen, Manion, and Morrison (2011) note that interviews allow

researchers to clarify responses and probe further into the topic if necessary, thereby allowing one to obtain additional information for which survey questionnaires do not allow. More details as to how the quantitative and qualitative data are administered and analyzed will be discussed in Section 7.6 and Section 7.7, respectively.

Furthermore, Hesse-Biber (2010, pp. 3-5) notes that one could benefit from the following by incorporating the mixed methods approach: (1) *triangulation*, (2) *complementarity*, (3) *development*, (4) *initiation*, and (5) *expansion*. That is, a mixed methods approach allows for *triangulation*, in which the results can be confirmed using multiple methods; the findings from one method can be *complemented*, or further examined using another method; the findings from one method can inspire the way in which another method is *developed*; the findings from one method can *initiate* as well as *expand* into another research if the findings from one method do not align with the findings from another (Hesse-Biber, 2010). The benefits of incorporating a mixed methods approach could vary depending on how the researcher designs the study. As it will be further described in Section 7.4, this study utilizes a *parallel* design in which the instrument development and data collection using both methods (i.e., quantitative and qualitative) are completed within the same period; therefore, this study may not benefit from the *initiation* and *expansion* elements of a mixed method approach, in which the outcomes from one method (e.g., quantitative) inspire how one proceeds in incorporating the other method (e.g., qualitative). The quantitative and qualitative aspects of this study have been designed to *triangulate* and *complement* one another. Similar questions are posed in both the survey questionnaire (quantitative) and the interview questions (qualitative) as a way to compare, or triangulate, the data collected. Additional questions that delve deeper in understanding how students engage have been incorporated into the interview questions that *complement* that questions that are asked in the survey

questionnaire. More details as to what has been included in each of these instruments are described in Section 7.5.

## 7.3 Determining Research Instruments

To conduct rigorous research, the research design should correspond to the aims of the research questions (Andrews, 2003; Morse, Barrett, Mayan, Olson, & Spiers, 2002; Ryan, 2005). Therefore, each sub-question, which supports to answer the overarching research question, has been linked to a method or instrument that is appropriate in collecting the necessary data as shown in Figure 12.

**Research Question:** How do Japanese secondary school students engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres?

| Sub-Questions | Methods |
|---|---|
| 1. To what extent do they engage socio-emotionally, cognitively, behaviorally with issues happening at the local, national, and/or global spheres? | • Questionnaire (Students) |
| 2. How are one's socio-emotional perceptions interrelated? | • Questionnaire (Students) |
| 3. How does one's socio-emotional perceptions relate to one's cognitive and/or behavioral engagement? | • Questionnaire (Students) |
| 4. How does one's socio-emotional, cognitive, and/or behavioral engagement in one sphere (i.e., local, national, global) relate, if at all, to one's socio-emotional, cognitive, and/or behavioral engagement in another sphere? | • Questionnaire (Students) |
| 5. What are some of the Process-Person-Context-Time (PPCT) elements that influence one's socio-emotional, cognitive, and behavioral engagement with issues happening at the local, national, and/or global spheres? | • Questionnaire (Students)<br>• Interview (Students)<br>• Interview (Teachers) |

Figure 12. Applicability of methods based on research questions

Two types of instruments were identified as appropriate to develop for this study: (1) survey questionnaire for students, and (2) interview questions for students and teachers. The survey questionnaire would provide an overall picture of the students participating in this study, while the interviews with individual students would allow to identify potential differences in engagement that the surveys may not be able to identify. To gain a better picture of the opportunities students have in engaging within the school environment, interviews with teachers were added in examining Sub-question 5. Further details on the development of these instruments are discussed in Section 7.5. The following section first describes the research design, which has also informed how the survey questionnaire and interview schedules were developed.

**7.4 Research Design**

There are largely four different types of research designs that are used in conducting a mixed methods study: (1) *sequential*, (2) *parallel*, (3) *conversion*, and (4) *fully integrated* designs (Tashakkori, Teddlie, & Johnson, 2015, p. 620). In a *sequential* design, the collection and analysis of data using one method (e.g., quantitative) informs the collection and analysis of data using the other method (e.g., qualitative). Meanwhile, although data is also collected separately in a *parallel* design, data collection in one method is not dependent upon the data collection and analysis of the other like the sequential design. A *conversion* design utilizes one form of data collection (e.g., interviews) but analyzes the data using both qualitative and quantitative approaches. Finally, a *fully integrated* design incorporates more than one type of design described above (e.g., combining *sequential* and *parallel* designs).

Since the purpose of implementing the quantitative aspect into this study is to provide an overall picture of the student population participating in this study, and the qualitative aspect is to provide a more in-depth picture of how students engage, it is

not necessary that one aspect (e.g., quantitative) informs the way in which the other (e.g., qualitative) is collected. Therefore, this study utilized a *parallel* design in which the development of instruments, data collection, and analyses were conducted independently; it is in the results section, in which the quantitative and qualitative aspects were examined together to answer the posed research questions for this study.

Moreover, this study was conducted in two phases. It was necessary to conduct the study in two phases in order to identify whether there were "continuities or changes" (Bronfenbrenner & Morris, 2006, p. 793) in how students engaged to inform the *Time* element of Bronfenbrenner's *Process-Person-Context-Time* (PPCT) framework incorporated in Sub-question 5. Therefore, data were first collected between August 2014 and February 2015 when students were in Year 2 of senior high school, and follow-up interviews were conducted with some of the students four years later between May and September 2018. It was neither feasible nor necessary to conduct another survey in Phase 2 of the study, because the purpose was to identify the *continuities and changes* that students experienced over time. As highlighted within the literature reviewed in the previous chapters, since these *continuities and changes* that are experienced by students could be individual-specific to the life journeys experienced by each learner, interviews that would provide a better picture of these stories, as opposed to survey questionnaires, were identified appropriate to use in Phase 2. The following section describes the process by which the instruments were developed to best answer the research questions posed in this study.

**7.5 Developing Research Instruments**

This section provides an overview of how the following research instruments used in this study were developed: student survey questionnaire (Phase 1), student interviews (Phase 1), student interview (Phase 2), and teacher interviews (Phase 1).

*7.5.1 Student Survey Questionnaire (Phase 1)*

First, a structured questionnaire was developed for students, in which most of the questions consisted of multiple choice responses with an 'others' option to indicate a category not listed, unless the question required students to rate, for example, their level of care for people in their local community on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). According to prior conversations with educators/teachers in Japan, this type of questionnaire seemed most suitable for senior high school students in Japan, as opposed to an unstructured questionnaire with many open-ended questions; therefore, a structured questionnaire was developed for this study.

Originally, one survey questionnaire was to be administered to students from all four schools participating in this study. However, after conducting preliminary analysis of survey results from School 1 and School 2 which were administered roughly around the same period prior to the administration of School 3 and School 4, minor changes to the survey were deemed necessary to enhance the validity of the survey instrument. In particular, changes to the organization of the questions as well as the ordering of the questions, and the insertion of additional questions were felt necessary to appropriately measure what the instrument has been intended to measure. This section provides an overview of the questions involved in the survey questionnaires and explains in further detail about the changes made between the first and second versions of the student survey questionnaire.

First, both versions of the student survey questionnaires included the following three sections: (1) About Your Local Community, (2) About Your Country, and (3) About Other Countries. Each of these sections asked students the same questions but each section pertained to a different geographical area (i.e., local community, Japan, other countries). These sections mainly asked about students' awareness, engagement, and relation with societal issues in each geographical area. More specifically, students were asked in each section to indicate societal issues occurring in the geographical area, the mediums used to become aware of those issues, their level of awareness of those issues in the geographical area, school's influences on their level of awareness, as well as the degrees to which they felt those issues influenced their daily lives, people in their community, other parts of Japan, and other countries. Questions pertaining to students' local communities have been constructed to measure students' cognitive engagement as well as socio-emotional perceptions towards the *local sphere*, while questions pertaining to students' country (i.e., Japan) have been constructed to measure students' cognitive engagement as well as socio-emotional perceptions towards the *national sphere*, and questions pertaining to other countries have been constructed to measure students' cognitive engagement as well as socio-emotional perceptions towards the *global sphere*. The same questions were asked in each section to compare student responses across spheres as well as measure the relationship between the responses across spheres (i.e., local-national, national-global, local-global). Since the study's aim is to understand how students' socio-emotional perceptions as well as cognitive engagement relate *across* different geographical spheres, the questions were constructed in this way.

The following are questions which were asked in the "About Your Local

Community" section which are also mirrored in the "About Your Country" and "About

Other Countries" sections.

- **What kinds of issues are currently in your local community?**
  (Please check all that apply)
  *Answer options: Environment, Heath, Crime/Violence, Politics, Economics, International Relations, Other (please specify), There are currently no issues in my local community, I do not know*

This question was asked first as a way to lure students to the topic of the survey

questionnaire and start thinking about what societal issues they know about, if any, in

this case, their local community. The answer options have been created based on

main categories used by major news media (e.g., Yomiuri Shimbun, Asahi Shimbun)

to report about various societal issues, which, as will be further discussed in Section

7.9, could have been developed through means of conducting a pilot focus group

that more appropriately reflected categories that were more relevant or important for

young people. Although the categories may not have been reflective of societal

issues that were more pertinent for young people, an "Other" answer option was

available for students to respond with societal issues that did not correspond to the

main categories that were precoded with the main categories used by major news

media. Additionally, for those who did not think there were any societal issues in their

local communities or did not know about any societal issues, options indicating

"There are currently no issues in my local community" as well as "I do not know"

were included. Once students were aware of the societal issues occurring in their

local community, if any, they were asked how they learned about them.

- **How do you learn about issues in your local community?**
  (Please check all that apply)
  *Answer options: Television, Newspaper, Magazine, Bulletin Board, Web, School, Friends, Family, Other (please specify), I am not informed about issues in my local community, There are mediums that inform about issues in the local community but I do not follow*

This question was included in order to identify what external factors influence

students' cognitive engagement with societal issues. Again, an "Other" option was

included in case students learn about issues from a medium not listed in the answer

options provided. Additionally, for students who indicated that they did not know

about issues in their local community, this question asked whether they did not know

because they were not informed about issues or whether they were merely not

interested in learning about issues, in this case, their local communities. This

question was followed by a question asking about students' knowledge level of

issues happening in their local communities.

- **If there are issues in your local community, to what extent do you believe you know the issues?**
  *Answer options: I usually barely know what issues are in my local community, I usually know a little about what issues are in my local community, I usually know the basics of the issues in my local community, I usually know the details of the issues in my local community, Other (please specify)*

The results from this question were used as the main measure for students' level of

cognitive engagement as indicated in the findings chapter (Chapter 9). These answer

options have been scaled on a 4-point scale (i.e., 1 = Barely Know, 2 = Know a Little,

3 = Know the Basics, 4 = Know the Details). Therefore, in the analysis, those who

indicated that they *barely know* about issues happening in their local communities

have been rated as having *low levels* of cognitive engagement, while those who

indicated that they *know the details* of issues happening in their local communities

have been rated as having *high levels* of cognitive engagement. This question was

then followed by a question asking about how their school has influenced their

cognitive and behavioral engagement with societal issues.

- **In what ways has learning in school influenced your engagement with issues in your local community?** (Please check all that apply)
  *Answer options: School has informed me about issues in my local community, School has spurred my interest in knowing more about issues in my local community, School has given me the opportunity to participate in activities to help resolve issues in my local community, School has spurred*

*my interest to further participate in activities to help resolve issues in my local community, Other (please specify), None of the above*

Again, this question was incorporated into the survey questionnaire in order to see what external factors, in this case *school*, influence their cognitive engagement (i.e., both knowledge level as well as their interest to learn about societal issues) and their behavioral engagement (i.e., both involvement in civic activities as well as their interest to further participate in such activities). Finally, in this section, students were asked the following question, inquiring how they feel issues happening in their local communities influence their daily lives, other parts of Japan, and other countries using a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much).

- **To what extent do you feel that issues happening in your local community influences the following: (a) Your Daily Life, (b) Other Parts of Japan, (c) Other Countries?**
  <u>Answer options</u>: *Not at all, Little, Somewhat, Very much*

The extent they feel issues happening in their local community influence their (a) daily lives measures *relevancy*, one of the socio-emotional perceptions measured in this study. Meanwhile, the extent they feel issues happening in their local community influence (b) other parts of Japan, and (c) other countries, measures the extent they feel issues in one geographical area influences other geographical areas (i.e., *interconnectedness*). Nevertheless, with further consultation regarding the answer options for this question, the differentiation between the answer options, "Little" (i.e., 少し影響する) and "Somewhat" (i.e., いくらか影響する), may not have been as apparent within the Japanese translation. Since the answer options were laid out across the page from *Not at all* to *Very much*, students could have assumed that "Somewhat" (i.e., 少し影響する) indicated a greater degree of influence than "Little" (i.e., いくらか影響する). However, for future studies, the following translations may

be more appropriate to use: 影響しない (no influence), あまり影響しない (not much influence), 少し影響する (some influence), 影響する ([substantial] influence).

The above questions which were asked in the "About Your Local Community" were asked similarly in the "About Your Country" and "About Other Countries" in both versions of the student survey questionnaires. What was different between the two versions of student questionnaires in the first three sections of the questionnaire was that the first version of the survey questionnaire (i.e., for School 1 and School 2) also asked students to identify the activities they were involved in to resolve (1) issues in the local community, (2) issues in Japan, and (3) issues in other countries, separately in each of the above three sections; meanwhile, the second version of the survey questionnaire (i.e., for School 3 and School 4) asked students in a subsequent section after the above three sections to identify the civic activities they were involved in without specifying upfront whether the activity pertained to resolving issues in their local community, Japan, and/or other countries. Specifically, the first version of the student survey questionnaire asked, *Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in your local community?* in the "About Your Local Community" section, *Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in Japan?* in the "About Your Country" section, and *Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in other countries?* in the "About Other Countries" section. In asking about their activity involvement by linking a geographical area upfront, for example, their local community, many students tended to indicate that their involvement only contributed to their local community. That is, when they were asked to indicate an activity that helps resolve issues in their local community, some students may have felt it *incorrect* to indicate that, for example, their involvement in their local community also contributes to other countries.

Meanwhile, if the question was asked more broadly (i.e., *Are you involved in any kind of societal activity?*), students may feel less obliged to say that the activity contributes to a certain geographical area. In order not to lead students in their responses and to gain a better understanding of how they perceive their involvement in activities contributes to possibly multiple spheres (i.e., local, national, global), the question was restructured in the second version of the student survey questionnaire for the administration at School 3 and School 4. Hence, in order to enhance validity of the response about students' behavioral engagement, only responses from the second version of the survey questionnaire were used to better measure what the study was looking to answer; that is, only student responses from School 3 and School 4 have been used in the analysis for behavioral engagement as observed in the findings chapter (Chapter 9).

In addition to the above three sections, both versions of the student survey questionnaire also consisted of the following sections: *Relationship between the Local and Global, Sense of Belongingness and Identification,* and *Background Information*. The *Relationship between the Local and Global* section asked students about how they defined 'local' and 'global' as well as how they perceived the relationship between 'local' issues and 'global' issues. Students were also asked in this section how they viewed 'local' and 'global' issues can be resolved.

In the *Sense of Belongingness and Identification* section, students were asked the extent to which they felt the following towards people in their local community, Japan, and other countries: *commonality* and *care*. Some of the survey questions from this section were adapted from a questionnaire developed by McFarland, Webb, and Brown (2012). In the first version of the questionnaire, students were asked the extent they felt people in their local community, Japan, and other countries were part of their *family* as well as to note the *closeness* of their

relationships with people in their local community, Japan, and other countries by

identifying among the diagrams provided the one that best described the closeness

of the relationships. Nonetheless, through reviewing preliminary results from the first

version of the questionnaire, there was redundancy in asking students about the

extent they felt *care* about others and the extent they felt others as part of their *family*

as well as asking about the extent they felt *commonality* with others and the extent

they felt *close* to others. Therefore, in the second version of the student

questionnaire, the question about the extent they felt others as part of their *family*

and the extent they felt *close* to others were removed and are not discussed in the

findings.

Additionally, in the *Sense of Belongingness and Identification* section in the

second version of the questionnaire, the following two questions were added: (1) *To*

*what extent do you think your actions and behaviors influence each of the following:*

*(a) my family members, (b) people in local community, (c) people in Japan, (d)*

*people in other countries*, and (2) *How much do you feel you are a member of the*

*following: (a) local community, (b) Japan, (c) world.* These questions were added to

measure *self-efficacy* and *sense of belonging*, which have been identified as

important aspects in the literature for examining how young people engage with

various societal issues (Connell et al., 1999; Hicks, 2014; Ojala, 2012; Oxfam, 2015;

Parekh, 2003; Parmenter, 2011).

Therefore, as it will be apparent in the findings chapter (Chapter 9), there are

survey questions which only include student responses from two of the schools (i.e.,

School 3 and School 4). All the remainder of items other than the ones mentioned

above were generally identical in the two versions of the survey questionnaire. The

first version of the questionnaire translated into English can be found in Appendix A

and the Japanese version in Appendix B. The second version of the questionnaire

translated into English can be found in Appendix C and the Japanese version in Appendix D.

**Piloting of the Student Survey Questionnaires.** An important step prior to administering a research instrument (e.g., survey questionnaire, interviews), is to test whether the questions asked in the instrument are appropriate by piloting the instrument to a group of individuals who come from a similar population to the target population of the study (Litwin, 1995). The instruments developed for this study were piloted to a group of students at two senior high schools, one located in Tokyo in December 2013 ($N = 13$) and another in Kanagawa prefecture in January 2014 ($N = 17$). Nonetheless, at the time of the pilot, the student survey questionnaire was slightly different from what has been described above. First, rather than asking about students' awareness and knowledge about societal issues in their local communities, Japan, and other countries, the pilot survey questionnaire asked the extent to which students felt various types of societal issues in their local communities, Japan, and other countries were *important* to them as well as the level of *interest* students had in learning about the various types of societal issues. That is, initially, the level of *importance* and *interest* of societal issues one had in learning about various societal issues was considered as students' *cognitive engagement*. Nevertheless, through conducting the pilot, it became apparent that there were students who indicated that societal issues were not important or that they were not interested in the issues, but through conversations with those students post-survey administration, they showed, nonetheless, knowledge about various societal issues. Therefore, the pilot study indicated that *importance* and *interest* do not necessarily measure the extent to which students are aware of, or knowledgeable, about various societal issues. Hence, the student survey questionnaire was reconstructed to ask questions which

directly asked students about their perceived knowledge level of societal issues in their local communities, Japan, and other countries.

With regards to the reconstructed student survey questionnaires which were administered to students at School 1, School 2, School 3, and School 4, since it was difficult to conduct another series of pilot studies targeting senior high school students in Japan, especially since I resided overseas in the United States, a group of first-year college students attending a nearby university in the United States who, at that time, recently graduated from senior high schools in Japan were asked to review the survey questionnaire, especially with a focus on the wording and the flow of the questions. Moreover, teachers from the participating schools also reviewed the survey questionnaire in a similar way as they were most familiar with how the students would comprehend the questions and answer options. Therefore, the survey questionnaires were finalized based on the suggestions from those mentioned above.

In a way, the survey questionnaire administered to students at School 1 and School 2 also, in part, became the second 'pilot' for the administration at School 3 and School 4, as noted earlier from the changes made to enhance the validity of the questions asked. Therefore, throughout the research process, an effort was made to elevate the quality of the survey questionnaire wherever possible to provide research aimed to appropriately answer the proposed research questions.

*7.5.2 Student Interviews (Phase 1)*

Originally, the study was going to conduct focus group interviews at each school. However, again, when pilot studies were conducted at two senior high schools prior to the administration at School 1 and School 2, focus group interviews did not seem suitable. For example, some students did not seem comfortable speaking in front of a group of people or seemed influenced by answers provided by

their peers in the group; therefore, one-on-one interviews were deemed more appropriate to use for this study.

Semi-structured one-on-one interviews were identified as most suitable for this study. Robson (2011) states that although an interview schedule is developed, the interviewer has the flexibility to rearrange questions, reword questions, and place more time and emphasis on different questions as seen fit for each interviewee. Compared to a structured interview, which does not allow for any flexibility, and an unstructured interview, which allows too much flexibility, Matteson and Lincoln (2009) state that a semi-structured interview allows the right amount of flexibility while preventing possible digression. Especially during Phase 1, since students were asked to take time out of their school activities to participate in the interviews, time allotted for each student was limited. Therefore, it was more feasible to conduct a semi-structured interview that directly asked questions that would allow for the collection of information needed for the study but allowing enough flexibility for the students to further elaborate on their responses.

In constructing the questions for the interview, the following were taken into consideration: (1) prompts and probes, (2) word usage, and (3) flow of questions. First, Cohen et al. (2011) suggest the use of prompt and probes when conducting semi-structured interviews. Prompts are used to clarify interview questions and probes are used for interviewees to further elaborate on the topic (Robson, 2011). However, Fowler (2009) cautions interviewers of using too many probes and prompts, because it may restrict interviewees to respond openly. Nevertheless, it became evident that many students were not familiar with the topic of global citizenship; therefore, it was necessary for questions to be more specific and direct (e.g., Are you interested in any societal issues? Are you involved in any volunteer activities?), in order to gain responses from students that were relevant to the

research topic. Additionally, from the lack of confidence in conducting interviews in Japanese (i.e., my second language) and the restricted time frame provided for each interview session, the student interviews in Phase 1 may have become more structured as opposed to semi-structured, which may have restricted the information collected. Hence, more cautious efforts were placed in constructing and conducting the follow-up student interviews in Phase 2, which will be discussed further in Section 7.5.3.

With regards to word usage, Robson (2011) suggests avoiding questions that are long or include multiple topics. That is, it may be difficult for interviewees to remember the question if it is too long and the questions may not be fully answered if too many topics are embedded within one question. Therefore, relatively short questions were asked instead of having multiple questions within one question; separate questions were asked as probes.

Furthermore, the flow of the questions is important in conducting an interview. Patton (1990, p. 294) suggests placing questions relating to the interviewee's experience prior to asking about interviewee's opinion: "Opinions and feelings are likely to be more accurate and meaningful once the respondent has just verbally relived the experience." Hence, in constructing, for example, the student interview schedule, questions asking what kind of societal issues students are interested in proceeded questions asking about what spurred their interest in learning about societal issues.

With the above in mind, the content of the interview schedule was developed to incorporate key concepts raised through reviewing literature as well as including questions that could *triangulate* and *complement* the questions asked in the student survey questionnaires. Again, similar to the student survey questionnaire, two versions of the student interview schedules were administered. As a result, the

interview schedule administered to students at School 1 and School 2 was slightly

different from what was administered to students at School 3 and School 4. Nearly all

the interview questions between the two versions were the same, except that in the

second version administered to students in School 3 and School 4, additional

questions were included that asked about students' 'sense of place' using a map of

Japan and a map of the world (See Appendix E and Appendix F). For these

questions, students were asked to circle 'places' they felt 'close' to on a map of

Japan and provide reasons for why they felt close to those 'places'. After students

defined areas they felt 'close' to on a map, they were provided with a map of the

world, in which they were also asked to circle 'places' they felt 'close' to and provide

reasons for why they felt close to those 'places'. This question was added in order to

see if students' 'sense of place' towards Japan, or their sense of belonging to Japan,

would change based on context; that is, if students' closeness to Japan would differ

between when only asked about Japan and when asked in relation to the world. The

inspiration to add this question to the interview schedule for School 3 and School 4

came from interviewing students from School 1 and School 2 regarding their priorities

of resolving societal issues. Students were asked to indicate the types of issues they

would resolve if they were residing in Japan, followed by if they were residing

overseas:

- **If you were able to choose one, will you desire to resolve local issues (happening in close proximity to you) or global issues? Why?**

- **Now, how about if you were living overseas. Will you desire to resolve local issues (happening where you are overseas) or global issues (which may or may not include issues happening in Japan)? Why?**

From the responses from students in School 1 and School 2 to the above questions,

there were some students who indicated that they would prioritize resolving global

issues in the latter context of residing overseas because as a 'Japanese' they would

feel if they were residing overseas the need to resolve issues that impacted Japan.

These responses spurred interest in knowing more about how students' sense of belonging may also alter if given a different context (i.e., within Japan and in relation to the world). Thus, the question about students' 'sense of belonging' using a map of Japan and a map of the world was added to the interview schedule for students at School 3 and School 4. The question about priorities over resolving issues was asked to students in all schools, including School 3 and School 4. These questions asking about 'context' are difficult to include in a survey questionnaire, because, first of all, it requires explanation of the context to the students, and, second of all, it requires the interviewer to ask follow-up questions to delve into the reasons behind the choices. Therefore, these questions were included as part of the interview in which the researcher is better able to understand the nuances the interviewees may have.

In addition to the context questions above, the student interviews asked questions which provided a follow-up to the questions asked in the survey questionnaire as a means to *complement* data collected. For example, the student survey questionnaires asked students about their knowledge level of issues happening in their local communities, Japan, and other countries as well as the mediums they use to learn about issues happening in their local communities, Japan, and other countries. Nonetheless, the survey questionnaire did not ask about what stirred their interest in learning about issues, which may involve a wider range of reasons that a survey questionnaire may not necessarily be able to capture. Therefore, the following questions were asked in the interview as a way to *complement* data collected via the survey questionnaire:

- **What are the issues that you are interested in?**

- **What made you interested in those issues?**

Likewise, students were asked about the issues in which they have less interest as a way to understand what may prevent students from learning about societal issues:

- **Are there issues that you (know but) are less interested in?**

- **What are the reasons you are less interested in those issues?**

- **Although you may be less interested in those issues, do you believe it is important to resolve those issues? Why or why not?**

Finally, students were asked about their participation in civic activities.

- **Do you participate in any volunteer (civic) activities?**

- **If not, what are the reasons why you do not participate in volunteer (civic) activities?**

These questions on their involvement in activities are the same as what was asked in the student survey questionnaire and have been included in the interview as a way to *triangulate* the responses from the survey questionnaire.

The above interview questions were accompanied by prompts and probes as a way to guide the students into a conversation about the topic as well as to explore more deeply the meanings behind students' responses. See Appendix G for the first version of the interview schedule administered to School 1 and School 2 translated into English and Appendix H for the Japanese version, and Appendix I for the second version of the interview schedule administered to School 3 and School 4 translated into English and Appendix J for the Japanese version.

**Piloting the Student Interview Schedule**. As mentioned earlier, at the time the research instruments were piloted to a group of senior high school students in Tokyo and Kanagawa prefecture in December 2013 and January 2014, respectively, the plan was to administer a focus group interview. Nonetheless, focus groups interviews did not seem suitable for students in Japan, because some did not seem comfortable speaking in front of a group of people and, as well, seemed to be influenced by answers provided by their peers in the group. Therefore, for students at

School 1, School 2, School 3, and School 4, one-on-one interviews were constructed and administered as a more appropriate tool to use in this study. Nevertheless, the question on priorities of resolving issues (i.e., local issues versus global issues and residing in Japan versus overseas) was identified as an interesting and vital question during the focus group, so it was carried over to the one-on-one interviews as well. The other questions used for the focus group were constructed for a group of people, so they were not included in the one-on-one interviews. Instead, questions that would triangulate questions in the survey questionnaire, questions that would delve deeper (i.e., complement) into the responses from the survey questionnaire, as well as questions that could not be asked in the survey questionnaire were incorporated into the interview schedule. Again, similar to the survey questionnaire, it was not feasible to conduct another pilot study. Therefore, with the help of teachers from the participating schools and recent graduates from senior high schools in Japan residing in the United States, the wording and the organization of the questions were reviewed and revised to be most appropriate to administer to the participants.

*7.5.3 Student Interviews (Phase 2)*

Student interviews were also conducted in Phase 2 of the study, four years after Phase 1 to identify any *continuities or changes* in student engagement to inform the *Time* element of Bronfenbrenner's *Process-Person-Context-Time* (PPCT) framework incorporated into the theoretical/conceptual framework of this study. As mentioned earlier, since the student interviews in Phase 1 of the study ended up being more structured than semi-structured, more caution was taken in asking questions in the interviews conducted in this phase to allow participants to more fully elaborate their responses.

Additionally, in order to better capture *continuity or change* over time, as well as individual-specific factors that have influenced students' engagements, methods

informed by a narrative approach have been incorporated in constructing and

analyzing interviews in Phase 2 of the study. Unlike the interviews in Phase 1 that

aimed to capture themes *across* students, the purpose of the interviews in Phase 2

was to capture how young people's life experiences and trajectories have led them to

their engagements or disengagements with societal issues as well as to their

*continuities* or *changes* in the ways they have been engaged or disengaged over

time. The purpose of a narrative approach to research is to analyze individuals, each

within the context of their own stories, as opposed to "taking bits and pieces—

snippets of an account often edited out of context" to find themes that emerge across

individuals (Riessman, 2008, p. 12). It provides a more holistic understanding of the

individual's story, which allow researchers to better identify themes that are more

personalized. It also enables researchers to identify "constancy and change over

time" (Bamberg, 2012, p. 103) as participants are asked to reflect not only on the

*present* but also the *past* and the *future*.

There are various perspectives as to what a narrative approach to research

entails (Creswell, 2013; Riessman, 2008). A narrative form of research collects

"stories" about individuals that could range from a few points to a lengthy story of

their lives; these "stories" could be collected through diverse means such as

interviews, observations, or written documents, of which the researcher

chronologically organizes in a way that provides a fuller picture of an individual's

experience (Creswell, 2013). For Phase 2 of this study, interviews with six of the

students who also participated in students interviews in Phase 1 were conducted.

Since the main purpose of conducting interviews in this phase was to identify

*continuities* or *changes* across time, students were asked to share their life

trajectories between Phase 1 and Phase 2. In order to make sure I gained stories

that were relevant to the research topic, if students did not mention about their

cognitive and/or behavioral engagements with societal issues, students were asked to share about their current engagements. Unlike Phase 1, probing questions were constructed through the interview process in a way that allowed respondents to more fully elaborate their reasons for engagement or disengagement. Questions were also asked to probe whether there were any changes in their socio-emotional, cognitive, and/or behavioral engagements since Phase 1 or throughout their entire life thus far.

See Appendix K for a sample English version of the interview schedule and Appendix L for the Japanese version of the sample interview schedule. Different questions were asked that were appropriate for each participant.

*7.5.4 Teacher Interviews*

The teacher interviews have been incorporated into this study as a way to gain additional information about the students' environment (i.e., at the school) which may possibly be an external factor in influencing students' socio-emotional perceptions, cognitive engagement, and/or behavioral engagement (Sub-question 4). Therefore, like the student interviews, the teacher interviews were constructed as semi-structured interviews, which contained questions that were structured enough to gain the necessary information but allowed for teachers to elaborate areas as needed.

The teachers were mainly asked in the interview to identify areas within the curriculum as well as within extra-curricular activities where students have opportunities to learn about issues in their local communities, Japan, and other countries. Additionally, the teachers were asked if students have opportunities to relate what is happening in their local communities with what is happening in Japan and other countries. Finally, teachers were asked whether content on the local (i.e., students' local communities), national (i.e., Japan), or global (i.e., other countries) have equal or unequal emphasis within the curriculum to see if one area is more

emphasized, hence possibly influencing students' cognitive and behavioral engagement with the local, national, and global spheres. The full list of questions asked to teachers, with probes and prompts, translated into English are included in Appendix M. The Japanese version of the interview questions are included in Appendix N.

## 7.6 Data Collection

Students from four senior high schools in Japan were chosen to partake in Phase 1 of this study. Theoretically, a simple random sampling of schools throughout Japan would have been ideal to be able to maximize generalizability of the findings. Nonetheless, from the strict policy regulations of conducting research at schools in Japan and other practical costs, as well as considering the purpose of this study, a cluster sampling was used; that is, the study narrowed down the selection of schools to those located within the greater Tokyo metropolitan district (東京首都圏 *Tokyo shutoken*).

According to the Ministry of Education, Culture, Sports, Science, and Technology (MEXT) Report & Statistics, in the 2014 academic year, there were 4,963 upper secondary schools (senior high schools) in the entire Japan (MEXT, 2015). Out of 47 prefectures, the Tokyo metropolitan district comprised of 7 prefectures (15% of the prefectures) alone holds 1,369 (28%) of the senior high schools. Out of this region, there are prefectures known as "cities designated by government ordinance" (政令指定都市 *seirei shitei toshi*), which carry major cities of Japan; these major cities are densely located in Chiba, Saitama, and Kanagawa Prefectures in addition to Tokyo (Ministry of Internal Affairs and Communications, 2009). These four prefectures alone (9% of prefectures), according to MEXT Report & Statistics (2015), hold 1,047 (21%) high schools. With the highly-concentrated

number of senior high schools in these four prefectures, in comparison to other parts of Japan, schools from these prefectures have been chosen.

A list of possible schools was further identified after considering the range of academic rigor using a measure called academic performance deviation scores (偏差値 *hensachi*) that is frequently and universally employed in Japan. The *hensachi* metric is a standardized measure adjusted to have the mean of 50 and a standard deviation of 10 (Benesse, 2015). Schools with below 50 *hensachi* (i.e., below average academic achievement) were excluded from the selection to ensure that each of participating schools and their students adequately reflects intended objectives of mainstream Japanese education. Furthermore, schools' educational philosophy and academic culture were also screened as well as the types of institutions (e.g., private, public), choosing from schools with mid-sized student enrollment around 1,000 (MEXT, 2015), coed student body, and non-residential operation. These schools were then contacted with the help of gatekeepers (i.e., teachers, educators), because it is difficult to gain access to schools in Japan without prior contact or connections with the schools. A total of six schools permitted access and offered their participation to this study. There were three high schools from Tokyo and the other three schools were in Chiba, Saitama, and Kanagawa Prefectures. Two of these schools participated in the initial pilot study phase (i.e., a school in Tokyo and a school in Kanagawa), and the main data collection was conducted at the four remaining schools (i.e., two in Tokyo, one in Chiba, one in Saitama).

Student participants within these schools largely depended on schools' regulations and academic scheduling. In general, the schools identified multiple classrooms which represented their schools' most typical/general programs, of which all students in the selected classrooms were asked to participate in the study. Since

the aim of the study included identifying possible school influences on the way students perceived and engaged with the world, participants were expected to have spent enough time (i.e., at least over a year) at the school. Therefore, I requested that the participants be Year 2 or Year 3 students. All schools preferred that Year 2 students participate because throughout their third, or final year, students are under high pressure preparing for college entrance examinations. As a result, the study only consisted of Year 2 students.

As mentioned earlier, Phase 1 of the study utilized a *parallel* mixed methods design (Creswell, 2014; Tashakkori et al., 2015), in which both quantitative and qualitative data collection occurred around the same time and findings from both were integrated to answer the research question for this study. There were slight differences in how the data were collected between the schools due to availability of each of the schools as shown in Figure 13.
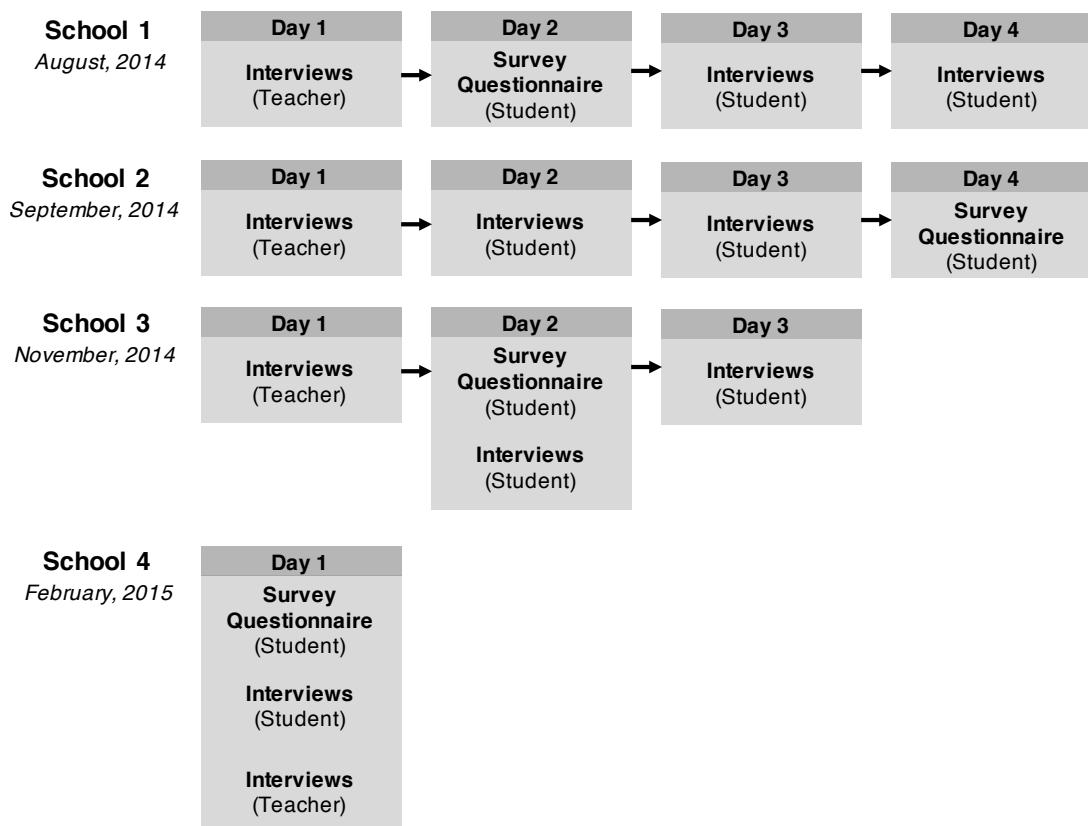


Figure 13. Data collection flow chart for Phase 1 of study

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The student survey questionnaire usually preceded the student interviews with the exception of School 2, where the student interviews preceded the administration of the student survey questionnaire. In School 4, due to time constraints, all the research instruments were administered on the same day. The difference in the order of data collection may have potentially influenced the responses in the student survey questionnaire and student interviews. That is, students who had the interview after the survey questionnaire may have had time to think about the topics mentioned in the questionnaire before participating in the student interviews; likewise, those who had the student interview first may have had some time to think about the topics before responding to the student survey questionnaires. However, as a result, no major differences were observed in student responses based on different data collection schedules.

Phase 2 of the study consisted of one-on-one interviews over LINE call, which is a popular mode of online communication utilized in Japan (LINE Corporation, n.d.), similar to other popular mediums like Skype, which provide a chat, audio call, and video call options. To gain contact with students who were interviewed in Phase 1, I first contacted a teacher from School 4, who, with the approval of four students, connected me to each of them via LINE. Likewise, I was able to gain contact with two students from School 2 via LINE who also agreed to participate in the interviews in Phase 2. Unfortunately, I was unable to gain contact with all students from all of the schools who participated in the Phase 1 interviews. Additionally, the majority of students who participated in the Phase 2 interviews were male students (i.e., six male students versus one female student); thereby, the responses may to some extent be school or gender-biased. Nevertheless, since the purpose of the interviews in Phase 2 was to capture a more personalized picture of students' engagements and life trajectories, more attention was placed on how to

capture those "stories" as opposed to *who* should be selected to participate in the study. The six students were asked to participate in one-on-one interviews over LINE call between May and September 2018.

**7.7 Data Analysis**

This study collected both quantitative data from student survey questionnaires as well as qualitative data from student and teacher interviews. First, in order to gain an overall understanding of the participant population, SPSS software was used to calculate descriptive statistics (e.g., frequencies and means) from the quantitative data collected (i.e., student survey questionnaire) to answer Sub-question 1. Pairwise comparisons following Analysis of Variance (ANOVA) tests were also conducted to see if there were significant differences between various parameters of interest (e.g., students level of care towards people in their local communities and that towards people in other countries). Effect sizes are reported following Cohen's (1988, 1992) widely employed interpretations. Bivariate correlations were also calculated upon investigating the linearity of relationships with a series of corresponding scatterplots to examine the *relationships* between students' socio-emotional perceptions (Sub-question 2) and between socio-emotional perceptions and their cognitive/behavioral engagement (Sub-question 3) and the *relationships* between how students engage across geographical spheres (Sub-question 3). A *t*-statistic was used to "test whether a difference between two dependent correlations from the same sample [was] significant" (Field, 2009, p. 191). Due to the correlational nature of the data analysis, causal inferences cannot be made from the observed results alone. Interpretations involving causality, therefore, are purely suggestive based on logical and theoretical inferences.

With regard to the qualitative data from the student and teacher interviews from Phase 1 of the study, thematic analysis of the responses was conducted using

the NVivo software. Based on the objectives of the research question, nodes (i.e., thematic categories) were created and the interview transcripts were coded with corresponding nodes. After the transcripts were all coded, transcripts were once again reviewed by nodes to see if any themes have arisen. The themes from the qualitative data which were relevant in answering the research questions are highlighted in the findings chapter (Chapter 9). Thematic analysis was utilized to analyze the interviews across students from Phase 1 of the study in order to gain a larger picture as to how students in the study, for example, became interested in various societal issues or decided to participate in volunteer activities. Meanwhile, interview responses from those who participated in both Phase 1 and Phase 2 of the study have been analyzed using a more narrative approach that allowed themes to emerge within the context of each individual's experiences, which was then used to compare experiences more holistically across individuals.

**7.8 Ethical Considerations**

This study abided by the British Educational Research Association (BERA) ethical guidelines (British Educational Research Association, 2011). For example, the researcher provided information regarding the research to all participants, including the purpose of the research, the process in which they will be involved, and the potential outcomes of the research. The students participating in the study were informed that their responses gathered via survey questionnaire and interviews will be analyzed to inform the posed question for this study. Teachers participating in the study were also informed that their responses via interviews will be analyzed to inform the questions of the study. All participants were informed that the study is voluntary and that they have the right to withdraw from the research for any or no reason at any time. Additionally, since the students participating in the study are considered young adults, parental consent was not necessary. However, the

information regarding the study was given to students in written form to be sent to their parents. In accordance with the Japanese context, since there were no objections from parents, written consent from the headteacher and students was sufficient to proceed with the administration of the survey questionnaire and interviews.

Furthermore, data collected has been kept confidential and anonymous. In cases in which names were exposed in the survey or interviews, in order to protect the anonymity of participants, names have been replaced with random names/codes in the process of analysis (e.g., School 1, School 2).

Moreover, the careful process of translation of consent forms, instruments and data from English to Japanese and vice versa were considered to provide accurate and quality research. In order to provide accurate translations of data, the translations were checked by Japanese-English speakers. However, in order to protect the confidentiality and anonymity of the research participants, names of students and schools were eliminated at the point of translation and those who checked the translation agreed to the confidentiality of the data provided.

## 7.9 Limitations of the Study

As mentioned throughout the chapter, there were various challenges encountered in constructing, administering, and analyzing data as with any study. First, with regards to the construction of the research instruments, due to the considerations of maximizing validity, the study ended up with two versions of research instruments (i.e., student survey questionnaire, student interviews); hence, there are fewer responses to some of the questions that were not included in the first round of administration (i.e., School 1 and School 2). Additionally, as mentioned in the construction of the survey questionnaire in Section 7.5.1, answer options that were more pertinent to young people could have been utilized in asking about the

societal issues they were aware of in their local communities, Japan, and other countries; the answer options were created based on main categories used by major news media. However, there may have been categories that were more pertinent to young people, which may have been missed from solely using broad categories referenced by major news media. In future studies, focus groups could be piloted prior to constructing the survey questionnaire, to better provide answer options for questions that are more relevant to the population being surveyed. Moreover, better consideration should have been taken in constructing Likert scale answer options in survey questionnaire. Since the Likert scale answer options were laid out across from, for example, *Not at all* to *Very much*, students could have assumed that the answer options to the right indicated a "greater" degree. However, as subsequently pointed out, the differentiation between the Japanese translation of two of the Likert scale options (i.e., 少し影響する, or little influence, and いくらか影響する, or somewhat influence) was not as clear, which could have influenced the outcomes of student responses. Therefore, better answer options as well as translations should be considered in constructing survey questionnaires in the future.

With regards to the administration of the survey instruments, as mentioned in Section 7.5.2, although I intended to administer a semi-structured student interview in Phase 1 of the study, due to the realization that students were not necessarily aware of the concept of global citizenship, the questions posed to students may have been more specific and direct, aligning to a more structured form of interview. Additionally, due to my lack of confidence in conducting interviews in Japanese (i.e., my second language) and the restricted time frame provided for each interview session, the outcome of the interview may have restricted students from fully elaborating their responses, which could have been possible through a more semi-structured approach to the interview process. Furthermore, with regards to the

student interviews conducted in Phase 2 of the study, due to availability of students who could take part in the interviews, mostly all interviewees were male students; likewise, the students were mainly from School 4 and School 2. Therefore, the responses could have been school and/or gender biased.

With regards to the analysis of data collected, since this was a PhD thesis as opposed to a study consisting of a group of researchers, the analysis of the interviews was conducted solely by myself; therefore, although I made much effort to minimize bias, it cannot be guaranteed that the coding of the results do not involve some kind of interpretation on my part. Finally, as also mentioned as a limitation in constructing the survey questionnaire, since the study was conducted within a Japanese context, it was necessary for instruments to be translated from English to Japanese and the findings from Japanese to English. Although I asked English-Japanese speakers to check all translations presented in this study to maximize accuracy, some translations, as illustrated above, could have limited the 'nuances' that cannot be translated between the two languages.

## 7.10 Chapter Summary

This chapter provided an overview of the philosophical paradigm I come from, the rationale for conducting research using the mixed methods approach, the development of research instruments, process of data collection and data analysis, as well as the ethical considerations and limitations of the research process. A mixed methods approach was chosen for this study from the my *pragmatic* positioning of research as well as the appropriateness of incorporating both quantitative and qualitative methods to answer the given research questions and the various benefits (e.g., *triangulation,* complementarity) gained from using such an approach (Hesse-Biber, 2010, pp. 3-5).

The research instruments were determined based on the research questions constructed from the conceptual framework in Chapter 6. Student survey questionnaires were constructed in Phase 1 of the study to gain an overview of various engagements of the population participating in this study, and to examine the relationships between various forms of engagements as well as engagements across various geographical spheres. Student interviews and teacher interviews in Phase 1 were constructed to gain a better understanding of the individual-specific factors that could be influencing the ways in which they engage. A parallel mixed methods design was utilized in Phase 1 of the study, in which the development of the quantitative and qualitative instruments, data collection, and analyses were conducted independently; the results were, however, examined together. Bivariate correlations, descriptive statistics, pairwise comparisons following ANOVA tests, and t-statistics were examined to analyze quantitative results from the survey questionnaires. Thematic analysis was used to analyze the interviews. For Phase 2 of the study, in order gain a better picture of the individual-specific factors that influence student engagement, as well as to identify *continuity* or *change* in engagement over time, interviews with six of the students who participated in Phase 1 student interviews were constructed and conducted using methods informed by the narrative approach.

A cluster sampling was utilized in selecting schools for this study. Schools from the Tokyo metropolitan district were chosen (i.e., Tokyo, Saitama, Chiba). Schools' academic performance deviation scores (*hensachi*), type of school (i.e., private, public), student enrollment size, and educational philosophy of the school were taken into consideration. As a result, four schools—two private senior high schools located in Tokyo metropolis, one public high school located in Saitama

prefecture, and one public high school located in Chiba prefecture—participated in the study.

The chapter concluded by laying out the ethical considerations taken by the research based on the British Educational Research Association (BERA) ethical guidelines as well as the limitations of the study.

# CHAPTER 8: BACKGROUND OF FINDINGS

Prior to introducing the findings from this study, this chapter briefly highlights the context in which the research was conducted by providing (1) an overview of the guidelines for senior high school education, and (2) an overview of the schools and student respondents who participated in this study.

## 8.1 Identifying National and Global Content in the Senior High School Curriculum

In order to identify areas within the national curriculum in which students learn about their local community, Japan, and other countries, the guidelines for senior high school education, which include General Provisions (*sōsoku*), and the guidelines for each taught subject were reviewed (MEXT, 2009). Japanese senior high schools are divided into general (public and private) and specialized high schools. However, the research study did not look into specialized senior high schools, so this document analysis only covered taught subjects which are mandatory in general senior high schools. There are ten subject areas that are required to be taught at a senior high school regardless of whether it is a general or a specialized high school: (1) Japanese Language, (2) Geography and History, (3) Civics, (4) Mathematics, (5) Science, (6) Health and Physical Education, (7) Art, (8) Foreign Languages, (9) Home Economics, and (10) Information. In addition to the ten subjects, Special Activities and Period of Integrated Studies are also incorporated into the senior high school curriculum. The specific courses under each taught subject are listed in Appendix O.

Using NVivo software to review the guidelines for each subject area, the following six subject areas presented aims which connect the national (i.e., Japan) with the global (i.e., other countries): (1) Foreign Language, (2) Art, (3) Civics, (4) Japanese Language, (5) Geography and History, and (6) Health and Physical Education. Since there was minimal reference with regard to learning about students'

local communities within the curriculum, with an exception to some aspects of Home Economics and Period of Integrated Studies, this section focuses on introducing areas within the curriculum in which students learn content about national and global spheres.

As noted in Table 1, the guidelines for Geography and History ($N = 56$) had the most mentions of connecting Japan with other countries.

Table 1. Number of references connecting national and global by subject

| Subject | Number of references to connecting National and Global |
|---|---|
| Foreign Language | 3 |
| Art | 6 |
| Civics | 9 |
| Japanese Language | 7 |
| Geography and History | 56 |
| Health and Physical Education | 2 |

Geography and History includes the following subjects: World History A, World History B, Japanese History A, Japanese History B, Geography A, and Geography B. Since it involves subjects which involves reference to various places, it is not surprising that this subject area has the most references to connecting national with the global. For example, the aim of the Geography and History indicate that students should understand and deepen awareness about the historical process of their country (*national*) and the world's (*global*) formation and to understand the regional essence of culture (MEXT, 2009).

Within Foreign Language, students are encouraged to deepen their understanding of the livelihood and culture of foreign countries and Japan to cultivate interest in language and culture, among other guidelines. Within Art, students are encouraged to listen to Japanese and foreign music with an understanding of its unique characteristics. Within Civics, students are encouraged to cultivate interest in

knowing about of contemporary trends of Japanese politics and international politics. With Japanese Language, students are encouraged to read to understand the essence of language culture and the relationship between Japanese culture and foreign culture. Within Health and Physical Education, students are encouraged to become aware of the various health-related initiatives happening in Japan and around the world (MEXT, 2009). See Appendix P for the full list of references the guidelines address for each subject area with regards to connecting the national and the global; the references have been translated from Japanese to English by the researcher.

Nonetheless, as highlighted within the review of literature, there are many areas within the curriculum guidelines which stress the importance of cultivating 'Japanese' identity. For example, within Foreign Language, the guidelines indicate that students should deepen international understanding through a broad lens and raise the *awareness of being a Japanese* living within this international community and help in nurturing the spirit of international cooperation. Within Civics, under Ethics, the guidelines note that students should understand the *Japanese way* of perceiving life, nature and religion, touching upon the country's customs and tradition and its reception of foreign ideas and thoughts, and understand one's role in it. From that, students deepen awareness of *living as an initiative-taking Japanese* within the international community. Within Japanese Language, under Integrated Japanese Language, students are encouraged to, from a broad perspective, deepen international understanding, and *with an awareness as a Japanese*, to help cultivate the spirit for international cooperation. Guidelines for Geography and History note that students should nurture the necessary awareness and qualities *to become a Japanese national (citizen)* who lives proactively within the international community and who forms a peaceful and democratic nation and society (MEXT, 2009).

Therefore, from the review of the curriculum guidelines, at least within the guidelines, there seem to be six subject areas among the ten required subject areas in which students are encouraged to connect their learning about Japan and other countries. Nonetheless, as with any types of guidelines, their manifestation is up to the teacher as well as the receptiveness of the student for such learning as indicated in the guidelines. Moreover, as highlighted above, there are many areas which, although make connections between the national and the global, place more emphasis on understanding and cultivating the national identity, aligning with what has been covered in the literature review.

## 8.2 Overview of School and Student Respondents

This section provides an overview of the schools and students who participated in this study. There was a total of 558 Year 2 students from four high schools who participated in this study. All of those who were identified to participate in the study completed the survey questionnaire, resulting in a 100% response rate; nonetheless, there were students who did not answer some parts of the questions provided in the survey questionnaire, hence resulting in missing responses for some questions. Therefore, the response count for each question is provided in explaining the findings in the following chapter.

Table 2 illustrates a brief overview of the four participating schools. Since some of the participating schools required anonymity, the four schools are referred to as School 1, School 2, School 3, and School 4 in this study. School 1 and School 2 are located in Tokyo Metropolis and are both private senior high schools. School 3 and School 4 are located in Greater Tokyo Area, in Saitama and Chiba prefectures, respectively. Both School 3 and School 4 are public senior high schools. The following sections provide some contextual background of Tokyo Metropolis, Saitama, and Chiba prefectures where the schools are located.

Table 2. Overall background of participating schools

| School Name | Prefecture | Type of School | Number of Participating Students |
|---|---|---|---|
| School 1 | Tokyo | Private | 118 |
| School 2 | Tokyo | Private | 210 |
| School 3 | Saitama | Public | 112 |
| School 4 | Chiba | Public | 118 |

*8.2.1 Demographic and Educational Background: Tokyo Metropolis*

School 1 and School 2 are both located in Tokyo Metropolis, which is one of the 47 prefectures of Japan and is the country's capital. The size of Tokyo Metropolis is second to the smallest (i.e., 45th out of the 47 prefectures) with an area of 2,189 $km^2$; however, it constitutes the largest population in the country with more than 13 million people residing (Bureau of General Affairs Statistics Division, 2015b; Tokyo Metropolitan Government, 2015). Tokyo also has the largest population of foreigners compared to other prefectures, with 417,442 foreigners residing in the Metropolis as of 2015 (Bureau of General Affairs Statistics Division, 2015a, 2015b).

Although private schools are under different regulations from public schools, the educational board for Tokyo Metropolis has been incorporating various initiatives for global engagement in line with the national effort to develop "Global Human Resources." For example, the educational board has been implementing the "Tokyo Global 10" project with an aim to nurture senior high school students who have high English proficiency and communication skills, understanding of and adaptability to foreign cultures, and the willingness to contribute to the international community (Tokyo Kyōiku Iinkai, 2016, p. 8). Additionally, the educational board has been implementing the "Tokyo Global Youth Camp" with the cooperation of the Japan International Cooperation Agency (JICA) to implement programs in senior high schools to enhance students' language skills, cross-cultural understanding, and

sense of responsibility to contribute in various areas globally (Tokyo Kyōiku Iinkai, 2016, p. 8).

Simultaneously, the educational board has been making efforts to nurture Japanese consciousness and pride. The board has been initiating educational programs in 250 metropolitan elementary, junior high, and senior high schools as well as special-needs schools, which focus on heightening young people's appreciation of Japan's beauty through understanding its history, tradition, and culture.

*8.2.2 Demographic and Educational Background: Saitama Prefecture*

School 3 is based in Saitama prefecture which is located north of Tokyo Metropolis and has an area of 3,798.13km$^2$, which is the eighth smallest out of the 47 prefectures (Saitama Prefecture, 2015). It has the fifth largest populace with approximately 7.2 million people residing, of which 88,734 are foreigners making the prefecture the fifth largest in terms of foreign populace as of 2015 (Saitama Prefecture, 2015).

With regards to education, the Saitama prefectural board of education has also been making efforts to cultivate "Global Human Resources" who possess world-class education and global perspectives, communication skills, and minds of multicultural coexistence. The prefecture has made efforts through their Facilitating Multicultural Coexistence Project (多文化共生推進事業) by placing Multicultural Coexistence Facilitation Committees in public senior high schools enrolling a large number of foreign students as a way to create school environments which provide safe learning environments for all students (Saitama Prefecture, 2016); programs include assistance for foreign students, especially with regards to language barriers, as well as providing opportunities for Japanese and foreign students to interact to deepen mutual understanding.

*8.2.3 Demographic and Educational Background: Chiba Prefecture*

School 4 is based in Chiba prefecture, which is located to the east of Tokyo Metropolis, and east and southeast of Saitama prefecture. It is the 28th largest prefecture with 5,157.64 km² of land surrounded by water and more than 6.2 million people, which is the sixth largest populace among the 47 prefectures (Chiba Prefectural Government, 2017).

With regards to education, the Chiba prefectural board of education has been funding senior high school students' study abroad expenses, holding English training courses for teachers and staff members, providing exchange opportunities with foreign students from abroad, and improving moral education to support students' willingness to become "Global Human Resources" (Chiba Kyōiku Iinkai, 2013). Likewise, the educational board has initiated the "Dream Challenge Project" in which they have been encouraging children to actively participate in society by nurturing their creativity as well as problem-solving skills, to cultivate individuals who will contribute to their local communities (Chiba Prefectural Government, 2009). Similar to the national educational trend, the Chiba educational board also places emphasis on fostering local and national identity through cultivating pride and attachment towards one's own school and local community (Chiba Prefectural Government, 2009).

*8.2.4 Volunteer Involvement*

Table 3 shows the percentage of people in each prefecture who have reported involvement in volunteer activities in 2001, 2006, and 2011. On average, all prefectures pertaining to this study rate slightly lower than the national rate of volunteer participation. Nevertheless, all of the prefectures pertaining to this study have roughly the same rate of volunteer participation. That is, approximately a quarter of the prefecture population seems to be taking part in volunteer activities.

Table 3. Volunteer participation rate by prefecture

| Prefectures | 2001 | 2006 | 2011 |
|---|---|---|---|
| Saitama | 26.7% | 24.1% | 24.0% |
| Chiba | 25.7% | 24.1% | 26.0% |
| Tokyo | 22.7% | 22.6% | 24.6% |
| Japan | 28.9% | 26.2% | 26.3% |

Source. Ministry of Internal Affairs and Communications Statistics Bureau (2011)

*8.2.5 School 1: Private Senior High School in Tokyo Metropolis*

School 1 is located in the eastern part of the 23 special wards of Tokyo and is a private three-year senior high school that enrolls over 1,000 students. "Striving to nurture a whole human that concords the intellect, virtue, and body" as the school's core principle, its educational program has dual foci: "Academic Enhancement Program" and "Character Development Program," in the latter of which various volunteer activities are encouraged. The school's educational goals include "fostering individuals that can contribute to the society" in the context of this globalized society. Reflecting this emphasis, the school encourages study abroad and exchange programs.

**Student Profile.** For this study, a total of 118 Year 2 students participated from School 1, of which 47.4% were male students and 52.6% were female students (Table 4). Students reported residing not only in Tokyo prefecture but also in Chiba and Saitama prefectures. Nearly all students (99.1%) who participated in the study indicated they were Japanese citizens, 40% reported they have visited overseas, with only a small proportion of students (7%) indicating they have resided overseas (Table 4).

Table 4. Students participating from School 1

| Male student | Female student | Japanese citizen | Visited overseas | Lived overseas |
|---|---|---|---|---|
| 55 (47.4%) | 61 (52.6%) | 114 (99.1%) | 48 (41.7%) | 8 (7.0%) |

Note. Three students did not answer background questions (located at the end). Therefore, they are not included in this table.

*8.2.6 School 2: Private Senior High School in Tokyo Metropolis*

School 2 is a private three-year senior high school with a student body of 800 located in the northern side of Tokyo's 23 special wards. Pioneering in welfare education, the school facilitates a number of volunteer programs ranging from local-community based activities to collaborations with international non-governmental organizations (NGOs). Classified as a Super Global High School (SGH) by Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT), School 2 identifies "productive academic skills, global communication skills, and interpersonal skills" as necessary qualities for global leaders.

**Student Profile.** Although the majority are Year 2 students, both Year 1 ($N = 35$) and Year 2 ($N = 210$) students participated. Students reported residing not only in Tokyo prefecture but also Chiba, Saitama, Kanagawa, and Ibaraki prefectures. For this study, only responses from Year 2 were utilized, of which 44.1% were male students and 55.9% were female students (Table 5). Nearly all students (98.5%) indicated they were Japanese citizens, and 86.3% indicated they have visited overseas and close to 20% of the students indicated they have lived overseas (Table 5).

Table 5. Students participating from School 2

| Male student | Female student | Japanese citizen | Visited overseas | Lived overseas |
|---|---|---|---|---|
| 90 (44.1%) | 114 (55.9%) | 200 (98.5%) | 176 (86.3%) | 38 (18.6%) |

Note. Only students from Year 2 who participated in the study are included in the table.

*8.2.7 School 3: Public Senior High School in Saitama Prefecture*

Located in the Saitama prefecture of the Tokyo metropolitan district, School 3 is a public three-year senior high school of over 1,000 student body. The school promotes fostering of Global Human Resources, while incorporating students'

characteristics and diversity as elements of a world-class education, one that cultivates global perspectives, communication skills, and minds for multicultural coexistence. Its local emphasis follows the prefectural guidelines including programs to provide Year 1 students with opportunities for increasing adaptability to senior high school life and establishing interpersonal relationships by becoming conscious that they are irreplaceable elements of the society and living a meaningful senior high school life.

**Student Profile.** All of Year 2 students who participated in the study ($N$=112) reported that they resided in Saitama prefecture. Among the students who participated, 61.6% were male students and 38.4% were female students (Table 6). Nearly all students (99.1%) noted they were Japanese citizens, with only approximately 20% indicating they have visited overseas and only one student indicating he or she lived overseas (Table 6).

Table 6. Students participating from School 3

| Male student | Female student | Japanese citizen | Visited overseas | Lived overseas |
|---|---|---|---|---|
| 69 (61.6%) | 43 (38.4%) | 111 (99.1%) | 22 (19.8%) | 1 (0.9%) |

Note. One student did not finish the survey to answer background questions (located at the end) and, therefore, is not included in this table.

*8.2.8 School 4: Public Senior High School in Chiba Prefecture*

Located in the Chiba prefecture of the Tokyo metropolitan district, School 4 is a public three-year senior high school with a student body of 1,100. Participating in the UNESCO Associated Schools Project Network (ASPNet), School 4 promotes activities to raise individuals who can successfully shoulder sustainable development of global society. As a public school, its local emphasis follows the prefectural guidelines including fostering local and national patriotic minds through cultivating

pride and attachment towards one's own school and local community along with awareness to shoulder local development.

**Student Profile.** All of Year 2 students who participated in the study ($N =$ 118) reported that they resided in Chiba prefecture. Among the students who participated, 47.5% were male students and 52.5% were female students (Table 7). Nearly all students (97.5%) indicated that they were Japanese citizens, with nearly 50% indicating they have visited overseas and 4.3% reporting they have lived overseas (Table 7).

Table 7. Students participating from School 4

| Male student | Female student | Japanese citizen | Visited overseas | Lived overseas |
|---|---|---|---|---|
| 56 (47.5%) | 62 (52.5%) | 115 (97.5%) | 56 (48.3%) | 5 (4.3%) |

## 8.3 Summary: Overall Background of Schools and Participants

Table 8 shows the similarities and differences among the schools participating in this study. First, three of the four schools (i.e., School 1, School 3, School 4) had almost the same number of students participating in the survey questionnaire; however, due to the school's request, there were more students participating in School 2 compared to the other schools. The schools in Tokyo (i.e., School 1, School 2) had students who are attending the school from surrounding prefectures, while School 3 and School 4, which were located in the Greater Tokyo Area, had only students attending from the prefecture the school was located. School 1 and School 4 had relatively similar numbers of male and female students who responded to the survey questionnaire, with slightly fewer male students participating compared to female students. School 2 had approximately 20 less male students participating in the survey questionnaire compared to female students, while School

3 had approximately 20 more male students participating compared to female

students.

Table 8. Comparison of students from participating schools

|  | School 1 | School 2 | School 3 | School 4 |
|---|---|---|---|---|
| Number of students participating in survey | 118 | 210 | 112 | 118 |
| Students from Multiple Prefectures | YES | YES | NO | NO |
| Male/Female Student Ratio | 55:61 | 90:114 | 69:43 | 56:62 |
| Percentage of Japanese Citizens | 99.1% | 98.5% | 99.1% | 97.5% |
| Percentage of Students Visited Overseas | 41.7% | 86.3% | 19.8% | 48.3% |
| Percentage of Students Lived Overseas | 7.0% | 18.6% | 0.9% | 4.3% |

Although examining school differences was part of the initial research

interest, results from a series of ANOVA tests indicated that there were no school

effects on most of the variables (i.e., socio-emotional perception, cognitive

engagement) on local, national, and global spheres (See Appendix Q). Although

some comparisons between schools had significant differences, it was minimal and

the pattern was not systematic to be meaningfully reported in detail. Therefore, in the

following chapter, which summarizes the findings, school effects were not considered

and the results have been based on an aggregate student sample from all schools.

# CHAPTER 9: FINDINGS

As mentioned in Chapter 7, this study conducted student questionnaires, student interviews, and teacher interviews at four senior high schools in Japan in Phase 1 of the study, along with follow-up student interviews in Phase 2 four years later to answer the following research question: *How do Japanese secondary school students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?* This chapter introduces the findings that pertain to each sub-research question that will inform the answer to the overarching research question:

- **Sub-question 1:** To what extent do students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?
- **Sub-question 2:** How are one's socio-emotional perceptions interrelated?
- **Sub-question 3:** How does one's socio-emotional engagement relate to one's cognitive and/or behavioral engagement?
- **Sub-question 4:** How does one's socio-emotional, cognitive, and/or behavioral engagement in one sphere (i.e., local, national, global) relate, if at all, to one's socio-emotional, cognitive, and/or behavioral engagement in another sphere?
- **Sub-question 5:** What are some of the Process-Person-Context-Time (PPCT) elements that influence one's socio-emotional, cognitive, and behavioral engagement with issues happening at the local, national, and/or global spheres?

## 9.1 Extent of Socio-Emotional, Cognitive, Behavioral Engagement

This first section highlights findings that are relevant in answering the first sub-question, *To what extent do students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?* To provide an overview of the characteristics of students who participated in this study, this section utilizes the findings from the student survey questionnaires to answer the sub-question, starting with the extent to which students in the study were engaged socio-emotionally, followed by the extent to which they were engaged cognitively and behaviorally.

*9.1.1 Socio-Emotional Engagement*

The socio-emotional engagement has been defined in this thesis as the values and attitudes one has in engaging as a global citizen. As mentioned in the prior chapters, the socio-emotional perceptions examined in this study include: sense of commonality (*commonality*), sense of belonging (*belonging*), perceived interconnectedness of local and global issues (*interconnectedness*), perceived influence of issues on one's daily life (*relevancy*), perceived influence of one's action/influence on others (*self-efficacy*), and sense of empathy/care (*empathy/care*). This section provides an overview of each socio-emotional perception and how students reported displaying them at the local, national, and global spheres.

**Commonality.** An Analysis of Variance (ANOVA) test was conducted to examine differing levels of students' sense of commonality felt towards the following three geographical spheres: (1) *people in my local* community, (2) *people in Japan,* and (3) *people in other countries*. Students were asked in the survey questionnaire, "How similar do you feel with the following groups?" for each of the above three groups and were asked to rate their level of commonality on a 4-point scale (i.e., 1= Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). A repeated measures ANOVA indicated that students felt different levels of commonality toward the three geographical spheres, $F(2,1092) = 174.17$, $p < .001$, with a medium effect size of $\eta^2$ = .102, indicating that approximately 10% of variations in perceived commonality is explained by the three different geographical spheres. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of students' sense of commonality with people in their local communities, Japan, and other countries at the .001 level (See Appendix R), such that the students who answered this question ($N = 558$) seemed to feel the highest level of commonality towards people in their local communities ($M = 2.38$, *SD*

= .885), followed by towards Japanese people ($M$ = 2.25, $SD$ = .824), then the least towards people in other countries ($M$ = 1.73, $SD$ = .784).

**Belonging.** An ANOVA test was conducted to examine differing levels of students' sense of belonging felt towards the following three geographical spheres: (1) *local*, (2) *national*, and (3) *global spheres.* Students in School 3 and School 4 were asked in the survey questionnaire, "How much do you feel you are a member of the following?" Students were asked to indicate their level of identification as part of *their local community*, *Japan*, and the *world* on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). A repeated measures ANOVA indicated that students felt different levels of belonging towards the three spheres, $F(2,456)$ = 177.19, $p$ < .001, with a large effect size of $\eta^2$ = .248, indicating that approximately 25% of variations in perceived belonging is explained by the three geographical spheres. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of students' sense of belonging to the local, national, and global spheres at the .001 level (See Appendix R), such that the students from School 3 and School 4 who answered this question ($N$ = 229) seemed to identify the most as a member of their local community ($M$ = 2.55, $SD$ = .895), followed by Japan ($M$ = 2.39, $SD$ = .865), then the least to the world ($M$ = 1.48, $SD$ = .698). Students from School 1 and School 2 did not answer this question as this was added to the second version of the survey questionnaire as mentioned in Chapter 7.

**Interconnectedness of Issues.** Students were asked in the survey questionnaire, "Which of the following best describes how you think about the relationship between local and global issues?" For this question, "local issues" were defined to the students as issues happening near them, while "global issues" were defined as issues happening in more distant places. Unlike the other questions on

socio-emotional perception, which asked students to rate the level of their perception on a 4-point scale, students were asked to choose one of the following statements that best aligned with their views on the relationship between local and global issues: (1) *local and global issues are unrelated*, (2) *local issues are global issues, but global issues are not local issues*, (3) *global issues are local issues, but local issues are not global issues*, or (4) *local issues are global issues, and global issues are local issues*. As displayed in Table 9, 15.4% of students who responded to this question indicated that they do not see a relationship between local and global issues (i.e., answer option 1), while the majority of students (84.6%) perceived there was some kind of relationship between local and global issues irrespective of their identification with them (i.e., answer options 2, 3, 4). Among all, a total of 35.9% viewed a one-way relationship, in which only local issues were considered as global issues (14.1%) or only global issues were considered local issues (21.8%); meanwhile, 48.7% viewed there was a mutual relationship between local and global issues in that local issues were perceived as global issues, likewise global issues were perceived as local issues.

Table 9. Relationship between local and global issues (*N* = 532)

| *Views on local and global issues* | *N* | *Percent* |
|---|---|---|
| Local and global issues are unrelated | 82 | 15.4 |
| Local issues are global issues, but global issues are not local issues. | 75 | 14.1 |
| Global issues are local issues, but local issues are not global issues. | 116 | 21.8 |
| Local issues are global issues, likewise global issues are local issues. | 259 | 48.7 |

**Relevancy.** An ANOVA test was conducted to examine differing levels of students' perceptions regarding the extent to which they feel their daily life is influenced by issues happening in (1) *their local community*, (2) *Japan*, and (3) *other countries* on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very

much). A repeated measures ANOVA indicated that students felt different levels of relevancy towards issues happening in the three spheres, $F(2,932) = 111.69$, $p < .001$, with a medium effect size of $\eta^2 = .087$, indicating that approximately 9% of variations in perceived relevancy is explained by the three different geographical spheres. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of students' perceived influence of issues happening in their local community, Japan, and other countries at the .001 level (See Appendix R), such that the students who answered this question seemed to feel that issues happening at the national level (i.e., Japan) influenced their daily lives the most ($N = 512$, $M = 2.76$, $SD = .931$), compared to issues happening in their local communities ($N = 494$, $M = 2.30$ $SD = .887$) and issues happening in other countries ($N = 498$, $M = 2.10$, $SD = .871$).

**Self-efficacy.** An ANOVA test was conducted to examine the differing levels of students' self-efficacy towards the following targets: (1) *family*, (2) *local community*, (3) *Japan*, and (4) *other countries*. Students at School 3 and School 4 were asked to note the extent to which they felt their actions and behavior influence people in their family, local communities, other parts of Japan, and other countries on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). A repeated measures ANOVA indicated that students felt different levels of self-efficacy towards their family, local community, Japan, and other countries, $F(2,456) = 146.90$, $p < .001$, with a large effect size of $\eta^2 = .576$, indicating that approximately 58% of variations in perceived self-efficacy is explained by the four different targets. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of students' sense of self-efficacy, or their perceived influence of their actions towards their family, people in their local community, Japan, and other countries at the .001 level (See Appendix R), such that

the students who answered this questions ($N$ = 229) seemed to feel that their actions and behavior influence their family the most ($M$ = 3.21, $SD$ = .880), with lower levels of perceived influences on people in their local communities ($M$ = 1.87, $SD$ = .717), followed by people in other parts of Japan ($M$ = 1.38, $SD$ = .562), then the least towards people in other countries ($M$ = 1.23, $SD$ = .453). Students from School 1 and School 2 did not answer this question because this was added to the second version of the survey questionnaire as mentioned in Chapter 7.

**Empathy/Care.** An ANOVA test was conducted to examine the differing levels of students' empathy/care towards the following three groups: (1) *people in my local community*, (2) *people in Japan,* and (3) *people in other countries.* Students were asked in the survey questionnaire to indicate the extent to which they feel empathy/care when something happens to people in their local community, Japan, and other countries on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). A repeated measures ANOVA indicated that students felt different levels of empathy/care towards people in the three groups, $F(2,1086)$ = 263.08, $p$ < .001, with a medium effect size of $\eta^2$ = .115, indicating that approximately 12% of variations in perceived empathy/care is explained by the three different groups. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of student's sense of empathy/care towards people in their local communities, Japan, and other countries at the .001 level (See Appendix R), such that the students who answered this question ($N$ = 546) seemed to show the highest level of empathy/care towards people in their local communities ($M$ = 3.04, $SD$ = .900), followed by towards people in Japan ($M$ = 2.61, $SD$ = .875), then the least towards people in other countries ($M$ = 2.27, $SD$ = .852).

**Summary of Socio-Emotional Engagement.** Overall, students who

participated in this study indicated moderate levels of socio-emotional engagement

(i.e., between "little" and "somewhat") towards their local communities and Japan,

while generally low levels (i.e., between "not at all" and "little") towards other

countries. Among the three spheres, students generally seemed to have a higher

sense of commonality, belonging, and care as well as felt that their actions and

behavior influence people in their local communities, followed by people in Japan,

then people in other countries. Meanwhile, students seemed to feel that issues

happening at the national level (i.e., Japan) had more relevancy, or influence on their

daily lives, compared to issues happening at their local communities or other

countries. When examining the socio-emotional perceptions within each sphere (i.e.,

local, national, global) as shown in Table 10, students seemed to feel more

*empathy/care* across all spheres compared to the other socio-emotional perceptions.

Table 10. Comparison of means between socio-emotional perceptions
towards local, national, and global spheres

| Spheres | Local | | National | | Global | |
|---|---|---|---|---|---|---|
| | *M* | *SD* | *M* | *SD* | *M* | *SD* |
| Commonality | 2.38 | .885 | 2.25 | .824 | 1.73 | .784 |
| Belonging | 2.55 | .895 | 2.39 | .865 | 1.48 | .698 |
| Relevancy | 2.30 | .887 | 2.76 | .931 | 2.11 | .871 |
| Self-efficacy | 1.87 | .717 | 1.38 | .562 | 1.23 | .453 |
| Care | 3.04 | .900 | 2.61 | .875 | 2.27 | .852 |

Note. 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much

Further, most students reported the they viewed some kind of relationship

between local issues (i.e., issues happening in close places) and global issues (i.e.,

issues happening in more distant places), with more students perceiving a two-way

relationship as opposed to a one-way relationship between local and global issues.

*9.1.2 Cognitive Engagement*

Cognitive engagement in this thesis has been defined as the knowledge one has as a global citizen. An ANOVA test was conducted to examine differing levels of students' perceived knowledge of issues happening in (1) *their local community*, (2) *Japan*, and (3) *other countries.* Students were asked in three different questions in the survey questionnaire to indicate their perceived knowledge level of issues happening in the three geographical spheres on a 4-point scale (i.e., 1 = Barely know, 2 = Know a little, 3 = Know the basics, 4 = Know the details). Overall, students seemed to have low levels of knowledge of issues happening in their local communities, Japan, and other countries. A repeated measures ANOVA indicated that students perceived having different levels of knowledge about the three spheres, $F(2,1104) = 135.39$, $p < .001$, with a medium effect size of $\eta^2 = .088$, indicating that approximately 9% of variations in perceived knowledge level is explained by the three different geographical spheres where the issues happened. A set of pairwise comparisons following the repeated measures ANOVA indicated that there were significant differences between all pairs of students' perceived knowledge of issues about their local community, Japan, and other countries, at the .001 level (See Appendix R), such that the students who answered this question ($N = 557$) seemed to have more knowledge of issues happening in Japan ($M = 2.25$, $SD = .670$), followed by other countries ($M = 1.85$, $SD = .659$), then the least of local communities ($M = 1.76$, $SD = .722$).

Interviews with teachers and administrators revealed possible accounts as to why students may have lower levels of awareness of issues happening especially in their local communities and other countries. All of the teachers interviewed from the four schools indicated that there are fewer opportunities for teachers to incorporate issues happening in students' local communities. Especially teachers from School 1

and School 2 mentioned that they have students attending not only from Tokyo, but also neighboring prefectures, which make it difficult to cover issues happening in all local communities that students reside in.

*9.1.3 Behavioral Engagement*

Behavioral engagement in this thesis has been defined as the actions one takes as a global citizen. As mentioned in Chapter 8, only responses from the second version of the survey questionnaire administered to students at School 3 and School 4 were used in the analysis in order to enhance the validity of the responses about students' behavioral engagements. Among those who participated in the study from School 3 and School 4, 48.7% ($N = 112$) indicated that they were involved in civic activities. Among the students who indicated activity involvement ($N = 112$), the majority indicated that they were involved in recycling and/or energy/water saving activities ($N = 102$, 91.1%), followed by fundraising/donation activities ($N = 33$, 29.5%).

Further, students were asked in the survey questionnaire to indicate the extent to which their involvement in civic activities contribute to their local community,
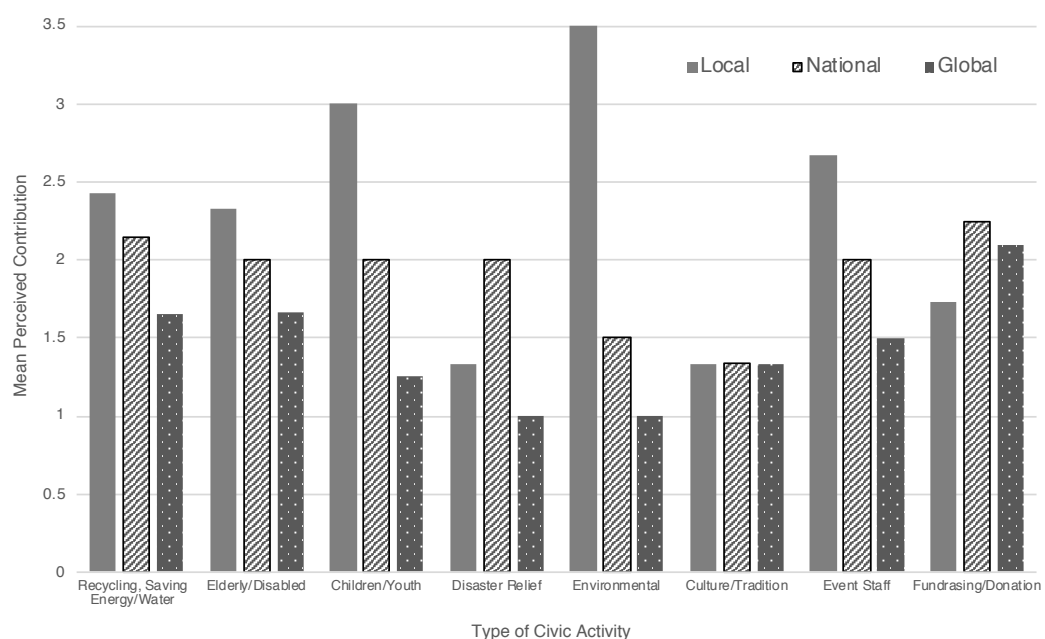


Figure 14. Types of activity and perceived contribution to the local, national, and global

Japan, and other countries on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). As seen in Figure 14, overall, students indicated that their involvement in civic activities contribute the most to their local communities, followed by Japan, and contribute the least to other countries.

Exceptions can be observed with civic activities pertaining to disaster relief, culture/tradition, and fundraising/donation. First, more students indicated that involvement in disaster relief activities contribute more to Japan than to their local communities and other countries. Disaster relief, in this case, may largely be linked to activities in northeastern Japan where the earthquake and tsunami hit in March 2011; therefore, students may link their involvement as contributing to Japan, more so than to their local communities or other countries. Second, students who indicated involvement in activities pertaining to Japanese culture and tradition seemed to feel their involvement contributes equally to their local community, Japan, and other countries. Lastly, students who indicated involvement in fundraising/donation activities indicated that their involvement contributes mostly to Japan, followed by other countries, and contributes least to their local communities. This may be due to the type or target of fundraising/donation activities students are involved in (e.g., Japan Red Cross, UNICEF).

**9.2 Relationship Between Socio-Emotional Elements Within Same Sphere**

This section provides an overview of findings that relate to the second sub-question, *How are one's socio-emotional perceptions interrelated?* Again, the socio-emotional elements that are mainly examined in this thesis are: *commonality, belonging, interconnectedness of issues, relevancy, self-efficacy,* and *empathy/care.* This section looks at how the socio-emotional perceptions towards the local community are related to one another, followed by how socio-emotional perceptions towards Japan are related, and how socio-emotional perceptions towards other

countries are related to one another. To examine this relationship, quantitative data from the student survey questionnaires have been utilized. Upon investigating the linearity of relationships with a series of corresponding scatter plots, bivariate correlations were calculated to examine how the socio-emotional perceptions relate to one another within the same sphere (i.e., local, national, global).

In order to include how *interconnectedness* relates with other socio-emotional perceptions, the four dichotomous variables for *interconnectedness* were recoded into one aggregate, continuous variable. That is, those who indicated *local and global issues are unrelated* were recoded with a "1" indicating no interconnectedness between local and global issues; those who indicated either *local issues are global issues, but global issues are not local issues* or *global issues are local issues, but local issues are not global issues*, were recoded with a "2" indicating some interconnectedness between local and global issues; those who indicated *local issues are global issues, and global issues are local issues* were recoded with a "3" indicating a full, two-way interconnectedness between local and global issues. The dichotomous variables for *interconnectedness* were thus converted into one variable with a 3-point scale indicating students' perceived level of interconnectedness of local and global issues from not at all, somewhat, to full (i.e., two-way) interconnectedness, thus, allowing for a better comparison with the other socio-emotional perception variables, which are also continuous variables.

*9.2.1 Socio-Emotional Perceptions Towards Local Community*

At the local community level, each pair of socio-emotional perceptions had a significant positive correlation, except for that between interconnectedness and the following: belonging, relevancy, and self-efficacy. That is, there was no significant linear relationship between how students perceived the interconnectedness of local and global issues and their sense of belonging as a member to their local

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community, their perceived influence of local issues on their daily life, and their perceived influence on people in their local communities. Table 11 includes the results of the bivariate correlations for each pair of socio-emotional perception at the local level.

Table 11. Correlations between socio-emotional perceptions towards local communities (N = 228)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| 1. Commonality | - | | | | | |
| 2. Belonging | .522** | - | | | | |
| 3. Interconnectedness | .093* [a] | .027 [d] | - | | | |
| 4. Relevancy | .210** | .139* | .031 [e] | - | | |
| 5. Self-efficacy | .360** [b] | .347** | .007 [d] | .244** | - | |
| 6. Care | .396** [c] | .322** | .155** [f] | .240** [b] | .297** | - |
| $M$ | 2.38 | 2.55 | 2.34 | 2.30 | 1.87 | 3.03 |
| $SD$ | .885 | .895 | .728 | .887 | .717 | .900 |

$^*p < .05$, $^{**} p < .001$.

Note. [a]$N = 527$, [b]$N = 488$, [c]$N = 545$, [d]$N = 220$, [e]$N = 475$, [f]$N = 525$

*9.2.2 Socio-Emotional Perceptions Towards Japan*

At the national level, each pair of socio-emotional perceptions had a significant positive correlation except, similar to the local level, there were no significant correlations between interconnectedness and the following socio-emotional perceptions at the national level: belonging, relevancy, and self-efficacy. However, unlike at the local level, there was also no significant correlation between interconnectedness and commonality as well as between relevancy and belonging. Table 12 includes the results of the bivariate correlations for each pair of socio-emotional perception at the national level.

Table 12. Correlations between socio-emotional perceptions towards Japan ($N = 228$)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| 1. Commonality | - | | | | | |
| 2. Belonging | .495** | - | | | | |
| 3. Interconnectedness | .080 [a] | .021 [d] | - | | | |
| 4. Relevancy | .196** [b] | .109 | .082 [e] | - | | |
| 5. Self-efficacy | .198** | .242** | .121 [d] | .198** | - | |
| 6. Care | .407** [c] | .316** | .229** [f] | .314** [b] | .196** | - |
| *M* | 2.25 | 2.39 | 2.34 | 2.75 | 1.38 | 2.61 |
| *SD* | .824 | .865 | .728 | .931 | .562 | .875 |

*$p < .05$, ** $p < .001$.

Note. [a]$N = 526$, [b]$N = 504$, [c]$N = 543$, [d]$N = 220$, [e]$N = 489$, [f]$N = 523$

*9.2.3 Socio-Emotional Perceptions Towards Other Countries*

With regards to students' socio-emotional perceptions towards other countries, each pair of socio-emotional perception had a significant positive correlation, except for between interconnectedness and belonging as well as between care and self-efficacy. What is worth nothing here is that interconnectedness had a significant positive correlation with commonality, relevancy, self-efficacy, and care, which were not correlated at the local and national spheres. That is, those who perceived higher interconnectedness between local and global issues also tended to show higher levels of commonality with people in other countries, as well as higher perception that issues happening in other countries has an influence on their daily lives, higher perception that their actions and behaviors influence people in other countries, and higher level of care for people in other countries. Table 13 includes the results of the bivariate correlation for each pair of socio-emotional perception towards other countries.

Table 13. Correlations between socio-emotional perceptions towards other countries ($N = 228$)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| 1. Commonality | - | | | | | |
| 2. Belonging | .363** | - | | | | |
| 3. Interconnectedness | .110* [a] | .100 [d] | - | | | |
| 4. Relevancy | .289** [b] | .267** | .138** [e] | - | | |
| 5. Self-efficacy | .230** | .330** | .150* [d] | .168* | - | |
| 6. Care | .379** [c] | .225** | .222** [f] | .257** [b] | .054 | - |
| $M$ | 1.74 | 1.48 | 2.34 | 2.11 | 1.23 | 2.27 |
| $SD$ | .784 | .698 | .728 | .871 | .415 | .852 |

*$p < .05$, ** $p < .001$.

Note. [a]$N = 527$, [b]$N = 493$, [c]$N = 544$, [d]$N = 220$, [e]$N = 480$, [f]$N = 524$

*9.2.4 Relationship Between Belonging and Commonality*

Since the literature highlighted the importance "commonality" had in defining "Japanese" identity, this section also analyzed the relationship between belonging and commonality in the local, national, and global spheres. Through converting the correlation coefficients between (1) belonging and commonality within the local sphere, (2) belonging and commonality within the national sphere, and (3) belonging and commonality within the global sphere, into $z$-scores and running hypothesis tests by comparing the $z$-scores, the correlation coefficient between belonging and commonality within the local sphere ($z = .579$) was significantly higher than that between belonging and commonality within the global sphere ($z = .380$), $Z_{Difference}$ (228) = 2.108, $p = .02$. ; likewise, the correlation coefficient between belonging and commonality within the national sphere ($z = .543$) was significantly higher than that between belonging and commonality within the global sphere ($z = .380$), $Z_{Difference}$ (228) = 1.72, $p = .04$; there were no significant differences between the correlation coefficients within the local and national spheres. Therefore, it could be said that the correlation between belonging and commonality within the local sphere, as well as

that within the national sphere, were significantly higher than the correlation between

belonging and commonality with in the global sphere, which could indicate how

*commonality* may play a larger role in one's sense of belonging to one's local

community and Japan, in comparison to one's sense of belonging to the world.

**9.3 Relationship Between Socio-Emotional and Cognitive Engagement**

This section provides an overview of findings pertaining to the relationship

between the socio-emotional and cognitive dimensions from the third sub-question,

*How does one's socio-emotional engagement relate to one's cognitive and/or*

*behavioral engagement?* Initially, only the findings from the student survey

questionnaires were to be utilized to answer this question; however, when qualitative

data from the student interviews were analyzed, there were areas that seemed

relevant in understanding the relationship between socio-emotional and cognitive

engagement, so the qualitative data from the student interviews are also shared in

this section.

*9.3.1 Relationship Between Socio-Emotional and Cognitive Engagement (Survey)*

This section first introduces the findings from the student survey

questionnaire that pertain to the relationship between socio-emotional and cognitive

elements within the (1) local, (2) national, and (3) global spheres.

**Socio-emotional perceptions and knowledge of local issues.** First, as

mentioned in Section 9.1.2, students who participated in this study indicated the least

level of knowledge about issues happening in their local communities ($M = 1.76$, $SD$

$= .722$). That is, many students indicated that they "barely know" or "know little" about

issues happening in their local communities. While students generally showed low

levels of knowledge of local issues, the bivariate correlations in Table 14 indicate that

there are significant positive linear relations, although somewhat small, between the

following socio-emotional perceptions towards their local communities and their

perceived knowledge level of issues about their local communities: *commonality, self-efficacy, care*. In other words, those who indicated higher levels of commonality with people in their local communities tended to also indicate higher levels of knowledge about issues in their local communities; those who indicated higher perceived influence of one's actions and behavior on people in their local communities tended to also report higher levels of knowledge about issues in their local communities; and, those who noted higher levels of care for people in their local communities tended to also indicate higher levels of knowledge about their local communities.

Table 14. Correlations between knowledge level of local issues with socio-emotional perceptions towards the local community, with an exception of interconnectedness (*N* = 228)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Knowledge of Local Issues | .145** [a] | .114 | .081 [b] | .042 [c] | .241** | .131** [d] |
| *M* | 2.38 | 2.55 | 2.34 | 2.30 | 1.87 | 3.03 |
| *SD* | .885 | .895 | .728 | .887 | .717 | .900 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy,
5 = Self-efficacy, 6 = Care
*p* < .05, ** *p* < .001.
Note. [a]*N* = 547, [b]*N* = 530, [c]*N* = 491, [d]*N* = 543

**Socio-emotional perceptions and knowledge of national issues.** As mentioned in Section 9.1.2, many students indicated that they have most knowledge about issues happening in Japan (*M* = 2.25, *SD* = .670). Table 15 shows that there are significant positive linear relationships, although rather small, between the following socio-emotional perceptions towards Japan and their perceived knowledge of national issues: *commonality, belonging, interconnectedness, relevancy,* and *care*. That is, students who indicated higher levels of commonality with people in Japan, higher levels of belonging to Japan, higher perceptions of interconnectedness between local and global issues, higher perceived influence of national issues on their daily lives, and/or higher perceived care for people in Japan, also tended to

report higher levels of knowledge of issues happening in Japan. Additionally, unlike at the local sphere, students who indicated higher perceptions of interconnectedness between local and global issues seemed to also show higher levels of knowledge about issues happening in Japan.

Table 15. Correlations between knowledge level of national issues with socio-emotional perceptions towards Japan, with an exception of interconnectedness ($N = 228$)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Knowledge of National Issues | .189** [a] | .183** | .110* [b] | .141** [c] | .065 | .233** [d] |
| *M* | 2.25 | 2.39 | 2.34 | 2.75 | 1.38 | 2.61 |
| *SD* | .824 | .865 | .728 | .931 | .562 | .875 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy,
5 = Self-efficacy, 6 = Care
*p* < .05, ** *p* < .001.
Note. [a]$N = 547$, [b]$N = 530$, [c]$N = 512$, [d]$N = 543$

**Socio-emotional perceptions and knowledge of global issues.** As mentioned in Section 9.1.2, many students indicated that they have lower levels of knowledge about issues happening in other countries ($M = 1.85$, $SD = .659$) compared to issues happening in Japan ($M = 2.25$, $SD = .670$). That is, many students indicated that they "barely know" or "know little" about issues happening in other countries, similar to their knowledge level of issues happening in their local communities. While students generally showed low levels of knowledge of global issues, the bivariate correlations in Table 16 indicate that there are significant positive linear relationships, although small, between the following socio-emotional perceptions towards other countries and their perceived knowledge of global issues: *commonality, interconnectedness, relevancy,* and *care*. That is, students who indicated higher levels of commonality with people in other countries, higher perceptions of interconnectedness of local and global issues, higher perceived influence of global issues on one's daily life, and higher levels of care towards people in other countries, tended to also show higher levels of knowledge about global issues.

Table 16. Correlations between knowledge level of global issues with socio-emotional perceptions towards other countries, with an exception of interconnectedness (*N* = 228)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Knowledge of Global Issues | .193** [a] | .124 | .139** [b] | .173** [c] | -.019 | .235**[d] |
| *M* | 1.74 | 1.48 | 2.34 | 2.11 | 1.23 | 2.27 |
| *SD* | .784 | .698 | .728 | .871 | .453 | .852 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy, 5 = Self-efficacy, 6 = Care

*$p$ < .05, ** $p$ < .001.

Note. [a]*N* = 547, [b]*N* = 530, [c]*N* = 497, [d]*N* = 543

*9.3.2 Relationship Between Socio-Emotional and Cognitive Engagement (Interviews)*

This section introduces some of the student interview responses from Phase 1 that pertain to perceptional factors that encouraged or hindered their cognitive engagement. The themes that emerged from the analyses are introduced in the following sub-sections.

**Socio-Emotional Elements Encouraging Cognitive Engagement.** Figure 15 shows the themes that emerged from analyzing interview responses from Phase 1 of the study that expressed students' reasons for their interest or awareness in societal issues. Similar to the results from the survey questionnaires, interview respondents also suggest how societal issues that are *relevant* to their lives instigate their interest, more so their concern, about various issues. For example, at the time I interviewed students from School 4 in February 2015, the media was highlighting how a Japanese journalist was taken hostage and killed by the Islamic State. A
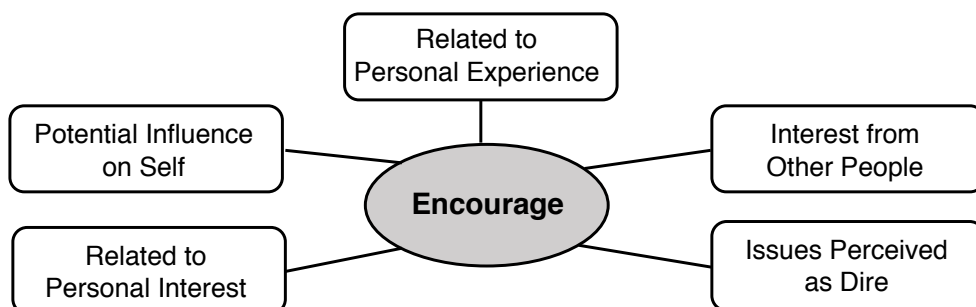


Figure 15. Socio-emotional elements encouraging cognitive engagement

student upon learning about the incident expressed in the interview, how the incident spurred her concern over the issue:

> The other day, there was that hostage incident, and from that I became a bit concerned about issues in the Middle East. I talked with my family about that…I watched the news, and my father and mother had an argument about it, and I learned about it then. Plus, I thought why all of a sudden a Japanese? Why would they take a Japanese as a hostage? Are there any advantages from that? When I was discussing about it, I felt that it isn't somebody else's problem anymore, and I got scared. (School 4, Student 4)

The student's notion that the issue was no longer *somebody else's problem* suggests how a societal issue could become one of concern once it is perceived as having a potential influence on, in this case, people in her country. Similarly, another student mentioned how she became concerned about territorial controversies between Japan and Korea, because she felt there could be a potentiality of war if relations worsen, which then could have a direct impact on her livelihood (School 3, Student 2).

Students also indicated concern over societal issues that could potentially have an impact on them in the future. Students especially expressed their concern over Japan's aging population:

> I don't think it is important yet, but eventually later, I think my grandmother will need care as well so it will be relevant. Also, for example, taxes too, as the population of elders increases, we will need to pay taxes, which is a point that concerns me a bit. (School 1, Student 2)

> Well, at school, we learned about [the issues pertaining to the aging population] before, but I see it on the news a lot, and umm… they said that in the future young people will have to take on the burden to compensate for maintaining the retirement pension, and I and I believe those around me will not like that, so I've wondered about how such an issue could be resolved. (School 4, Student 1)

> In class, we discussed how right now approximately three [working] people support the living of one elderly [retired] person, but in the future it will be two people supporting one elderly person, so right now it may not be relevant but in the future when I am an adult, it will be so that is why [I said I was interested in the issue]. (School 3, Student 3).

The responses from these three students indicate how they were concerned with the issue from the burden they, and others their age, may need to take on in the future,

suggesting how issues that could potentially negatively influence their lives could become an issue of concern. Nevertheless, it is important to note that, countering those students, there was a student who outright noted that the issue on Japan's aging population "is not an issue to be concerned about" (School 2, Student 3), further stating that people are too worried about the issue. This student's response shows the importance of also recognizing that issues that may be a concern for a group of individuals may not necessarily be a concern for all.

Furthermore, student responses suggest how the *empathy/care* they developed through building relationships with people and places have made them more aware or concerned about societal issues that pertain to those people or places. For example, the following two students indicated how their visit overseas had spurred their interest in issues happening outside of Japan.

> Last year, I studied abroad in Finland. So, when news comes in about Finland, I am very interested, and the friends I made during my study abroad are all over the world so when I hear something happened in their countries, I become very worried. That is why now I listen more carefully to the news about countries that, before I went abroad, had no interest in, since I feel "oh, that person is there, so I should learn more about it." (School 4, Student 4)

> Until recently, when I heard about foreign countries, I did not know who these people were, like, what kind of life style they had, whether they had a life similar to ours or not. I didn't even think to know about these people, but once I've had the chance to go overseas, I had the chance to feel and see it myself and like that made a reason for how things are no longer somebody else's issue. (School 2, Student 7)

Similar to Student 4 from School 4, Student 7 from School 2 further went onto saying that when she saw news about Canada where she visited, she would further research about the issue over the Internet. The responses from both of these students suggest how the emotional connection they developed with the people and places they visited, changed the way in which they felt and treated news that pertained to those people and places.

Moreover, interest in societal issues may also be spurred, not only from direct personal experiences, but upon hearing about places or people from others. For instance, a student indicated how he became passionate about diplomatic issues between Japan and China from the relationship he cultivated with people in China through his father:

> Well, my father has been influential. My father works for a trading company, and especially with China. And from that, I've always thought Chinese people are great people, and I have a lot of Chinese friends, so whether one is a Japanese or Chinese, we are both humans and we are friends, and it doesn't really matter, but I realized that, that is not the case with my friends. (School 2, Student 2)

The student went on to state that he thought the positive image of people in China he had was the norm but noticed that it was not so when he was conversing with his peers. That was when he became aware of the friction that existed between these two groups and became interested in diplomatic relations between Japan and China.

Students also shared how they became aware or concerned about *societal issues* upon hearing it from their parents. One student noted that he became aware of issues of food and water from his mother's experience living in severe conditions in Thailand:

> I am half and my mother in Thailand…she is Thai…and in the past, my mom lived without electricity and my mom's father, so my grandfather, umm…there was economic disparity, and he had a lot of money and he was killed by people in his neighborhood out of jealousy. There were a lot of incidents like that and yes, so, she grew up being told that as long as there is food everything will be okay.

Another student indicated how he learned about Japan's aging population issues through his mother who worked at an elderly care facility (School 1, Student 2). Hence, these responses suggest how individuals could form interest or concern about societal issues, as well as about various people and places, even though they may not have had a direct experience with the issue or with the people and/or places pertaining to the issue.

There were also students who expressed awareness or concern about societal issues, not from having prior personal connections with those issues or upon hearing from others, but from hearing about the issues through the media, especially television. They expressed how the frequency and gravity placed on the issue on the news triggered their awareness and/or concern. For example, a student stated that she became curious about territorial issues between Japan, China, and Korea, because it was frequently broadcasted on the news (School 3, Student 2). Another student indicated that he became interested in poverty issues because the topic was frequently broadcasted, not only on the news, but in other variety shows (School 3, Student 5). Therefore, in some situations, *relevancy* of the issues to one's life or the *empathy/care* they develop through personal experiences, may not be a factor that spurs their awareness or interest in societal issues; instead, the *frequency* and *gravity* placed on an issue, regardless of their prior association with the societal issue, may trigger their awareness or interest.

Similarly, students expressed interest in societal issues that did not necessarily pertain to their socio-emotional perceptions of the world. For example, one student indicated that she was interested in the news surrounding the possibility that Scotland would gain its independence, more from her interest in the fact that it could become a historic event: "I've learned about a country gaining independence in history class but this is happening now in real time, and feels surreal" (School 2, Student 7). The interview took place in September 2014, around the time when there was heated news about Scotland's independence. Meanwhile, another student shared how he wanted to learn about an issue, not because of his interest or concern about the issue, but from the fact that he wanted to gain knowledge about various issues in general: "In exchanging opinions with others, I feel like I extremely lack the knowledge about issues surrounding food/nutrition. […] So, since I did not have any

prior knowledge about it, I wanted to gain knowledge about it through this research"

(School 2, Student 1).

Therefore, student responses pertaining to the reason for their awareness or

interest in various societal issues, show that socio-emotional perceptions such as

*relevancy* and *empathy/care* that were examined in the survey questionnaire also

seem to encourage students' awareness and interests towards societal issues.

Nevertheless, the interviews provided a more nuanced picture as to what *relevancy*

and *empathy/care* entailed. That is, students cognitively engaged with societal issues

that were, for example, *relevant* to their lives, to people in their country, or to their

lives in the future; they were engaged with issues from the *empathy/care* they

developed from their personal experience or through hearing about the issue,

people, or place from another person or medium. Moreover, the interview responses

indicated that students could cognitively engage with societal issues that may not be

associated with their socio-emotional perceptions of the world (e.g., their interest to

gain more knowledge).

**Socio-Emotional Elements Discouraging Cognitive Engagement.** This

sub-section provides an overview of the reasons for why students expressed

disinterest in some societal issues that may also provide some insight as to how they

cognitively engage with various societal issues. Figure 16 lays out the themes that
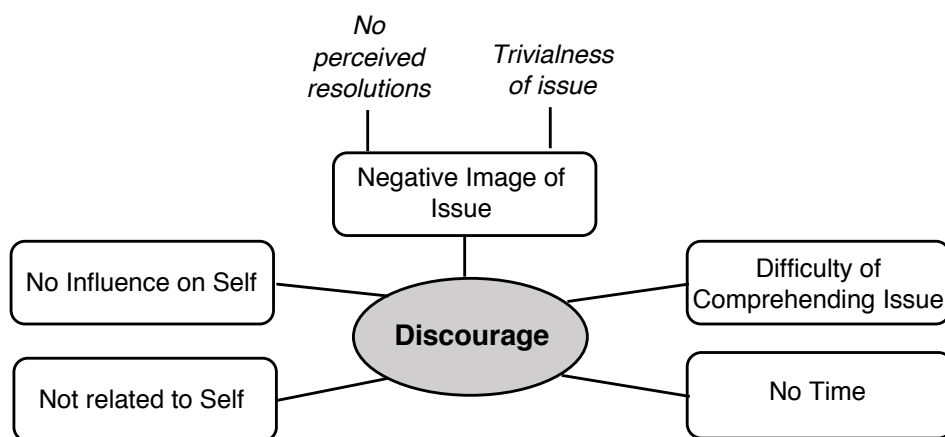


Figure 16. Socio-emotional elements discouraging cognitive engagement

emerged from analyzing interview responses from Phase 1 of the study that expressed students' reasons for disinterest in various societal issues.

First, most of the students shared how they were not interested in various societal issues, not because of their socio-emotional perceptions towards those issues, but from the difficulty of comprehending the issues:

> I hate science and you know, the nuclear energy issue is not only difficult to understand but the terminology used is hard, and so even if I read the newspaper, it's like "I don't get it", "What is this long article", and I just give up. (School 4, Student 4)

> I have an image that concepts like inflation or deflation are difficult, or like very complex. I hear about it a lot but since the workings of it seem difficult, I don't really think to care about it. (School 4, Student 1)

Students even expressed how although they may have an interest in a societal issue, since they do not have the knowledge about an issue, it has hindered them from becoming interested: "I don't have an interest… or even if I want to have interest in it, I feel like the information [about politics] doesn't come around to me" (School 3, Student 3). One student did not show interest in any societal issues and shared how it was not only because societal issues were difficult to comprehend but because he had *no time* to do the research to learn more about those issues (School 2, Student 5).

Furthermore, there were students who expressed less interest in societal issues from the negative images they had about people involved in the issues. These especially pertained to political issues in Japan:

> You know how the prime minister has been frequently changing these days, and I feel it is so absurd. Yeah, so I feel like there are only stupid things happening in politics and feel like why are they doing that, they are adults. (School 3, Student 5)

> I don't really have familiarity [with politics], but I have a bad image of politicians. And, even though I may learn about [politics], it boils down to like, I hate that politician. (School 4, Student 4)

> I feel like everyone is like whatever when it comes to politics so I feel it meaningless to think about it deeply. (School 1, Student 4)

Therefore, there could be factors that do not relate to how they perceive societal

issues have an impact on themselves or others, but their perceptions of the people

involved in the issues could trigger disinterest.

Nevertheless, in line with the responses from the previous sub-section, socio-

emotional perceptions such as *relevancy*, or in this case *irrelevancy*, was highlighted

as a reason for their disinterest. For example, a student shared how he was not

interested in economic issues, not only because of the difficulty in comprehending

the issue but also from its irrelevancy to his life:

> I hate economic issues the most. I don't understand it at all. Even if someone
> mentions "stocks", I would be like what is that? I don't understand the
> workings of it, but it doesn't really have an influence on my living (School 4,
> Student 5)

Another student shared how she did not have interest in political issues, because it

seems like it is *some else's issue*:

> I'm not really knowledgeable about political issues, but you know how right
> now how the political leadership is changing and the thing about Abenomics.
> Like, I feel that, maybe because I still don't have voting rights, that it is
> someone else's issue. I don't really feel the relevance of it all. (School 2,
> Student 7)

Overall, the qualitative analysis of student interviews from Phase 1

triangulated some aspects of the findings from the quantitative analysis of the survey

questionnaires, but it also highlighted the nuances that were not captured in the

survey questionnaires and suggested other factors that were not associated with

one's socio-emotional perceptions that could potentially lead to interest or disinterest

in cognitive engagement.

**9.4 Relationship Between Socio-Emotional and Behavioral Engagement**

This section highlights the findings that are relevant to understanding the

relationship between the socio-emotional and behavioral dimensions from the third

sub-question, *How does one's socio-emotional engagement relate to one's cognitive*

*and/or behavioral engagement?* Similar to the previous section, initially, only the findings from the student survey questionnaires were to be utilized to answer this question; however, the findings from the student interviews also seemed relevant in understanding the relationship between socio-emotional and behavioral engagement, so the qualitative data from the student interviews are also shared in this section.

*9.4.1 Relationship Between Socio-Emotional and Behavioral Engagement (Survey)*

This section first introduces the findings from the student survey questionnaire that pertain to the relationship between socio-emotional and behavioral elements. Only students from School 3 and School 4, who indicated that they have been involved in civic activities and have noted their perceived contribution of participating in the activity towards their local community, Japan, and other countries, have been included in the results for this section. Originally, the plan was to combine all responses of perceived contributions towards local, national, and global, regardless of their activity type (e.g., recycle, fundraising/donation, disaster relief). However, the activities involved different spheres of participation; that is, for example, recycle was mainly done in order to keep the local community clean, while disaster relief usually did not happen at the students' local community but at a different prefecture. Moreover, it was difficult to identify whether fundraising or donation was for a national organization (e.g., Japan Red Cross) or an international organization (e.g., UNICEF). Therefore, the type of activity may have an influence on students' perceived contribution of activity involvement towards the local, national, and global spheres. For example, if a student participated in donating for UNICEF, the student may be more likely to indicate that his or her involvement contributes more to other countries than possibly Japan or their local communities. Likewise, if a student participated in a disaster relief activity in Northeastern Japan, the student may be more likely to indicate that his or her involvement contributes more to Japan

than possibly their local community or another country. Therefore, more than their socio-emotional perceptions, the type of activity may have a larger influence on their level of perceived contribution in the local, national, and global spheres. However, the focus of this study is to examine how *socio-emotional* perceptions relate to their behavioral engagement.

Hence, for this question, only students from School 3 and School 4 who indicated that they participated in recycling or energy/water saving have been selected. First, the majority of students from School 3 and School 4 who indicated that they participated in civic activities ($N = 112$) noted that they participate in recycle or energy/water saving activities (91.1%). Second, since recycling and saving energy/water is an activity done more frequently compared with other activities, such as disaster relief or donations, as well as it is done usually within their local community, it was interesting to see how students, who indicated they recycle or save energy/water, perceive their contribution across spheres (i.e., local, national, global) by participating in such activities, as well as how their socio-emotional perceptions may relate to their perceived notions of contribution. Therefore, the following sub-sections examine how students' socio-emotional perceptions towards their local community, Japan, and other countries relate to how they perceive recycling or saving energy/water contributes to their local community, Japan, and other countries.

**Perceived contribution of recycling or saving energy/water.** First, prior to examining the relationship between students' socio-emotional perceptions and students' perceived contribution of recycling or saving energy/water, this section provides an overview of the extent students from School 3 and School 4 perceive engaging in recycling or saving energy/water contributes to their local community, Japan, and other countries. Again, in the student survey questionnaire, students who

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indicated that they participated in civic activities were asked to indicate the type of

activity involved and to indicate the extent they believed their involvement in the

activity contributes to their local community, Japan, and other countries, separately,

on a 4-point scale (i.e., 1 = Not at all, 2 = Little, 3 = Somewhat, 4 = Very much). An

Analysis of Variance (ANOVA) test was conducted to examine differing levels of

students' perceived contribution of participating in recycling or energy/water saving

activities towards: (1) *their local community*, (2) *Japan*, and (3) *other countries*. A

repeated measures ANOVA indicated that students felt participating in recycling or

energy/water saving activities contributed differently towards the three targeted

geographical spheres, $F(2,198) = 58.16$, $p < .001$, with a large effect size of $\eta^2$

= .139, indicating that approximately 14% of variations in perceived contribution is

explained by the three different targeted geographical spheres. A set of pairwise

comparisons following the repeated measures ANOVA indicated that there were

significant differences between all pairs of students' perceived contributions of

participating in the activity towards their local community, Japan, and other countries

at the .001 level (See Appendix S), such that the students who answered this

question seemed to perceive recycling or energy/water saving contributes the most

to their local community ($M = 2.43$, $SD = .842$), followed by Japan ($M = 2.14$, $SD$

= .804), and the least to other countries ($M = 1.65$, $SD = .77$).

      **Socio-emotional perceptions and perceived contribution to local.** This

section discusses how students' socio-emotional perceptions towards their local

communities relate to how students perceived recycling or saving energy/water

contributes to their local community. As presented in Table 17, there are significant

positive linear relationships, moderate to somewhat small in size, between the

following socio-emotional perceptions towards their local communities and their

perceived contribution of recycling or saving energy/water towards their local

communities: *commonality*, *belonging*, and *self-efficacy*. That is, those who indicated

higher levels of commonality with people in their local community also tended to

perceive higher levels of contribution towards their local communities by participating

in recycling or saving energy/water; those who indicated higher levels of belonging to

their local communities also tended to perceive higher levels of contribution towards

their local communities by participating in recycling or saving energy/water; and,

those who perceived higher influence of one's actions and behavior on people in

their local communities also tended to report higher levels of perceived contribution

towards their local communities by participating in recycling or saving energy/water.

Table 17. Correlations between perceived contribution to local community with socio-emotional perceptions towards the local community, with an exception of interconnectedness, among those who recycle or save energy/water ($N = 100$)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Contribution to Local | .245* | .223* | -.002 | .046 [a] | .336** | .043 |
| *M* | 2.48 | 2.66 | 2.49 | 2.34 | 1.97 | 3.35 |
| *SD* | .820 | .852 | .642 | .711 | .685 | .727 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy,
5 = Self-efficacy, 6 = Care
*$p$ <.05, ** $p$ <.001.
Note. [a]$N = 101$

**Socio-emotional perceptions and perceived contribution to national.**

This section discusses how students' socio-emotional perceptions towards Japan

relate to how students perceived recycling or saving energy/water contributes to

Japan. Table 18 shows that there was significant positive linear relationship,

somewhat small in size, between the following socio-emotional perceptions towards

Japan and their perceived contribution of recycling or saving energy/water towards

Japan: *belonging* and *self-efficacy*. In other words, those who reported higher levels

of belonging to Japan tended to also report higher levels of perceived contribution

towards Japan by participating in recycling or saving energy/water; and, those who

perceived higher influence of one's actions and behavior on people in Japan also

tended to report higher levels of perceived contribution towards Japan by participating in recycling or saving energy/water. In contrast to the local sphere, there was no significant linear relationship between students' sense of *commonality* with people in Japan and their level of perceived contribution of recycling or saving energy/water towards Japan.

Table 18. Correlations between perceived contribution to Japan with socio-emotional perceptions towards Japan, with an exception of interconnectedness, among those who recycle or save energy/water (*N* = 100)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Contribution to National | .196 [a] | .286** [a] | -.013 [a] | .185 | .214* [a] | .116 [a] |
| *M* | 2.34 | 2.40 | 2.49 | 2.86 | 1.48 | 2.80 |
| *SD* | .725 | .838 | .642 | .821 | .558 | .735 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy,
5 = Self-efficacy, 6 = Care
*p* <.05, ** *p* <.001.
Note. [a]*N* = 99

**Socio-emotional perceptions and perceived contribution to global.** This section discusses how students' socio-emotional perceptions towards other countries relate to how students perceive recycling or saving energy/water contributes to other countries. Table 19 shows that there were significant positive linear relationships, moderate to small, between the following socio-emotional perceptions towards other countries and their perceived contribution of recycling or saving energy/water towards other countries: *belonging*, *relevancy,* and *self-efficacy*. In other words, those who reported higher levels of belonging to the world tended to also report higher levels of perceived contribution towards other countries by participating in recycling or saving energy/water; those who noted higher perceived influence of issues happening in other countries on their daily lives also tended to note higher levels of perceived contribution towards other countries by participating in recycling or saving energy/water; and, those who perceived higher influence of one's actions and behavior on people in other countries also tended to report higher levels of

perceived contribution towards other countries by participating in recycling or saving energy/water. Unlike results from the local and national spheres, there was a significant positive linear relationship between *relevancy* and students' perceived level of contribution of recycling or saving energy/water towards other countries.

Table 19. Correlations between perceived contribution to other countries with socio-emotional perceptions towards other countries, with an exception of interconnectedness, among those who recycle or save energy/water (N = 100)

| Variables | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Contribution to Global | .123 [a] | .211* [a] | .126 [a] | .273** | .375** [a] | .123 [a] |
| *M* | 1.54 | 1.55 | 2.49 | 2.06 | 1.31 | 2.43 |
| *SD* | .539 | .714 | .642 | .755 | .464 | .726 |

1 = Commonality, 2 = Belonging, 3 = Interconnectedness, 4 = Relevancy,
5 = Self-efficacy, 6 = Care
*p* <.05, ** *p* <.001.
Note. [a]*N* = 99

**Relationship among perceived contribution to local, national, global.**

This section provides an overview of how students' perceived contributions of participating in recycling or saving energy/water relate to one another. Table 20 shows that there are large, significant positive correlations between students' perceived contribution towards (1) local and national, (2) national and global, and (3) local and global. That is, the higher students perceived their involvement in recycling and energy/water saving activities contributed to the local community, the higher they seemed to perceive their involvement contributed to the national sphere, as well as the global sphere.

Furthermore, the dependent correlation coefficients were compared through a series of *t*-tests, and the correlation between local and national ($r$ = .640) was found to be significantly higher than the correlation between local and global ($r$ = .498), $t_{difference}$ (97) = 2.157, $p$ = .03; likewise, the correlation between national and global ($r$ = .634) was significantly higher than the correlation between local and global ($r$ = .498), $t_{difference}$ (97) = 2.066, $p$ = .04. The correlation between local and national ($r$

= .640) and the correlation between national and global ($r$ = .634) were not

significantly different.

Table 20. Correlations among perceived levels of contributions toward local, national, and global spheres from participating in recycling or energy/water saving activities ($N$ = 100)

| Variables | 1 | 2 | 3 |
|---|---|---|---|
| 1. Contribution to the Local | - | | |
| 2. Contribution to the National | .640** | - | |
| 3. Contribution to the Global | .498** | .634** | - |

*$p$ <.05, ** $p$ <.001.

*9.4.2 Relationship Between Socio-Emotional and Behavioral Elements (Interviews)*

Student responses from the interviews also suggest that socio-emotional

elements could have an influence on whether a student engages or does not engage

in civic activities. The themes that emerged from the analyses are highlighted in the

following sub-sections.

**Socio-Emotional Elements Encouraging Behavioral Engagement.** As

shown in Figure 17, in indicating their reasons for participating in volunteer activities,

students suggested that there were reasons that pertained to both *personal* growth

and interests as well as their desire to help *others*. For example, the two students
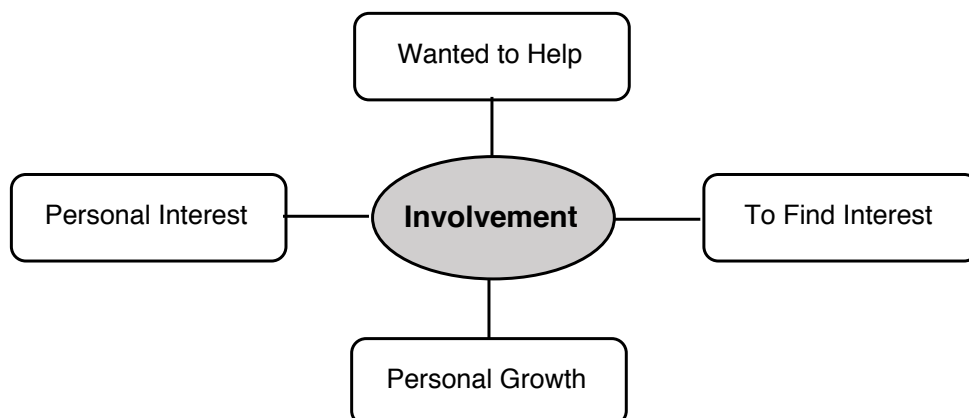


Figure 17. Socio-emotional elements encouraging behavioral engagement

who suggested that their participation in volunteer activities was for their personal growth engaged in volunteer activities as part of their student government activities:

> Well, yes it can be said that I am participating in these activities because it is part of [student government] activities, but first of all, the reason why I joined the student government was because I wanted to experience a lot of things, and I wanted to grow, and so as part of the experience, I wanted to participate. (School 3, Student 4)

> In student government, yes, we often participate in fundraising, and exchange with the local community, as well as supporting the police, and it has been very beneficial for me. (School 3, Student 5)

There were also students who noted that they participated in activities out of their *curiosity* (School 1, Student 2) or from their personal interests related to their future careers or hobbies:

> I want to help to gain various experiences because in the future I want to become a nursery school teacher. (School 1, Student 3)

Meanwhile, there were also students who expressed multiple reasons that were both from personal interest as well as their desire to help others:

> Well, sense of accomplishment, or I mean it is fun. I quite like being helpful to people. I think I want to have a job like that in the future, well, for the future, I will need to gain a lot of experiences, and this is also for that. (*What kind of job are you thinking?)* Well, I think working overseas would be great too, but [not sure of] what area…tourism and transportation would be nice too, but I am still trying to figure it out, and, that is why I am volunteering. (School 3, Student 1)

**Socio-Emotional Elements Discouraging Behavioral Engagement.** In addition, student responses expressing reasons for not participating in volunteer activities also shed light as to socio-emotional elements that could be related to one's behavioral engagement. Figure 18 shows the themes that emerged from analyzing student responses regarding their reasons for not participating in volunteer activities, which largely pertained to seemingly two different types of barriers: (1) *Perceptional*, and (2) *Non-Perceptional. Perceptional barriers* included perceptions towards volunteering or perceptions about their abilities to engage in volunteer activities. Meanwhile, *non-perceptional barriers* included reasons that were not based on their

Don't feel it
will make a
difference

Can't
initiate

Don't feel
ready

Disinterest — Perceptional Barrier

**No
Involvement**

Don't know
how — Non-Perceptional
Barrier

No
opportunity

Cannot go
overseas to
volunteer

No time
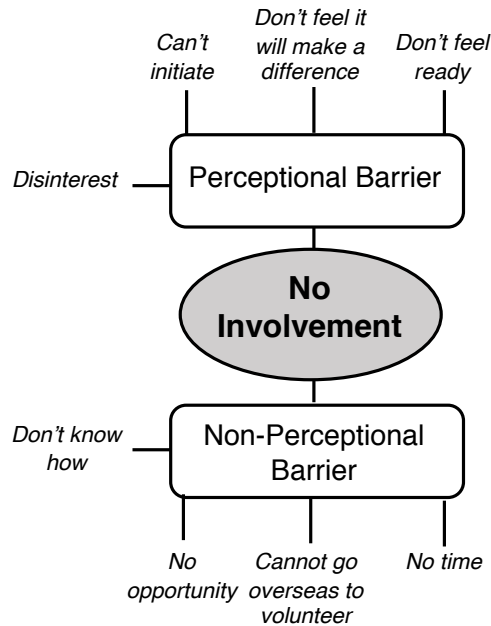
Figure 18. Socio-emotional elements discouraging behavioral engagement

perceptions towards activities but more from the limited resources or opportunities

available.

For example, with regards to *perceptional barriers*, one student outright

indicated his disinterest in the act of volunteering (School 1, Student 1), while others

expressed their inabilities that were somewhat related to notions of *self-efficacy*, as

factors hindering their involvement. One student shared how he was discouraged

from his lack of ability when he participated in fundraising activities:

> When I went to the volunteer activity, those who were professionals [in
> fundraising] were able to collect a lot of money, but I couldn't get any money
> at all. So, I felt that it was a bit too early for me. I need to think more about
> how I can get people to donate. (School 2, Student 3)

The student further went on to say that he needed to gain more knowledge about the

volunteer activity in order to become an effective participant. Furthermore, another

student, when asked why he was not involved in any volunteer activities, indicated

that he felt as a high school student, there was not much he could do, showing a

relatively low level of self-efficacy towards his actions:

> I think there is only so little that a high school student can do… I don't think it is zero…I won't say it to that extent but… I think so, I think I believe it is like that somewhere in my heart. (School 4, Student 5)

Another student noted how she would be interested in participating in volunteer activities, but she does not feel she has the ability to initiate action by herself, and therefore has not been participating in any activities:

> I do have an interest in environmental issues, and I think it would be nice if I can help out by participating in clean-up activities, but I'm not good at putting it into action myself. If someone invites me to participate, I think I would. (School 1, Student 3)

In addition to these *perceptional barriers*, students also shared how *non-perceptional barriers* such as (1) not knowing about the opportunities for involvement, or (2) not have the time to participate due to their busy schedules. A student also shared how she was interested in a volunteer activity, but since it was overseas, she was unable to participate in it but would like to in the future (School 3, Student 2).

## 9.5 Socio-Emotional, Cognitive, and Behavioral Engagement Across Spheres

This section highlights findings that are relevant to the fourth sub-question, *How does one's socio-emotional, cognitive, and/or behavioral engagement in one sphere (i.e., local, national, global) relate, if at all, to one's socio-emotional, cognitive, and/or behavioral engagement in another sphere?* To examine this relationship, quantitative data from the student survey questionnaires have been utilized. Upon investigating the linearity of relationships with a series of corresponding scatter plots, bivariate correlations were calculated to examine how socio-emotional perceptions relate across spheres (i.e., local, national, global).

### 9.5.1 Socio-Emotional Engagement Across Spheres

This sub-section discusses how socio-emotional perceptions relate between local and national spheres, local and global spheres, and national and global spheres. Bivariate correlations were examined between the socio-emotional

perceptions *across* the local, national, and global spheres to identify relationship across the spheres. "Interconnectedness" was not examined in this section, because it did not pertain to a sphere (i.e., local, national, global); it pertained to students' perception of the relationship between issues happening in close proximity (i.e., local) and issues happening in distant areas (i.e., global), and 'local' did not necessarily mean local community and 'global' did not necessarily mean other countries. Therefore, the socio-emotional perceptions that are examined in this section include: *commonality, belonging, relevancy, self-efficacy,* and *care*.

Table 21 presents moderate to large correlations between the *same* socio-emotional perceptions across each combination of spheres. For example, the correlation between *commonality* at the local and global spheres is noted as ($r$ (547) = .291, $p < .001$) under the first column and first row of the table, between local and national spheres under the second column and first row as ($r$ (547) = .570 $p < .001$), and between national and global under the third column and first row of the table as ($r$ (547) = .541, $p < .001$).

Table 21. Correlations between same socio-emotional perceptions across spheres

| Variables | Local-Global | Local-National | National-Global |
|---|---|---|---|
| 1. Commonality | .291** [a] | .570** [a] | .541** [a] |
| 2. Belonging | .228** [b] | .452** [b] | .408** [b] |
| 3. Relevancy | .322**[c] | .371**[c] | .517**[c] |
| 4. Self-efficacy | .374** [b] | .490** [b] | .739** [b] |
| 5. Empathy/Care | .420**[d] | .609**[d] | .768**[d] |

$*p < .05$, $** p < .001$.
Note. [a]$N = 547$, [b]$N = 229$, [c]$N = 467$, [d]$N = 544$

The dependent correlation coefficients were compared through a series of *t*-tests, and the correlation between local commonality and national commonality ($r$ = .570) as well as that between national commonality and global commonality ($r$

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= .541) were found to be significantly higher than the correlation between local commonality and global commonality ($r$ = .291), $t_{Difference}$ (544) = 8.346, $p$ < .001 and $t_{Difference}$ (544) = 7.479, $p$ < .001, respectively. Similarly, the correlation between local belonging and national belonging ($r$ = .452) as well as that between national belonging and global belonging ($r$ = .408) were significantly higher than the correlation between local belonging and global belonging ($r$ = .228), $t_{Difference}$ (226) = 3.528, $p$ < .001 and $t_{Difference}$ (226) = 2.835, $p$ < .001, respectively.

Meanwhile, for relevancy, the correlation between national relevancy and global relevancy ($r$ = .739) was both significantly higher than the correlation between local relevancy and global relevancy ($r$ = .374), $t_{Difference}$ (464) = 8.066, $p$ < .001 as well as significantly higher than the correlation between local relevancy and national relevancy ($r$ = .490), $t_{Difference}$ (464) = 5.284, $p$ < .001. Similarly, the correlation between national self-efficacy and global self-efficacy ($r$ = .517) was both significantly higher than the correlation between local self-efficacy and global self-efficacy ($r$ = .322), $t_{Difference}$ (226) = 4.435, $p$ < .001 as well as significantly higher than the correlation between local self-efficacy and national self-efficacy ($r$ = .371), $t_{Difference}$ (226) = 3.261, $p$ = .001.

Lastly, with regards to empathy/care, the correlation between national empathy/care and global empathy/care ($r$ = .768) was both significantly higher than the correlation between local empathy/care and global empathy/care ($r$ = .420), $t_{Difference}$ (541) = 14.355, $p$ < .001, as well as significantly higher than the correlation between local empathy/care and national empathy/care ($r$ = .609), $t_{Difference}$ (541) = 6.162, $p$ < .001. Additionally, the correlation between local empathy/care and national empathy/care ($r$ = .609) was significantly higher than the correlation between local empathy/care and global empathy/care ($r$ = .420), $t_{Difference}$ (541) = 7.796, $p$ < .001.

*9.5.2 Cognitive Engagement Across Spheres*

This sub-section discusses how cognitive engagement relates between local and national spheres, local and global spheres, and national and global spheres. As presented in Table 22, moderate to large bivariate correlations were found between cognitive engagement *across* the local, national, and global spheres to identify relationship across the spheres. The dependent correlation coefficients were compared through a series of *t*-tests, and the correlation between national and global ($r$ = .506) was found to be significantly higher than the correlation between local and national ($r$ = .375), $t_{Difference}$ (552) = 3.245, $p$ = .001; likewise, the correlation between national and global ($r$ = .506) was significantly higher than the correlation between local and global ($r$ = .358), $t_{Difference}$ (552) = 3.688, $p < .001$.

Table 22. Correlations between knowledge level across spheres ($N$ = 555)

| Variables | 1 | 2 | 3 |
|---|---|---|---|
| 1. Knowledge of Local Issues | - | | |
| 2. Knowledge of National Issues | .375** | - | |
| 3. Knowledge of Global Issues | .358** | .506** | - |

*$p < .05$, ** $p < .001$.

*9.5.3 Behavioral Engagement Across Spheres*

This sub-section discusses how behavioral engagement relate between local and national spheres, local and global spheres, and national and global spheres. Again, only student responses from School 3 and School 4 have been included in this analysis. As presented in Table 23, moderate bivariate correlations were found between behavioral engagement *across* the local, national, and global spheres to identify relationship across the spheres. The dependent correlation coefficients were compared through a series of *t*-tests, and the correlation between national and global ($r$ = .444) was found to be significantly higher than the correlation between local and

global ($r$ = .238), $t_{Difference}$ (110) = 2.129, $p$ = .04. In contrast, the correlation between

the local and national was not significantly different from that between local and

global; likewise, the correlation between local and national was not significantly

different from that between the national and global.

Table 23. Correlations between involvement in activities across spheres of contribution ($N$ = 110)

| Variables | 1 | 2 | 3 |
|---|---|---|---|
| 1. Activities Contributing to Local | - | | |
| 2. Activities Contributing to National | .371** | - | |
| 3. Activities Contributing to Global | .238** | .444** | - |

\*$p$ < .05, \*\* $p$ < .001.

## 9.6 Process-Person-Context-Time (PPCT) Elements Influencing Engagement

Finally, this section provides an overview of findings pertaining to the fifth

sub-question, *What are some of the Process-Person-Context-Time (PPCT) elements*

*that influence one's socio-emotional, cognitive, and behavioral engagement with*

*issues happening at the local, national, and/or global spheres?* To answer this sub-

question, quantitative data from survey questionnaires and qualitative data from

student interviews from both Phase 1 and Phase 2 have been utilized. This section

first introduces the mediums students indicated as being influential in their cognitive

and/or behavioral engagements as reported in the student survey questionnaires in

Phase 1 of the study. This is followed by an overview of how contextual elements as

noted in Bronfenbrenner's PPCT framework could influence engagement similarly as

well as differently across students from the student interviews conducted in both

Phase 1 and Phase 2 of the study.

*9.6.1 Overview of Mediums Influencing Cognitive and Behavioral Engagement*

This section first highlights the mediums that students reported through the

survey questionnaire as influential in their cognitive, and/or behavioral engagement.

**Cognitive Engagement.** This sub-section highlights factors that help students to cognitively engage with local, national, and global issues. In the survey questionnaire, students responded in three separate sections the mediums they use to learn about issues happening in (1) their local communities ($N = 556$), (2) Japan ($N = 557$), and (3) other countries ($N = 556$). Most students (52.3%) indicated that they learn about issues happening in their local communities through television, followed by their family (38.7%). Almost all students indicated that they learn about issues happening in Japan through television (93.2%) followed by the Internet (43.9%) as well as newspaper (40.6%) and school (40.6%). Similarly, almost all students reported that they learn about issues happening in other countries through television (92.1%) followed by the Internet (41.6%) and newspaper (37.6%); the percentage of students who noted that they learn from school was smaller (35.4%). Overall, television seemed to be the medium most used to learn about issues happening in all three spheres (i.e., local, national, global). Internet and newspaper seemed to be the second most used medium for learning about issues happening in Japan and other countries, while for local community issues, it was family. For a full list of students' responses on mediums used to learn about issues happening in all three spheres see Appendix T.

**Behavioral Engagement.** This sub-section highlights factors that help students to behaviorally engage with local, national, and global issues. In the survey questionnaire, students from School 3 and School 4 who indicated that they are involved in civic activities were asked in the student survey questionnaire to report up to two activities they are involved in, due to limited space in the survey. For each activity they reported, they were asked to indicate who or what influenced them to participate in each activity from a list provided to them in the student survey questionnaire: *personal interest, friends, family, school, religion, social network (e.g.,*

*Twitter, Facebook, Mixi),* and *Other.* Overall, among all the activities reported, 56.6% of the activities were participated because of family influence, 23.8% from school influence, 13.9% from personal interest, while one activity was reported that it was participated because of peer or social network influence. More specifically, with regards to participation in recycling or energy/water saving activities, which was reported as the most participated activity, more than half of the participation was influenced by family members (56.6%) followed by school (23.8%); meanwhile, with regards to participation in fundraising or donation activities, which was the second largely participated activity, the highest influence was personal interest (42.5%) followed by school (37.5%).

*9.6.2 Contextual Elements Influencing Socio-Emotional Perceptions*

The previous section provided an overview of the mediums that seem to be influential in students' cognitive and behavioral engagements. Nevertheless, the purpose of this thesis is to examine whether there are any contextual factors, as informed by Bronfenbrenner's *Process-Person-Context-Time (PPCT)* framework that may influence the way in which students engage socio-emotionally, cognitively, and/or behaviorally with various societal issues. Therefore, the following two sections highlight findings from the student interviews that provide insight as to how contextual factors may influence how students engage. First, this section provides the findings from the student interviews conducted in Phase 1 of the study.

**Changing socio-emotional perceptions by *Context.*** During Phase 1 of the study, students who participated in the interview at School 3 and School 4 were asked to indicate geographical places on a map they feel 'close' to. First, when they were given a map of Japan (see Appendix E), the initial areas that all students circled pertained to areas where they resided or often hung out (i.e., including surrounding prefectures); these areas were physically close to them. However, many students

also circled areas that were not necessarily physically close to them. When students were asked to explain the reasons for highlighting those areas, many students shared that their grandparents and/or relatives resided there, or a friend resided there. In addition, although they did not seem to feel as 'close', some students indicated that places to which they had traveled feel 'closer' to them than to those to which they had not traveled. Likewise, places they had been learning about at school or places they often view on the news or television felt 'closer' to them. Especially, two students who participated in the interview mentioned that the Tohoku area where the Northeastern Japan Earthquake hit in 2011 was an area they frequently thought about.

Students were also given a world map upon which they were also asked to indicate places they felt close to (see Appendix F). Similar to the responses with the map of Japan, some students mentioned that they felt close to places outside of Japan, because they had relatives or friends living there. One student mentioned that she felt close to various places outside of Japan, because she made friends from around the world when she studied abroad in Denmark (School 4, Student 4). Another student shared, "it does not have to be here, but wherever the person I meet is from, I think that becomes local," and that whether a geographical location is 'local' or close to oneself, is determined by *kakawari*, or involvement, with the people from the place (School 1, Student 2). Other students noted that they felt close to a place outside of Japan, because they often traveled there or a family member traveled there frequently and brought back various stories about the place. Furthermore, as mentioned when given a map of Japan, students also indicated that they felt close to places outside of Japan, because the news or media recurrently broadcasted topics about the place. One student shared that, in addition to gaining knowledge about the place, becoming aware of the relationship of the place with Japan has made him feel

close to the place: "China, all and all, has all sorts of things with Japan, like territorial issues, and from that, I feel that we have a deeply knit relationship, and yeah, feel close" (School 3, Student 4).

However, responses from students also indicated that, in addition to one's experience, the context in which the place is referred to may influence how 'close' one feels towards a place. When given a map of Japan, although none of the students indicated that they felt close to all areas of Japan, when given a map of the world, almost all of the students claimed that they felt close to Japan as a whole. When asked why they felt close to Japan as a whole, one student responded, "Well, it's the country I live in and compared with other countries, I absolutely… well I know about my country, and when looking at it within the entire world, I feel that, Japan, compared with other countries, is close to me" (School 4, Student 1). Thus, for some students, depending on the context, they seem to feel closer connections to places compared to other places.

**Changing notions of behavioral engagement by *Context*.** Additionally, in Phase 1 of the study, students from all four high schools were asked to indicate whether they would choose to first resolve local issues, which involve issues happening in Japan, or global issues, which involve issues happening in other countries and may or may not involve issues happening in Japan. Among students who responded that they would prioritize the resolution of local issues, some students shared the importance of resolving issues on a smaller scale which may in the long run help resolve large scale issues, including global issues. Some students also mentioned that they would prioritize to resolve local issues, because local issues have a direct influence on their lives, or it is "easier to resolve" (School 3, Student 4). The following students also indicated similar reasons for prioritizing the resolution of local issues:

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I think I would choose local. I think the world is too large of a scale that I can't relate to it. Since I am present in the local, issues feel closer to me and it is easier for me to know what the issues are. I think we should make changes from here, and, but not to seclude myself to the local, but be in touch with others in our surroundings, and for everyone to make changes in their local. And since there are many locals around the world, we each collaborate with one another to make changes that spread throughout. (School 4, Student 4)

I think [local issues] have a direct influence on me, and when things change around me, I think I will better be able to turn to the world. My knowledge level of the world is still low, so if that is the case, I feel that it is better for me to focus on resolving issues in Japan first. (School 4, Student 1)

Global issues are not that related to me, but when it comes to local issues, it involves people like my family, so, I think I will choose local issues. (School 2, Student 4)

Meanwhile, among students who responded that they would prioritize the resolution of global issues, a frequent response included the importance of resolving issues that influence a greater number of people.

I think global issues. The issues that the world carries are more dire compared to the issues that Japan carries. So, I think [resolving global issues] is important. (School 3, Student 1)

Even if an incident occurs within the country, there are only a few people who die compared to the world, when one incident could easily kill 100 or 200 thousand. I just think it is wrong for people to die and so I feel after resolving those issues, well, I think then we can help resolve the small issues. (Pilot Focus Group, School 1)

Nevertheless, it became apparent from further investigation that, for some students, priorities of resolving local or global issues are dependent upon the context they are placed in. For example, in the interview, students were also asked: *how about if you were living overseas, would you choose to resolve issues happening where you are living (overseas) or a global (international) issue that may be also influencing people living in Japan?* There was a student who stated that he would prioritize the resolution of local issues if he was living in Japan but would prioritize resolving global issues if he was residing overseas, if the issue involved Japan (School 2, Student 4).

Most students who participated in the interview did not alter their responses from when there were no specifications of location. That is, they would prioritize the resolution of local issues regardless of living in Japan or overseas, or they would prioritize the resolution of global issues regardless of living in Japan or overseas. Nevertheless, some students, although their responses did not alter, had different reasons behind their choices of priorities. For instance, a student shared, at first, that he would prioritize the resolution of global issues because it could help a greater number of people, but when given the situation overseas, he stated that he would like to resolve global issues because, by living overseas he would feel nostalgic about Japan and as a "Japanese" he would feel that he should prioritize the resolution of global issues that involve Japan (School 3, Student 4).

Meanwhile, when asked what their priorities are if they lived overseas, one student was caught between her desire to resolve issues that involve Japan, and issues that do not involve Japan but may have a direct impact on her daily life; however, in the end, she felt that she would give priority to resolving issues that have a direct influence on her daily life rather than placing a preference on place (School 3, Student 3).

*9.6.3 Contextual Elements Influencing Engagement Pathways*

This section provides findings from qualitative data collected from both Phase 1 and Phase 2 of the study that illustrates how contextual elements could influence students to differently engage socio-emotionally, cognitively, and/or behaviorally with societal issues. Six students from School 2 and School 3 participated in both interviews conducted in Phase 1 and Phase 2 of the study as shown in Table 24. Pseudonyms have been used to refer to these students as to not reveal their identities.

Table 24. Students who participated in interviews conducted in Phase 1 and Phase 2

| Student | Phase 1 | Phase 2 | Gender |
|---|---|---|---|
| Shota | High School 2 (Year 2) | College Student (Year 3) | Male |
| Takumi | High School 2 (Year 2) | College Student (Year 3) | Male |
| Ryota | High School 3 (Year 2) | College Student (Year 3) | Male |
| Kazuki | High School 3 (Year 2) | Firefighter | Male |
| Daichi | High School 3 (Year 2) | College Student (Year 3) | Male |
| Misaki | High School 3 (Year 2) | College Student (Year 3) | Female |

**Shota and Takumi.** Shota and Takumi from School 2 were interviewed in both Phase 1 and Phase 2 of this study. What is interesting to note is that both students are very close friends and were participating in the same volunteer activity in Cambodia when interviewed in Phase 2 of the study. They were taking part in building a library for an orphanage in Cambodia as part of their student organization group that they established with other students from their high school.

Since high school, both Shota and Takumi were actively taking part in various volunteer activities. When interviewed in Phase 1 during their second year of high school, Shota shared how he participated in a local community event with his basketball teammates to play basketball with young people with disabilities. Additionally, when Takumi was interviewed, it became apparent, that both Shota and Takumi also participated in a five-day disaster relief activity in Northeastern Japan during their second year of high school. Northeastern Japan was extremely affected by the earthquake and tsunami that hit in March 2011. According to Takumi, their high school class was planning to go to Thailand for their graduation trip to learn about issues surrounding street children. However, due to the instability of the country, their class trip to Thailand was cancelled. However, Takumi and Shota

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decided to take a trip to Northeastern Japan to participate in volunteer activities in

place of their cancelled class trip to Thailand:

> Well, it is difficult to find activities around street children in Japan, but we wanted to participate in activities related to societal issues, so we were trying to find a good place to go, and since there were no adults who could come with us, we thought in Japan, since Northeastern Japan suffered from a natural disaster, we thought we should go there. (School 2, Student 2)

As high school students, Shota and Takumi mainly participated in activities that

pertained to issues in the local community or Japan. Although they had the chance to

go overseas (i.e., Thailand) to engage in activities that pertained to global issues,

due to external barriers, they were unable to participate. However, noteworthy here is

that although the volunteer activities in Northeastern Japan pertained to national

issues, the reason for their participation stemmed from their interest in engaging with

activities that pertained to global issues (e.g., street children in Thailand). Although

from Takumi's comment above, they did not necessarily perceive engaging in

disaster relief projects in Japan as directly linked to helping street children in Thai, it

can be inferred from the comment that they made somewhat of a connection

between the two activities in terms of their desire to help people who are suffering.

Although their volunteer activities during most of their high school years

mainly pertained to local and national issues, when interviewed in their third year in

college during Phase 2 of the study, they were involved in volunteer activities that

took place outside of Japan (i.e., Cambodia). According to Shota, during Year 3 of

high school, he was inspired by his English teacher about poverty issues, which led

to his involvement in volunteer activities in Cambodia:

> It is what my English teacher said and has been engrained in my heart, but it just happened that some people were born into a poor family, and we happened to be, to a degree, um… happened to be born into a household that is somewhat wealthy. So, similarly, they happened to be born into a country that was poor. It was this teacher's philosophy that we should, therefore, care for those people, who are living without knowing how they will survive the following day. (School 2, Student 1)

He indicated how it was through this English class that he and his peers decided to

establish a student organization to engage in activities to reduce poverty around the

world:

> I learned a lot from that class and was influenced a lot from it, and above all, he had an understanding [about poverty issues], and we learned a lot about it using English, and I became really interested in poverty issues. Similarly, those who were taking that class, including Takumi who also showed interest in the topical area, we established a student organization right before we entered college, and we all decided to figure out what to do while going to college. (School 2, Student 1)

During their first year in college, since they did not have any connections with

organizations or did not have any funds, they decided to participate in a study camp

at a university in Kyushu to learn more about the workings of volunteer organizations.

Shota and Takumi visited Vietnam after the study camp, where Shota was born and

raised until he was seven years old. They also decided to visit neighboring countries,

Cambodia and Thailand, not only for leisure but to also find activities they can pursue

as part of the student organization they established. During their visit to Cambodia,

they met a teacher at an orphanage around their age, who inspired them to take part

in building a library for the orphanage. While Shota expressed how he became

interested in poverty issues when he extensively learned about it in his English class

during high school, Takumi noted how his interest in poverty issues was inspired

from his own experiences of encountering financial difficulties:

> We happened to meet a Cambodian around the same age as us who was a school teacher. That person was reading a book, one of my favorite books. And, when I asked if he reads a lot of books, he said he doesn't read that much but when he was a child he was unable to read books, so that is why he wants to read as much as he can. The reason for why he was unable to read when he was young was because of financial issues. And he was saying how he has a lot of students and wants his students to be able to read and wants an environment that would allow them to read. I was deeply impressed with his words, especially since if I also did not have the money, or such a system to receive scholarship did not exist, I would not have been able to receive an education. I think education is something that can be opened for everyone, and how that person had the fervor to provide education for those in poverty, I just felt the same way, and we were like let's do something together! (School 2, Student 2)

What this highlights is how, although Shota and Takumi are participating in the same activity, the root of their inspiration to participate were different.

**Ryota.** When interviewed in Phase 1, Ryota was a Year 2 student at School 3 and when interviewed in Phase 2 was a Year 3 college student majoring in tourism. Similar to Shota and Takumi, Ryota has been actively participating in volunteer activities, both during high school as well as in college. When interviewed in his second year of high school, Ryota noted that he was participating in various volunteer activities in his local community such as at an elderly care facility, or at an elementary school teaching young children mathematics; he also mentioned that he participated in clean-up activities in his local community. When asked why he participated in volunteer activities he noted that he "wanted to do something that will help his local community." He expressed how he wanted to take on a job in the future that would help others and he is trying to find what he wants to do through participating in volunteer activities. Again, similar to Shota and Takumi, Ryota mainly engaged in volunteer activities that focused on issues within Japan; however, when interviewed in his third year in college, Ryota shared how he had been taking part in volunteer activities overseas. In addition to joining the archery club, photography club, and international exchange club at his university, he was part of the volunteer club and became the vice president of the club. Although he took part in various volunteer activities through the club, he also, through his own initiative, took part in volunteer activities. For example, he was inspired by the intercultural exchange field trip he had with his class to a small village in Thailand during his first year in college that he returned the following year to teach Japanese to children in that village:

> We went to an elementary school and taught Japanese. We also tried to convey the importance of learning and the excitements of learning so children do not run towards the wrong path, like prostitution. So, I tried to teach to convey how fun it is to learn Japanese.

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In comparing Ryota with the attitudes towards volunteer activities that Shota and Takumi had, although all three students expressed how they were taking part in activities because they wanted to help others, Ryota more frequently commented throughout the interviews, how volunteer activities were a means for him to gain various experiences. Especially when interviewed as a college student, he stressed how he did not get into the school he desired, and in order to compensate for that, he had been trying to gain as much experiences as possible through different means:

> Since I got into a terrible university that I did not want to go to, I decided to work hard to get various certificates. Starting in my first year in college, I've studied for a civic examination to get a domestic traveling management certificate, and in the spring of my first year, I went on a field study trip to a small village in Thailand to have intercultural exchanges. In my second year in college, I continued taking part in the four club activities, and became the vice president of the archery club, and the vice president for the volunteer club. I also studied for the secretary certificate, and studied for another civic examination. […] And as a third-year college student, I have been continuing all my endeavors without any change. I've also been working part-time jobs since my first year in college.

When asked why he decided to take part in volunteer activities during college, he commented that he wanted to do many things in college:

> The reasons why I thought I wanted to do this was, well for me, I have at the base that I want to do a lot of things during my college years, so that is why in my first year of college, I decided to go [to Thailand].

When asked why he decided to take part in the volunteer club in college, he stated how he likes to help others but also mentioned how he would be able to meet many people and learn from them by joining the club:

> I've always like doing something for others, and by joining the volunteer club, well, if I join the volunteer club, I am also able to interact with many people, and learn from them, so that is why I decided to join the club.

Through his volunteer club activities, he has continued participating in activities pertaining to local and national issues such as disaster relief projects in Northeastern Japan or as a call-out staff to raise awareness about cleaning the environment.

**Kazuki and Daichi.** Moreover, through interviewing students in two different points in time, it became evident that cognitive interests in societal issues and behavioral engagement in volunteer activities could change over time. At the time of the first interview in Phase 1, Kazuki and Daichi from School 3 had leadership roles in their school's student government. In the interview, both of them shared how they participated in a variety of volunteer events as part of their student government activities. However, interestingly, both of them when interviewed four years later in Phase 2, indicated that they were not involved in any volunteer activities. Kazuki took the civil service exam in Year 3 of senior high school and became a fire fighter after he graduated from School 3. Meanwhile, Daichi got into his desired university and was a second-year college student in the faculty of pharmacy when interviewed in Phase 2 of this study. Although both noted that they were no longer engaged in volunteer activities, the reasons for their disengagements were different.

For example, Kazuki commented how he has been busy with work that he has not been able to participate in volunteer activities. His responses in the interview also suggested how work has been consuming a large part of his life and has been influential in his engagements. In high school, when Kazuki was asked to indicate areas on a world map where he felt close to (*mijika*), he circled China and North Korea and noted the reason for feeling close as: "There is a lot of news around this area". When asked about what societal issues he was interested in, in high school, Kazuki indicated how he was interested in poverty issues in Cambodia:

> Um… since I was in elementary school, um… well, I've been quite interested in countries in poverty, and I've been doing a lot of research in school on Cambodia and realized that there are such places. Since I have been living without any inconveniences, how do you say it… I felt it would be great if I can like donate, even a little, to those countries that are impoverished.

He showed interest to places outside of Japan but four years later, he noted:

> I am living by myself right now and I don't have a television. So, the opportunity to watch the news has diminished. I don't really hear about international news so I don't feel close.

He further went onto indicate how his work circumstances have made it necessary for him to be knowledgeable about his local community:

> After all, again it goes back to work, but it is important to know about my local community for work. Like, for example, for work, if there is suddenly a fire, it may not necessarily be in an area that I've been before, so in order to eliminate areas that I've never been to, it would be helpful for my work to know like the characteristics about my local community.

Moreover, when asked about whether he would prioritize resolving local or global issues, in high school, Kazuki stated that he would prioritize the resolution of global issues: "I think from globalization, the problems in the world are big, so more than local issues, global issues that are bigger should be resolved first." However, when Kazuki was asked in Phase 2, he expressed how local issues should be prioritized, which was again closely related to his working circumstance:

> After all, I… well… it really becomes my work again… but since I am doing work that is closely related to the local community, that area becomes really important right now. So, yes, in that sense, I would say [I would prioritize] the local community I am in and working in.

Therefore, from the above, Kazuki's response suggests how his work situation has largely influenced how he no longer engages in volunteer activities due to his busy work life and rarely follows news of what is happening around the world. His working circumstances have shifted his focus and affinity towards the local community.

Meanwhile, Daichi who moved onto college as a student in the faculty of pharmacy also stated that he no longer engaged in volunteer activities but for reasons different from Kazuki. In college, Daichi joined the club for pharmacy students and has been in charge of putting together events that provide members opportunities for exchange. These events have included cherry blossom viewing in the spring to get to know first-year students, putting together a one-day mini sports

event, or going on a snowboarding trip in the winter. When I asked if he was involved

in any volunteer activities, Daichi indicated that he wanted to *have fun* so he decided

to join the pharmacy student club instead of clubs that take on volunteer activities:

> Well, after getting into college, there were clubs [that did volunteer activities], but rather than those, well, since I've experienced that in high school, I wanted to do as I please and do something fun.

Furthermore, a change in how Daichi perceived the importance of resolving issues

seemed to have changed from when he was interviewed in high school. When he

was in high school, he noted how, if he had to choose, he would prioritize the

resolution of global issues over local issues:

> Well, even if [you resolve issues] in Japan, the people in the world won't notice. I feel it would be small. But if I resolve an issue in the world that is grand, I can become a "big" person, so I think I want to resolve global issues.

However, when asked four years later, Daichi first indicated that he would prioritize to

resolve local issues since he would become a pharmacist and will be helping people

in his local community. Nevertheless, when asked to reflect on his comment from

high school, Daichi suggested that there were additional reasons for why he chose to

prioritize resolving local issues over global issues:

> I've had that tendency back then, but I couldn't really see the reality, and even when we had to put together a plan for student government, I would often say something that is out of the norm, and [people] obviously often told me that it wasn't feasible. But, I think now I've come to see things more in light of reality, and although I do hold big dreams, and definitely it is cool to say "the world", and I think that is what I was thinking [back then], but I've realized that nothing can be done without knowing English. (*So, you think that without knowing English you can't resolve global issues?*) Yes.

The above comment illustrates Daichi's perceptional changes since high school.

Although it is difficult to decipher from the interview what caused the perceptional

change, this change demonstrates how some perceptions do change over time and

the importance of understanding how the *Time* element of Bronfenbrenner's *PPCT*

framework unfolds for each individual. Moreover, both interviews with Kazuki and

Daichi indicate how the frequency of participation in volunteer activities at one point in time cannot necessarily be an indicator of one's level of participation in another point in time, and how the reasons for disengagement could be from personal will or from an external barrier (e.g., work).

   **Misaki.** When interviewed in Phase 1, Misaki was a Year 2 student at School 3 and when interviewed in Phase 2 was a Year 3 college student majoring in international relations. Unlike the other students interviewed in Phase 2, who shared experiences of participating in volunteer activities as a high school or college student, Misaki in both phases indicated that, due to her busy schedule, she had not been participating in any volunteer activities:

> Hmm… why can't I do it… when I think about the distance, I can't do it (*What do you mean by distance?*) For example, Osaka and areas in Shikoku had a lot of problems from the last typhoon that hit, I heard that everyone was volunteering, but I couldn't do it when I thought of the distance and that I don't have time. And when I was studying abroad, there was beach cleaning event, but that too, the timing didn't work for me, so I couldn't take action.

She mentioned how the *distance* she needs to travel to volunteer and the *time* it consumes to participate in activities have hindered her involvement.

   Nevertheless, Misaki's story is also important to highlight, because although she may not necessarily be involved in what would typically be categorized as "volunteer activities", the experiences and perceptional changes she has experienced over time may inform areas that are also important in understanding the notions of global citizenship. For example, since high school, Misaki has been interested in learning about countries in Asia such as China and Korea, because they were neighboring countries to Japan. She moved onto a university that focuses on Asian studies. Misaki mentioned how she would like to pursue a career in the airline industry and rather than going to a school specializing in it, in order to not restrict her path in the future, and to widen her perspectives, she decided to major in international relations at a private university in Japan. As part of her program, she

studied abroad in the United States for six months as well as visited Vietnam.

Although her visits were not for the purposes of engaging in volunteer activities, she

shared how through her visits to other countries as well as the experiences she

gained after high school have widened her perspectives and changed the way she

viewed the world:

> I think I have changed [since high school]. Hmm… what has changed… I think I've widened my perspectives with regards to my career as well as I think since my interests have also grown. I also think because I have been experiencing many things. When I was a high school student, I wasn't able to take action, although there are still many things that I cannot act upon. But [in high school] I had many friends who were proactive and studied abroad or visited overseas for a week during summer break, but I wanted to but could not make that happen. As a college student, I visited the United States, Vietnam, and Taiwan, and I thought, rather than not going and trying to think of things through imagination, it is better to just go and experience it. That way, as I have, I think one's perspectives can change and become wider.

What Misaki's experience suggests is that although one may not necessarily be

participating in "volunteer activities", one could experience perceptional changes that

may somewhat align with notions of global citizenship (i.e., gaining a global

perspective).

**Summary of Stories.** The interviews with the six students who participated in

both Phase 1 and Phase 2 of the study illustrate how contextual factors could

influence how students' socio-emotionally, cognitively, and/or behaviorally engage

with societal issues differently. Although the findings may have been influenced from

having interview participants who were mostly male students with an exception of

one female student, the stories shared by these students suggest how each student

had their own individual-specific engagements with societal issues that stemmed

from their own personal journeys in life. For example, Shota and Takumi's stories

showed how although students may be engaged in similar types of behavioral

engagements, they may have varying reasons for their involvement in activities that

are influenced from their life experiences; Shota was inspired by his English teacher

who was passionate about poverty issues, while Takumi expressed how his personal experiences of financial difficulties spurred his desire to help build a library for an orphanage in Cambodia.

While Shota and Takumi expressed how they were taking part in activities because of their desire to help others, Ryota's story of his engagements especially in Phase 2 of the study, showed how he was involved in various volunteer activities, more as a means to gain various experiences for his own personal growth, as opposed to his desire to help others. His experience of not getting into the college he desired may have prompted him to be involved in many activities, from studying for various certifications to participating in volunteer activities, as a way to compensate for the loss he felt in entering a "terrible" university.

Kazuki and Daichi's stories of their engagements illustrated how, although one may be actively involved in volunteer activities at one point in time (e.g., high school), it does not necessarily guarantee that they will be actively involved in activities throughout their lives. That is, although Kazuki and Daichi were actively involved in volunteer activities through their student government activities in high school, when they were interviewed four years later in Phase 2, both of them were not engaged in any volunteer activities. Nevertheless, the reasons for their disengagement in volunteer activities were different: Kazuki, who was working as a firefighter, indicated how, due to his busy work schedule, he had not been able to engage in any activities; meanwhile, Daichi, who was a second-year college student, noted how since he had already been involved in volunteer activities during his high school years, he wanted to be involved in activities that were more *fun*. These examples show how a learner's engagements may potentially change over *time* from their perceptional changes or from external barriers they may encounter.

Lastly, Misaki's story indicated how, although there were not necessarily visible changes observed in her behavioral disengagement in volunteer activities from when she was interviewed as a high school student and when she was interviewed as a second-year college student, changes were observed in her perceptions of the world. She expressed how, through studying abroad in college, her views of the world widened, suggesting that although one may not necessarily participate in volunteer activities, one could experience perceptional changes about their views of the world over *time*.

Therefore, these stories have indicated how different contextual factors could inspire or divert them from engaging with various societal issues and activities.

**9.7 Chapter Summary**

This chapter introduced the findings from this study that were relevant in answering the overarching research question, *How do Japanese secondary school students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?* Each of the sections in this chapter highlighted findings that pertained to each sub-research question.

The first section provided an overview of the findings that were relevant in answering the first sub-question, *To what extent do students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and./or global spheres?* Overall, students who participated in this study noted low to moderate levels of socio-emotional perceptions (i.e., commonality, belonging, relevancy, self-efficacy, care) towards the local, national, and global spheres, many noting between "not at all" to "little" or "little" to "somewhat" on a 4-point scale (i.e., 1 = Not at All, 2 = Little, 3 = Somewhat, 4 = Very much). Among the three spheres (i.e., local, national, global), students noted they felt most *commonality*, *belonging*, and *care* with people in their local communities (i.e., local), followed by people in Japan

(i.e., national), and least with people in other countries (i.e., global). Likewise, students indicated that they felt their actions and behavior influenced people in their local communities the most, followed by people in Japan, and least with people in other countries. Meanwhile, with regards to *relevancy*, students felt that issues happening in Japan influenced their daily lives the most, followed by issues happening in their local communities, and least influenced by issues happening in other countries. Moreover, with regards to *interconnectedness*, the majority of students noted that they perceived some kind of relationship (i.e., one-way or two-way) between issues happening in close proximity (i.e., local issues) and issues happening in distant areas (i.e., global). With regards to students' cognitive engagement (i.e., knowledge level of issues) at the local, national, and global spheres, students seemed to show low knowledge levels across all spheres. That is, many students indicated that they "barely know" or "know little" about issues happening in their local communities, Japan, and/or other countries. Yet, among the three spheres, students seemed to know more about issues happening in Japan, followed by issues in other countries, and least about issues happening in their local communities. With regards to students' behavioral engagement (i.e., participation in civic activities), among students from School 3 and School 4 who indicated involvement in some kind of civic or volunteer activity, many indicated that they were involved in activities that helped contribute to the local or national sphere in comparison to the global sphere. Many students reported participating in recycling or energy/water saving activities.

The second section provided an overview of findings that related to the second sub-question, *How are one's socio-emotional perceptions interrelated?* Overall, there were many socio-emotional perceptions (i.e., commonality, belonging, relevancy, self-efficacy, care) within each geographical sphere that were significantly

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related to each other. At the local community level, each pair of socio-emotional perceptions had a significant positive correlation except for that between interconnectedness and the following: belonging, relevancy, and self-efficacy. At the national level, each pair had a significant positive correlation except that, similar to the local level, there were no significant correlations between interconnectedness and the following: belonging, relevancy, and self-efficacy. However, unlike at the local level, there were no significant correlations between interconnectedness and commonality as well as between relevancy and belonging. At the global sphere, each pair had a significant positive correlation except for between interconnectedness and belonging as well as care and self-efficacy. Further, the correlation between belonging and commonality was higher at the local and the national spheres than the global sphere indicating how commonality may play a larger role in one's sense of belonging to one's local community and Japan compared to one's sense of belonging to the global community.

The third and fourth sections provided an overview of findings pertaining to the third sub-question, *How does one's socio-emotional engagement relate to one's cognitive and/or behavioral engagement?* Overall, students' level of *commonality, self-efficacy,* and *empathy/care* were positively related to their level of knowledge about local issues; students' level of *commonality, belonging, interconnectedness, relevancy,* and *care* were positively related to their level of knowledge about national issues; students' level of *commonality*, *interconnectedness*, *relevancy,* and *empathy/care* were positively related to their level of knowledge about global issues. Responses from student interviews also indicated that socio-emotional perceptions such as *relevancy* and *empathy/care* seemed to encourage students' awareness and interests towards societal issues. Nevertheless, the interview responses also indicated that students could cognitively engage with societal issues from reasons

unrelated to their socio-emotional perceptions of the world (e.g., their interest to gain more knowledge). Interview responses also indicated how difficulty in comprehending a societal issue could hinder students from becoming interested in societal issues.

With regards to the relationship between socio-emotional perceptions and behavioral engagement, this study examined how students from School 3 and School 4 perceived their level of contribution to the local, national, and global spheres by engaging in recycling or energy/water saving activities. Among the students who indicated participation in recycling or energy/water saving activities, students seemed to perceive their participation in such activities contributed most to their local community, followed by Japan, and least to other countries. Furthermore, the findings showed that students who indicated higher levels of commonality, belonging, and/or self-efficacy towards their local community tended to perceive their participation contributed to their local community; students who indicated higher levels of belonging and/or self-efficacy towards Japan, also tended to perceive their participation contributed to Japan; finally, students who indicated higher levels of belonging, relevancy, and/or self-efficacy also tended to perceive their participation contributed to other countries. Student interview responses showed how students could be motivated to take part in volunteer activities both from their desire to help other as well as from their personal interests. Students who were not involved in volunteer activities suggested how low levels of self-efficacy could hinder their involvement. Moreover, the interview responses highlighted factors such as *disinterest*, *no opportunity*, or *no time*, which are unrelated to one's socio-emotional perceptions towards societal issues could become a hindrance to their involvement in volunteer activities.

The fifth section highlighted findings that were relevant to the fourth sub-question, *How does one's socio-emotional, cognitive, and/or behavioral engagement in one sphere (i.e., local, national, global) relate, if at all, to one's socio-emotional, cognitive, and/or behavioral engagement in another sphere?* The findings showed that there were positive relationships between socio-emotional perceptions across spheres; for example, students who reported higher levels of *commonality* towards people in their local community, also tended to report higher levels of *commonality* towards people in Japan and other countries. Similarly, cognitive/behavioral engagements in one geographical sphere seemed to be positively correlated to students' engagements in another sphere; that is, students who reported higher levels of knowledge about local issues also tended to report higher levels of knowledge about national and global issues; students who reported they were involved in activities that helped resolve local issues or contribute to people in their local community also tended to report that they were involved in activities that helped resolve national or global issues or contribute to people in Japan or other countries.

Finally, the sixth section examined data that pertained to the fifth sub-question, *What are some of the Process-Person-Context-Time (PPCT) elements that influence one's socio-emotional, cognitive, and behavioral engagement with issues happening at the local, national, and/or global spheres?* First, the findings from student interviews showed how students' perceptions could change depending on, for example, a situational *context* they are placed in. For example, some students showed greater attachment to Japan when they were situated within the context of the world in comparison to when they were situated within the Japanese context. Second, students expressed different reasons for their interests in societal issues or participation in civic or volunteer activities ranging from their *empathy/care* for others to reasons that were relevant to their personal lives. Third, in addition to the

personalized reasons that could exist in how learners may view and engage with the

world, the findings from this study also noted how learners' views and engagements

could differ over time—e.g., learners may be engaged in activities at one point in

time but may not necessarily be engaged in another point in time, or vice versa,

depending on the context they are in.

# CHAPTER 10: DISCUSSION

The previous chapter shared the findings from this study in relation to each sub-question examined in this thesis. This chapter contextualizes the findings provided in Chapter 9 with what has been discussed in the literature to better respond to the overarching research question for this thesis: *How do Japanese secondary school students engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?*

A concern raised in Chapter 2 was on the focus placed within global citizenship education (GCE) on measuring learners' level of 'global citizenry' by assessing their views and/or engagements solely *within* a geographical sphere at a given moment in time (e.g., Center for Universal Education at Brookings, 2017). Typically, researchers and commentators categorize learners showing low levels of engagement within, for example, the global sphere as lacking the qualities of a global citizen without, however, much consideration as to what those results may encapsulate upon further or closer examination. The goal of these assessments, which more often than not has been to identify whether or not learners possess GC qualities, has thereby neglected other areas that could better inform the field of GCE with ways to improve its pedagogical practices.

The intent behind the broad conceptual framework for this study was thus to incorporate some of those areas that have been overlooked within the GCE landscape. Literature reviewed for this thesis supported the importance of further examining, not only how learners socio-emotionally, cognitively, and behaviorally engage within one geographical sphere, but to further examine how learners' engagements in one geographical sphere relate to their engagements in another sphere to decipher whether their engagements are indeed solely restricted within one geographical sphere or not. Additionally, studies within the field of social psychology

have hinted at the important role that contextual factors, shaped by young people's life journeys, could play on how they view and engage with the world. Hence, Bronfenbrenner's bioecological model was incorporated into the conceptual framework for this study as a guide to identify factors, both internal as well as external within an individual's bioecological system (i.e., *microsystem, mesosystem, exosystem, macrosystem*), that encourage or hinder their socio-emotional, cognitive, and behavioral engagements with societal issues within the local, national, and global spheres, both at a given moment in *time* as well as across *time*.

As a result, the findings from this study have suggested how a different story could unravel about young people's views and engagements when further examinations are conducted that delve into understanding learner contexts—one which is missed from solely examining their engagements *within* one geographical sphere at a given moment in time. The following sections, therefore, illustrate the different conclusions that could be made depending on the way one examines young people's engagements. The first section (10.1) describes the findings from this study in relation to how GCE research has commonly examined young people's engagements (i.e., examining their engagements *within* geographical spheres) and discusses those findings in relation to other literature and studies on young people's engagements within the Japanese context. The subsequent sections (10.2, 10.3, 10.4) illustrate the different stories that have emerged when examining young people's engagements *across* geographical spheres and the contextual factors encouraging or discouraging them to engage with societal issues.

## 10.1 Level of Socio-Emotional, Behavioral, and Cognitive Engagements

This section first discusses the findings mainly from Sub-question 1 against other studies that have been conducted in relation to the socio-emotional, cognitive, and behavioral elements within the Japanese context that were discussed in Chapter

4 and Chapter 5. The findings from this sub-question, *To what extent do [Japanese secondary school students] engage socio-emotionally, cognitively, and behaviorally with issues happening at the local, national, and/or global spheres?,* examined young people's engagements *within* each geographical sphere, which align with common methods utilized within GCE research.

*10.1.1 Higher Socio-Emotional Perceptions towards Local and National Spheres*

First, although findings from this study showed that students generally had low to moderate levels of socio-emotional perceptions (i.e., *commonality, belonging, interconnectedness, relevancy, empathy/care*), they had higher socio-emotional perceptions towards the local sphere, in comparison to the national and global spheres. That is, many students seemed to feel more in *common*, more *belonging* to, and more *care* with people in their local communities and seemed to feel that their actions and behavior influenced people (*self-efficacy*) in their local communities more so than in other parts of Japan as well as other countries. Student responses from this study, which indicate relative closeness to their local communities, support current studies that note the increasing attachment of Japanese young people to their local communities. For example, as introduced in Chapter 4, in a study conducted by the Japanese Cabinet Office, nearly half of the youth participants in 2012 also reported that they felt attachment to their local communities (Cabinet Office, 2013).

However, Murata (2014), who analyzed the results from the International Social Survey Programme: National Identity III involving responses from young people over the age of 16, noted that young people in Japan reported most attachment towards Japan, followed by their prefecture, and lastly towards their local community. At a first glance, the findings from this thesis seem to contradict the findings from the International Social Survey Programme: National Identity III since

students from this study reported higher levels of attachment, or belonging, towards their local community than towards Japan. Nonetheless, while this discrepancy deserves further attention, what both surveys commonly and more evidently indicate is that there are higher levels of attachment, or belonging, towards one's local community as well as Japan, in comparison to other countries. That is, in this study, although students showed higher levels of belonging towards their local community ($M$ = 2.55, $SD$ = .895), than towards Japan ($M$ = 2.39, $SD$ = .865), the mean difference was not as large, in comparison to their sense of belonging to the world ($M$ = 1.48, $SD$ = .698). Similarly, the majority of young people who participated in the International Social Survey Programme: National Identity III noted moderate to high levels of attachment towards Japan (96%), as well their prefectures (91%) and local communities (89%); in sharp contrast, only 59% indicated regional belonging to Asia. The gap between belonging in the local community and Japan is much smaller compared to the gap seen between belonging in Asia and the two.

What the responses from the student interviews in this study could provide is a possible reason for the difference in this study's and the International Social Survey Programme: National Identity III survey's findings (i.e., local community belonging higher than national versus national belonging higher than local community belonging). Although it may be due to the different timing as well as population surveyed, the student interviews for this study indicated the importance of 'context' when asking about their attachments, or belonging to a 'place.' That is, depending on the context in which young people are placed, the level of association towards the 'place' may vary greatly. For example, when students were given a map of Japan, students only indicated 'closeness' to where they resided, or other prefectures that they frequently visited or where people they know (e.g., relatives) resided; students did not note 'closeness' to all prefectures in Japan when given a map of Japan.

However, when provided with a world map, students indicated that they felt 'closeness' to Japan as a whole. As a student noted in the interview, "when looking at it within the entire world, I feel that, Japan, compared with other countries, is close to me" (School 4, Student 1).

Similarly, when students were asked if they would prioritize resolving issues happening in close proximity to them (i.e., local issues) or global issues that involve issues happening in other countries, a student indicated, at first, that he would resolve global issues because it impacts greater numbers of people; nevertheless, when the same question was asked in a different context (i.e., if the student was living overseas), the student indicated that he would resolve issues that impacted Japan; the reason being, he would feel nostalgic about Japan and as a "Japanese" he would feel he should resolve issues that impact Japan. Therefore, in both cases, when young people were given the context of the world, they seemed to identify themselves more to Japan as a whole. Although it is not evident what context young people may have found themselves in when answering the questions on belongingness or attachment to their local community and Japan in the two surveys (i.e., this study's survey and the International Social Survey Programme: National Identity III), 'context' may have played a role in the differences in the results about belonging to the local community and Japan, which will be an area worth investigating in the future.

The findings from this study also provide insights to literature discussed in Chapter 4 about "Japanese" identity. Although the correlations were generally moderate in size, when examining students' sense of *belonging* in relation to their sense of *commonality*, *belonging* and *commonality* were positively correlated. That is, those who felt more in common with people in their local communities, also tended to feel more belonging to their local communities; those who felt more in

common with people in Japan, also tended to feel more belonging to Japan; and those who felt more in common with people in other countries, also tended to feel more belonging to the world. The higher correlations that were found between *belonging* and *commonality* at the local and national levels may be explained from how Japan has linked 'Japanese' identity with homogeneity, as was noted within the review of literature. Especially at the national level, the government has been promoting Japan as a 'homogenous' country (Aiden, 2011; Chung, 2010; Flowers, 2012), one which is unified through a 'common' bloodline as exemplified from how Japan defines citizenship (Chung, 2010; Sugimoto, 2014; Yamashiro, 2013). Historically, as well, 'commonality' has been strongly linked to one's identification as a 'Japanese' citizen—the 'commonality' as part of a national family (*kazoku kokka*) under the patriarchy of the emperor in order to compete with foreign powers, especially that of the West (Gerow, 2005; Kazui & Videen, 1982; Lee, 2006; Robertson, 2005; Siddle, 2012; Wiener, 2009) as well as the 'commonality' of sharing unique characteristics as a 'Japanese' as was purported, especially by *Nihonjinron* writers (Kikkawa, 2016; Sato, 2004; Sugimoto, 2014). Although as Sato (2004) notes, it is natural for nations to have the desire to unify its people by cultivating a collective national identity, Sato (2004, pp. 211-212) argues that what is different about Japan from other countries is its constant fear of the "dilution of their 'Japaneseness'" and thus, "the Japanese have had to internalise 'Japaneseness' deliberately and artificially more than they used to."

This internalization has been embedded within various parts of Japanese society. An example that was introduced was the differentiation made between 'Japanese' and foreigners that has especially been portrayed at the national level by prime ministers from their remarks that stressed the homogeneity of the country that exclude foreigners (e.g., The Japan Times, 2007a; The Japan Times, 2007b), or the

strenuous process foreigners have to go through to acquire citizenship; that is, the need for them to prove they embody characteristics of a "Japanese" (Arudou, 2015). Likewise, from the analysis of the senior high school guidelines for each taught subject, many subjects, although involving both content on Japan as well as other countries, seemed to place more emphasis on understanding and cultivating the 'Japanese' identity by using content about other countries as a base for bringing forth the uniqueness of the 'Japanese' identity. For example, within the guidelines for Foreign Language, students are encouraged to deepen international understanding through a broad lens and raise the *awareness of being a Japanese* living within this international community; within Civics, under Ethics, the guidelines note that students should understand the *Japanese way* of perceiving life, nature and religion, touching upon our country's customs and tradition and its reception of foreign ideas and thoughts, and understand one's role in it (MEXT, 2009). Thus, in addition to the emphasis on 'Japanese' identity embedded within society, young people are further exposed to this emphasis on 'Japanese' identity within the educational setting, hence, the possible higher levels of belonging towards Japan and local communities observed in comparison to belonging to the world.

*10.1.2 Higher Behavioral/Cognitive Engagements Within Local and National Spheres*

Similar to the socio-emotional elements, Japanese secondary school students who participated in this study also reported higher participation in activities that help resolve local and national issues or contribute to people in their local or national communities in comparison to activities that help resolve global issues or contribute to people in other countries. These findings are in line with general trends observed within the Japan context—i.e., studies have shown that Japanese people tend to participate in activities more at the local level compared to the global level (Pekkanen et al., 2014; Vinken et al., 2010b). For example, the majority of students

who indicated involvement in activities in this study reported that they were engaged in recycling or energy/water conservation activities, which are often part of neighborhood association (NHA) activities, a highly participated organization within local communities (Pekkanen et al., 2014).

Likewise, students showed higher levels of knowledge about issues happening at the national level compared to issues happening in other countries. Nevertheless, students indicated having lower levels of knowledge about issues in their local communities compared to issues happening at the national level. As noted in Chapter 9, interviews with teachers and administrators revealed possible accounts as to why students may have lower levels of awareness of issues happening in their local communities. All of the teachers from the four schools indicated that there are fewer opportunities for teachers to incorporate issues happening in students' local communities, especially teachers from School 1 and School 2 noted that their students attended not only from Tokyo but also neighboring prefectures, which made it difficult to cover issues happening in all students' local communities.

*10.1.3 Summary: Level of Socio-emotional, Behavioral, and Cognitive Engagements*

Therefore, when solely examining the levels of socio-emotional perceptions, cognitive engagement, and behavioral engagement, Japanese secondary school students who participated in this study would encapsulate what Rhoads and Szelényi (2011) refer to as *locally informed individualists*—i.e., those who only have an understanding about their *local* area and act based on their personal interests. That is, they generally showed higher levels of socio-emotional, behavioral, and cognitive engagement within the local and/or national sphere in comparison to the global sphere. Moreover, although students showed higher levels of engagement within the local and national spheres, they generally had low to moderate levels of socio-emotional perceptions across the geographical spheres, of which would lead one to

conclude that these students are more *individualistic* as opposed to *collectivist*.

Therefore, by solely examining the levels of socio-emotional perceptions, cognitive

engagement, and behavioral engagement that these students reported in the student

survey questionnaire, the findings would potentially direct one to conclude that they

are *locally informed individualists*, who do not possess the qualities that characterize

a global citizen. This simplistic conclusion, which only considers examining students'

levels of engagements to capture global citizenship, has been commonly observed

within global citizenship education (GCE) research, and, as mentioned within the

literature review chapters, has overlooked the nuances of findings that could

potentially better inform notions of global citizenship. The purpose of this thesis has

been to go a step further to examine these nuances that have often been

disregarded. Therefore, the following sections discuss some of the contextual

differences that were found through further examination of the findings that better

illustrate the story of how students in this study view and engage with the world

compared to solely examining students' levels of engagement.

**10.2 Relationship Between National and Global Belonging**

This thesis went on to further examine how students' socio-emotional

perceptions in one geographical sphere relate to their socio-emotional perceptions in

another geographical sphere (Sub-question 4) through examining bivariate

correlations. As mentioned in Chapter 2, there are largely two views within GCE

regarding how learners develop 'global' identity—i.e., one that perceives that

learners need to lessen their identity or belonging as part of a nation to strengthen

their identity or belonging as part of the global community (Miller, 2000), while

another that perceives that learners' connection with their local (national) community

could be translated into their connection towards the global community (Brock &

Brighouse, 2005; Hansen, 2010; Held, 2005; Noddings, 2010; Osler & Vincent,

2002). Proponents of the prior perspective that view *global belonging as incompatible with national belonging,* would most likely conclude it difficult for students who participated in this study to develop *global belonging* from the higher levels of socio-emotional perceptions observed towards their local and national community, in comparison to the global community.

The findings showed that there were significant positive relationships between socio-emotional perceptions across the local, national, and global spheres, which suggest that students with higher levels of belonging towards their local community also tended to have higher levels of belonging towards Japan as well as to the global community. Therefore, it does not necessarily mean that students with higher levels of socio-emotional perceptions towards the local or national sphere have, for example, no sense of belonging to the larger global community. Rather, the findings showed that, although a student may feel a higher sense of belonging towards their local community, the student may also feel a sense of belonging towards the global community, thus, aligning more with the viewpoint that *global belonging as complementary to national belonging* (Hansen, 2010; Noddings, 2010; Osler & Vincent, 2002). Hence, these findings point to the importance of how one cannot outright conclude from solely observing high levels of local belonging that learners do not have the capacity to perceive belonging within the global community.

Nevertheless, at the same time, as mentioned in the previous section, the findings from student interviews highlighted how depending on the context one is placed in, students may also show different views towards their sense of belonging— i.e., although some students did not show much attachment towards Japan when they were asked questions within the Japanese context, when they were asked the same question within the context of the world, some students displayed a stronger attachment towards their "Japanese" identity. Literature from the field of social

psychology (e.g., Brewer, 1991) suggest that individuals are in constant battle to find an equilibrium between creating distinctiveness that set them apart from a group (i.e., global community), and inclusiveness that they are part of the group. Although further investigation is necessary, the context an individual is placed may influence their levels of engagements. Further note on the importance of context on how learners engage are discussed in Sections 10.3 and 10.4.

**10.3 Motives for Cognitive and Behavioral Engagement**

The findings from Sub-question 5, *What are some of the Process-Person-Context-Time (PPCT) elements that influence one's socio-emotional, cognitive, and behavioral engagements with issues happening at the local, national, and/or global sphere(s)?,* have indicated how learners could have varying reasons for engaging with societal issues. As mentioned in Chapter 2, much of global citizenship education (GCE) literature highlights the importance of cultivating *altruistic* behavior within learners for them to have the *empathy* and *care* to help others through selfless intentions (Oxfam, 2015; Reysen & Katzarska-Miller, 2013; Schattle, 2009). Although this study did not examine whether students' empathy or care were truly *selfless* per se, some students when asked why they became cognitively interested in societal issues, did note how it was through their concern about whether those issues negatively impacted people who they have built close relationships with through their overseas travel or study abroad experiences. Likewise, students also shared how they cultivated a sense of care towards people or societal issues through learning about the people or issues indirectly from others. Students also expressed how they decided to participate in volunteer activities because they wanted to *help* others.

Nevertheless, students also showed cognitive interest in various societal issues, not necessarily from their *empathy* or *care* towards people or places influenced by an issue, but possibly more *egoistic* intentions that stemmed from their

personal interests. Some students expressed their interest in a societal issue, more from their interest in an issue that may be linked to a historic event, or their desire to be knowledgeable about societal issues in general. There were also students who emphasized their concern about issues, more from the *relevance* the issues had on their lives as opposed to others—e.g., issues that would negatively impact either their current or future livelihoods, which align with other studies that have shown how young people are concerned about societal issues that have a direct influence on their lives (e.g., Connell et al., 1999). Nevertheless, student interviews that shared reasons for disinterest in various societal issues also suggest that, although a student may have *empathy* or *care* for others, or an issue may be *relevant* to their lives, barriers such as their inability to comprehend the issue or their lack of time to engage with societal issues may hinder their cognitive engagement with various societal issues.

Similarly, students also showed behavioral participation in various civic or volunteer activities, that were not necessarily from their *empathy* or *care* towards people or places influenced by an issue, but from their personal interest as well as their desire for personal growth. Moreover, again, from examining reasons for why some students are not engaged in volunteer activities, in addition to hindrances from not having the opportunity or time to participate, students also expressed perceptional barriers that were associated with their low levels of *self-efficacy.* That is, some students expressed how they perceived their involvement in activities would not make a difference to the world, which align with studies (e.g., Connell et al., 1999; Hicks, 2014; Ojala, 2012) that have also shown how learners may not fully engage with societal issues that seem out of their control.

Therefore, as discussed in Chapter 2, the findings highlight the importance of understanding that learners may not necessarily be motivated to cognitively and

behaviorally engage with various societal issues solely from cultivating their *empathy* or *care* towards others, which is commonly referenced within global citizenship education (GCE) literature. Rather, there is a need for GCE practitioners to understand that there may be other socio-emotional factors, such as *relevancy* or *self-efficacy*, or other factors that may not be related to learners' perceptions (e.g., no opportunity or time) that may motivate or hinder one to cognitively and/or behaviorally engage with societal issues. As the student interviews have illustrated, the factors that may encourage or discourage one to cognitively or behaviorally engage, are closely related to each individual's personal experience and journey across time. The following section further elaborates on this point.

**10.4 Influence of Individual-Specific Contextual Factors in Engagement**

Most importantly, and as briefly highlighted in earlier sections of this chapter, the findings, also from Sub-question 5, suggest the importance of understanding how contextual factors could influence learners' pathways of engagement differently, and the need within global citizenship education (GCE) to view the notion of global citizenship as an individual-specific and dynamic journey for each learner. As highlighted in the literature review chapters, much of GCE research has focused on providing assessments that indicate whether or not learners possess qualities of global citizenship as defined by key stakeholders that have often disregarded the nuances that may exist in how young people view and engage with the world that may affect the way in which they display qualities associated with global citizenship (Bourn & Brown, 2011). Moreover, GCE assessments have tended to measure a learner's degree of global citizenry at a given moment in time, which have also disregarded the *changes* in learners' engagements that may occur over time (e.g., Center for Universal Education at Brookings, 2017). Bronfenbrenner's *Process-Person-Context-Time (PPCT)* framework, which has informed the conceptual

framework for this thesis, suggests that the interactions a learner has within his or her bioecological system (i.e., *microsystem, mesosystem, exosystem, macrosystem, chronosystem*) could have differing degrees of impact on a learner's development that may account for the contrasting developmental levels observed between individuals. Therefore, in an effort to understand how leaners *develop* qualities of global citizenship to better inform GCE practices, this study looked into identifying contextual factors that have motivated or hindered students to engage differently.

The findings from interviews administered to six students who participated in both Phase 1 and Phase 2 of this study, especially highlight how individual-specific factors have led them to contrasting paths of engagement. Again, although the findings from their stories may have been gender biased from a participation by mostly all male students, their stories pointed to how each student had their own individual-specific engagements with societal issues that were influenced by their unique life experiences. For example, Shota and Takumi's stories suggested how, although learners may be engaged in similar activities, the reasons for their involvement may be inspired from different sources that depend on their experiences in life –e.g., in engaging in activities related to poverty issues, Shota was inspired by his English teacher, while Takumi's motivation stemmed from his own personal experiences of facing financial difficulties. Additionally, as also highlighted in the previous section, learners may be engaged in volunteer activities, in general, with different motives such as: (1) desire to help others, and/or (2) desire to gain experiences for personal growth, as seen in the comparison of stories between Shota/Takumi and Ryota. Furthermore, Kazuki and Daichi's stories illustrated how one's engagements may *change* over time due to, for example, perceptional changes or changes hindered by external barriers (e.g., work). Lastly, Misaki's story showed how, although *continuity* was observed in her disengagement in volunteer

activities from when she was interviewed in high school and in college, *changes* were observed in her perceptions or views of the world that were influenced from her experiences studying abroad. Therefore, these stories have indicated how different contextual factors could inspire or divert them from engaging with various societal issues and activities.

Nevertheless, it became evident through the analysis process that although caution was taken to provide opportunities for students to indicate factors that have encouraged or discouraged them to engage with societal issues, in both the survey questionnaire and student interviews it was impossible not only to identify *all* factors that may be influencing a student to engage or not engage, but also to identify within which Bronfenbrenner's bioecological system the factor existed (i.e., *microsystem, mesosystem, exosystem, macrosystem*). The data collected only allowed one to see whether there were contextual factors that were different between students or whether there were any *continuities* or *changes* in a student's engagement over *time* (i.e., *chronosystem*). Although identifying some of those differences observed between individuals, in itself, has contributed to highlighting the necessity within GCE research to focus on understanding how different personal journeys could lead to varying forms of engagements, further investigations are necessary in the future to better, and more fully, incorporate Bronfenbrenner's bioecological model. Such investigations will provide even more in-depth illustrations of young people's global citizenship (GC) engagements.

**10.5 Chapter Summary**

This chapter discussed the findings from this study in light of the literature reviewed. The first section highlighted how solely examining students' levels of socio-emotional, behavioral, and cognitive engagements would potentially lead to simplistic conclusions that overlook the nuances of young people's engagements. For

example, students who participated in this study showed generally low to moderate levels of socio-emotional, cognitive, and behavioral engagements across geographical spheres (i.e., local, national, global); yet among the three, they showed higher levels of engagement with the local and national spheres in comparison to the global sphere. Therefore, by solely observing those findings, one may potentially conclude that these students are what Rhoads and Szelényi (2011) refer to as *locally informed individualists* –i.e., those who only have an understanding about their *local* area and act upon their personal interests. Proponents that view the cultivation of national belonging as counterproductive to the cultivation of global belonging (i.e., *global belonging as incompatible with national belonging*) would most likely conclude that it would be difficult for these students to embody qualities associated with global citizenship.

However, subsequent sections of this chapter highlighted how, although these students showed higher levels of engagements within the local and/or national spheres, further examination of the findings that observed their engagements *across* the geographical spheres indicated that it does not necessarily mean that they are *only* engaged within the local and national spheres. Rather, findings showed that students with higher levels of engagement within the local sphere, also tended to show higher levels of engagement within the national and global spheres. Although a greater number of students may have been more focused on engaging within the local and/or national spheres when surveyed as a Year 2 high school student, the positive linear relationships observed within their engagements across spheres suggest that one cannot assume that their higher levels of engagements within the local and/or national sphere would be a hindrance to their engagements within the global sphere.

Moreover, the findings suggested the importance of understanding how individual-specific contextual factors could lead students to diverse paths of engagement. That is, there could be different factors that motivate or hinder one's engagement with various societal issues. For example, some students may become interested in societal issues from their concern for others, while other students may become interested based on the impact it may have on their own lives. Not only could there be differences in engagement between learners, but both *continuities* and *changes* could also be observed within a learner over time. That is, their personal journeys over time could influence the way they perceive the world and/or engage with various societal issues. Therefore, one must be cognizant about generalizations made when assessing a group of students and be aware of the differences that exist between students as well as the changes that could occur within a student over time.

More will be discussed in the following chapter but what these findings provide are insights into global citizenship discourse and research, the place of practitioners of global citizenship education, and in particular the case of Japanese education and society. There is a need within GCE not only to have a better understanding of the cultural context in which GCE is implemented, but also to be conscious about how individual-specific contextual factors could encourage or hinder learners' engagements as 'global citizens'. The findings showed how *each* learner could have a personalized and dynamic relationship with the world that could lead them to divergent paths of global citizenship.

# CHAPTER 11: CONCLUSION

With the growing incorporation of ideas related to global citizenship within educational curricula across the globe in wide-ranging fields and disciplines, there is a need for educators to pause and take a step back to truly understand what the implementation of their 'global citizenship program' involves. Depending on one's definitions and perspectives of global citizenship, differing approaches can be taken in implementing such programs. For example, if one views *global belonging as complementary to national belonging*, one may implement programs which include content about both local and global spheres. On the other hand, if one views *global belonging as incompatible with national belonging*, one might want to implement programs which emphasize content primarily about the global sphere. The prior type of curriculum may cultivate individuals who perceive the contribution of both local and global spheres as essential, while the latter may cultivate individuals who believe a global citizen is one who goes abroad to resolve issues "out" there. Although these may be extreme examples, with any type of educational implementation it is vital to question how a program is set forth, and more importantly, to question whether the implementation best fits the way in which young people, the learners, perceive the world: are the implementations based purely on theoretical or ideological understandings by key stakeholders as to what global citizenship should be? Or, is the program implemented in a way that takes into consideration how young people learn about the world? In an effort to inform the latter, this study examined how young people, within a Japanese context, view and engage with the world—their own and the surrounding world—as a way to see how young people's perceptions and engagement with world align with larger debates around global citizenship and global citizenship education (GCE). More specifically, this thesis sought to answer the following overarching research question: *How do Japanese secondary school*

*students engage socio-emotionally, cognitively, behaviorally with issues happening*
*at the local, national, and/or global spheres?*

This thesis examined how a group of Japanese secondary school students from four senior high schools located in Tokyo Metropolis and Greater Tokyo Area (i.e., Saitama and Chiba prefectures) engaged socio-emotionally, cognitively, and/or behaviorally with issues happening at the local, national, and global spheres. To gain a better understanding of the nuances that may exist in how they engage that may be overlooked by only examining their levels of engagements, this study also examined how their socio-emotional perceptions were interrelated with other socio-emotional perceptions examined in this thesis (i.e., *commonality, belonging, interconnectedness, relevancy, self-efficacy, empathy/*care),  as well as how their socio-emotional perceptions were related to their cognitive engagement (i.e., knowledge level of societal issues) and behavioral engagement (i.e., participation in civic or volunteer activities). Furthermore, this study examined how their socio-emotional, cognitive, and behavioral engagements within one geographical sphere were related to their engagements within another geographical sphere (i.e., local-national, national-global, local-global) to better understand how students' engagements in one geographical sphere may be related to their engagements in another—an area debated within GCE literature. Finally, and most importantly, this study incorporated Bronfenbrenner's bioecological model to identify contextual factors that may influence the way in which students socio-emotionally, cognitively, and behaviorally engage with societal issues happening at the local, national, and/or global spheres. Much of GCE literature has focused on assessing whether or not learners possess qualities associated with global citizenship within a single geographical sphere (i.e., global sphere) as opposed to trying to understand *why* learners may not possess those qualities purported by GCE key stakeholders;

therefore, this study sought to better understand the motivators and hindrances of engagement that could better inform GCE practices.

A mixed methods approach was taken, not only from the pragmatic theoretical underpinning I come from, but as a way to highlight both (1) overall trends observed among the participants by collecting quantitative data from a larger group of students as well as (2) to identify the "nuances" of various engagements that are largely overlooked within GCE research by collecting qualitative data that allow for more in-depth understanding of the contextual factors influencing each student. Data collection occurred in two phases. In Phase 1, student survey questionnaires, student interviews, and teacher interviews at four senior high schools in Tokyo Metropolis and Greater Tokyo Area (i.e., Saitama and Chiba prefectures) were administered. A total of 558 Year 2 students responded to the student survey questionnaire and 22 students participated in one-on-one interviews. Additionally, nine teachers provided contextual information about the schools' curricula and initiatives through interviews. In Phase 2, follow-up student interviews were conducted with six students who participated in the one-on-one interviews in Phase 1 as a way to capture how the *Time* element of Bronfenbrenner's *Process-Person-Context-Time (PPCT)* framework impacts the *continuities and changes* observed in their engagements with societal issues over time.

The results of this study showed that, overall, students demonstrated higher levels of socio-emotional perceptions (i.e., *commonality, belonging, interconnectedness, relevancy, self-efficacy, empathy/*care) towards their local communities and Japan than towards other countries. Likewise, students showed higher levels of cognitive engagement with national issues compared to global issues, as well as higher levels of behavioral engagement in activities that helped

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resolve issues within the local or national spheres in comparison to the global

sphere.

At a first glance, since students showed higher socio-emotional perceptions,

cognitive engagement, and behavioral engagement within their local communities

and Japan, more so than other countries, some may conclude that these students

are, what Rhoads and Szelényi (2011, pp. 265-266) refer to as, "locally informed

individualists" who only have an understanding about their *local* area and act based

on their personal interests. Moreover, proponents of the view that *global belonging is*

*incompatible with national belonging* would more than not conclude that these

students show low levels of 'global citizenry' from their stronger affiliation towards

their local (national) identity, which, from their perspective is considered a hindrance

to the cultivation of a global identity (e.g., Davies, Evans, & Reid, 2005; Nakamura,

2005; Nussbaum, 1996).

However, through examining the relationship between socio-emotional

perceptions across the three different spheres, the results of this study indicated that

there are positive relationships in that, for example, those who felt higher levels of

*belonging* to their local communities also tended to show higher levels of *belonging*

to Japan, as well as higher levels of *belonging* to the world. Likewise, there were

positive relationships between cognitive engagement across spheres as well as

behavioral engagement across spheres. In other words, those who reported higher

levels of knowledge about local issues also tended to show higher levels of

knowledge about national and global issues; those who indicated participating in

activities that helped resolve local issues or contributed to people in their local

communities also tended to indicate that they were involved in activities that helped

resolve national or global issues or contributed to people in Japan or other countries.

Although it can be argued that students had higher levels of socio-emotional

perceptions, cognitive engagement, and behavioral engagement towards their local communities and/or Japan than to other countries, the positive relationship of engagement across spheres suggests that it does not necessarily mean that they have no socio-emotional perceptions towards the global community, or the knowledge or interest to help resolve global issues. The results from this study, therefore, rather align with views that perceive national and global belonging as complementary (e.g., Hansen, 2010; Noddings, 2010; Osler & Vincent, 2002; Tarozzi & Torres, 2016), and suggest that within certain contexts, it may be unnecessary to "negate" one's national identity in order to cultivate one's global identity. An interesting area for future research would be to further investigate the nuances of what these relationships of engagements across spheres look like, to better understand how engagement in one sphere could potentially lead to engagement in another sphere.

Moreover, the findings especially from the student interview highlighted the importance of understanding how contextual factors could influence learners' pathways of engagement. First, the situational context students were placed in (i.e., residing within Japan versus residing overseas) was found to alter students' responses. For example, some students showed greater attachment to Japan when they were situated within the context of the world in comparison to when they were situated within the Japanese context. Second, students expressed different reasons for their interests in societal issues or participation in civic or volunteer activities ranging from their *empathy/care* for others to reasons that were relevant to their personal lives, which suggest the importance of not assuming, for example, that cultivating *empathy* or *care* would automatically spur students to cognitively or behaviorally engage, which has often been the case within the GCE landscape. Third, in addition to the personalized reasons that could exist in how learners may

view and engage with the world, the findings from this study also noted how learners'
views and engagements are dynamic—e.g., learners may be engaged in activities at
one point in time but may not necessarily be engaged in another point in time, or vice
versa, depending on the context their personal life journeys take them.

## 11.1 Contribution to Global Citizenship Discourse and Research

As it has been argued, the findings from this study contribute to current global
citizenship discourse and research in several ways. Especially within recent years,
the interest towards the notion of global citizenship has exponentially increased
across educational institutions around the globe. However, this popularity in global
citizenship has also brought diverse views and interpretations as to what GCE *should*
encompass. Nevertheless, GCE studies have largely focused on assessing learners'
level of global citizenship within one geographical sphere and have been assessed
upon what key stakeholders have defined as global citizenship as well as their
assumptions of how learners would develop such qualities (Bourn & Brown, 2011).
Therefore, this thesis delved deeper into examining some of the largely held
assumptions of GCE from the perspective of the learners—the recipients of such an
education.

First, this study has shown new ways of examining global citizenship. That is,
global citizenship research has largely examined how individuals perceive the local,
national, and/or global spheres separately. This is exemplified by studies that attempt
to assess the level of 'global citizenship' that an individual embodies through various
scales (Türkin & Rudmin, 2013). As illustrated in the findings chapter (Chapter 9),
solely reporting students' level of socio-emotional perceptions showed that students
had greater attachment to the local/national compared to the global; thus, a
superficial conclusion that these students show low levels of 'global citizenry' could
be made. Nonetheless, by examining the *relationship* of socio-emotional perceptions,

cognitive engagement, and behavioral engagement *across* spheres, a different story emerged—that is, although students may show low levels of perceptions and engagement towards the global, it does not mean that they have no potential in developing socio-emotional perceptions or cognitively/behaviorally engage with societal issues or activities associated with the global sphere. Therefore, rather than solely assessing individuals' level of socio-emotional perceptions and engagements within one sphere, the findings from this study have indicated the importance of delving deeper into how socio-emotional perceptions or engagements in one area relate *across* spheres to better understand how young people cultivate socio-emotional perceptions or cognitively and/or behaviorally engage within the global sphere. Moreover, by examining students' engagements *across* spheres, the findings from this study illustrated how prominent views of global belonging may not always hold true. For example, the results from this study counter viewpoints arguing that the cultivation of national citizenship is counter to the cultivation of global citizenship (Davies et al., 2005; Nakamura, 2005; Nussbaum, 1996). Although there have been studies that show an attachment to national identity is counterproductive to the development of global identity (e.g., Esses, Dovidio, Semenya, & Jackson, 2005), this study illustrates that it is not always the case and careful considerations need to be taken in making such conclusions.

Second, the findings from this study have indicated how learners could view and engage with societal issues differently depending on their life journeys. Although there may be similarities, learners could also have contrasting views of the world, reasons for their interests in societal issues or their engagement in civic activities that may stem from their personal interests and experiences. Thus, what may be assumed as best practices for GCE may not be as effective for *all* learners, and therefore, this study has suggested the importance of taking into consideration

learner "contexts" when thinking of implementing global citizenship within the educational curricula.

## 11.2 Implications for Practitioners of Global Citizenship Education (GCE)

The findings from this study have important implications for how practitioners implement GCE within their classrooms. As highlighted above, for example, implementing curricula which focuses on discarding national identity to nurture global identity may not be much of an effective implementation, especially for the students who participated in this study, as they indicated higher levels of socio-emotional connections with their local communities in comparison to the global community. As the conceptual framework introduced in this study further illustrates, there is a need for practitioners to understand how young people perceive *across* spheres as a way to find ways to better pave the way for students to associate themselves with the wider world. As the study was conducted in a Japanese context, the way in which the students in this study perceived the local, national, and global spheres may not reflect the way in which other young people in a different context perceive the three spheres, suggesting the importance of GCE practitioners to, first and foremost, understand how their students perceive the world as a way to determine the best approach to implement programs that most effectively align with the way in which their students process. Not only is it important to understand the general views students have about the world, but also to understand how *each* student may possess a different view of the world depending on the personal life journeys they have taken, and these views may *change* over the course of their lifetime.

## 11.3 Implications for Japanese Education and Society

This study not only produced findings that provide implications for global citizenship research, but its findings also provided implications for Japanese education and society. Much of the findings aligned with prior studies conducted on

young people within the Japanese context (Cabinet Office, 2013; Murata, 2014; Recruit, 2014). That is, young people in prior studies as well as those who participated in this study showed stronger relationships with their local communities and Japan than to other countries. Further investigation is necessary to understand the reasons for this attachment to the local and national spheres; however, from the literature reviewed on Japan's local and global identity (Chapter 4), the way in which the national government portrays Japan as well as the historically and culturally embedded connections Japanese people have developed with their local communities show possible reasons for the higher levels of connection young people have with their local communities and Japan than with other countries. Moreover, within the realm of education, notions of 'global citizenship' are largely focused on national interest and involve an emphasis on cultivating the 'Japanese' within the 'global' society as indicated from their definition of "Global Human Resources."

Whereas students reported higher levels of socio-emotional perceptions towards the local and/or national spheres, the findings from this study have revealed that those who reported higher levels of socio-emotional perceptions towards the local/national spheres also tended to report higher levels of socio-emotional perceptions towards the global sphere. Therefore, the findings from this study do not outright reject the emphasis placed on cultivating national identity to foster "Global Human Resources," since, according to this study's findings, a student with a sense of belonging to the national sphere may also have a sense of belonging to the global sphere.

Nevertheless, given the overall low to moderate levels of engagements observed among the young people who participated in this study, it would be recommended that further investigation be conducted to find better ways to heighten

young people's socio-emotional perceptions, cognitive engagement, and behavioral engagement across all spheres.

## 11.4 Limitations and Areas for Further Investigation

It must be noted that there are limitations to the findings presented in this study, which will call for further examinations in future research. First, the findings from this study were conducted within a sub-set of schools within a Japanese context and, therefore, may not necessarily reflect how young people in other countries, even in other parts of Japan, perceive the world. The purpose of this study was not to generalize how young people perceive the world, but to show how young people's perspectives need to be examined in any given context as a way to make educational implementations that are most effective. Therefore, it is necessary to conduct similar research within other contexts to identify factors that are relevant in understanding young people's perspectives in those contexts. Second, the study only examined socio-emotional perceptions, cognitive engagement, and behavioral engagement within a limited scope. That is, not all possible socio-emotional perceptions, cognitive and behavioral aspects of what is defined as a 'global citizen' were exhausted; thus, further research is needed to explore how other aspects of what characterizes a 'global citizen' are perceived by young people. Third, this study identified that various engagements are related across sphere. It would be interesting in future studies to further investigate what those relationships of engagements mean across spheres. Moreover, as this study did not delve into examining how differences in intensity and duration of participation in civic activities may have on learner experiences, it may be an area worth investigating in subsequent studies. Finally, as also mentioned in Chapter 7, there were various aspects within the research process that could have paid more attention to how, for example, questions were constructed, or interview questions were administered. Therefore, as I embark on future research,

those aspects will be seriously considered as I strive to engage in researches that reflect high quality and rigor.

**11.5 Personal Reflections**

As mentioned in the Introduction chapter, my initial interest in the topic of global citizenship was influenced from my personal journey of not feeling a sense of belonging to both the country I was born and raised in (i.e., United States) as well as the country of my heritage (i.e., Japan). Born as a Japanese-American, I grew up finding myself always trying to forge a connection to my Japanese identity as well as my American identity, not feeling I fully "fit" either. It was when I encountered the concept of global citizenship through the works of Daisaku Ikeda, a Buddhist philosopher, that I realized that I did not need to try to identify with one national identity; rather, I had the choice of identifying myself as a *global citizen*, or one human being living within the larger global community not restricted within national borders. His perspective (Ikeda, 2001a, pp. 100-101) on global citizenship has influenced the way in which I viewed and engaged with the world especially since my adolescent years:

- The *wisdom* to perceive the interconnectedness of all life and living.
- The *courage* not to fear or deny difference, but to respect and strive to respect and strive to understand people of different cultures and to grow from encounters with them.
- The *compassion* to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

For example, perceiving that life is interconnected and what I do can influence those around me, has prompted me to try to think of how I can, within my daily life, engage in actions that would promote positivity over negativity; the notion of respecting and understanding people who come from various backgrounds has encouraged me to cultivate friendships with diverse people; the *compassion* to care for others around the world has prompted me to learn more about various societal issues. Of course,

as the findings from this study have also indicated, although these are the qualities I have strived to embody, there are undoubtedly times and circumstances in which it has been more challenging to embody such qualities. I have seen the *continuities* and *changes* in the ways I have perceived and engaged with the world over time.

For example, having been influenced by the works of Daisaku Ikeda, I have viewed global citizenship from one perspective—one in which is described as having the *wisdom* to understand the interconnectedness of life, *courage* to respect and not fear differences, and the *compassion* to help others who are suffering. Nevertheless, I have come to realize through my personal journey of trying to figure out what global citizenship entails, especially through the process of reviewing literature for this thesis, is that global citizenship can take on various forms. As there are diverse views of how this world should look like, there are myriad of perspectives as to what global citizenship should embody—even ones that have to some extent seem contradictory to the views I have about global citizenship. Initially, I was very judgmental towards such views of global citizenship that seemingly contradicted my views. However, through this process of writing this thesis, as the findings have also suggested, the ways in which people view and engage with the world are shaped by their personal life journeys. Being born a Japanese-American, I have been exposed to ways of thinking influenced by both Japanese and American culture; my upbringing and the various views of the world have been influenced by those within my bioecological system; these myriad of factors have shaped who I am and how I believe the world should be, which probably would be different from the way another person, experiencing a different life story, may perceive how the world should be. I have realized the importance of understanding *what* has shaped their views. Although it may be optimistic on my part, I believe at the core, those who strive to embody global citizenship are those who would like to make a positive change that

would create a better world. As it is important, from my view of global citizenship, to

"understand" and respect differences between people, I believe it would likewise be

vital to "understand" and respect the different views of global citizenship that exist to

better understand the purposes of global citizenship education (GCE).

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# LIST OF APPENDICES

**Appendix A. School 1 & 2 Student Survey Questions (English)**

*Section 1: Your Local Community*
This section will ask you questions about your relationship with your local community. "Local community" here will refer to the city/district you current reside.

(1)     Where do you currently reside (city/district)?

_____(Prefecture) _____(City) _____(District)

(2)     What kinds of issues are currently in your local community?
        (Please check all that apply)
        ☐ Environment
        ☐ Health/Medical
        ☐ Crime/Violence
        ☐ Politics
        ☐ Finance/Economics
        ☐ International Relations
        ☐ Other: _____
        ☐ There are currently no issues in my local community.
        ☐ I do not know

(3)     How do you learn about issues in your local community?
        (Check all that apply)
        ☐ Television
        ☐ Newspaper
        ☐ Magazine
        ☐ Bulletin Board
        ☐ Web
        ☐ Social Network (Twitter, Facebook, mixi, etc.)
        ☐ School
        ☐ Friends
        ☐ Family
        ☐ Other: _____
        ☐ I am not informed about issues in my local community.
        ☐ Issues in my local community may be shared but I do not pay attention.

(4)     If there are issues in your local community, to what extent do you believe you know the issues?
        ☐ I usually barely know what issues are in my local community.
        ☐ I usually know at least a little about issues in my local community.
        ☐ I usually know the basics of the issues in my local community.
        ☐ I usually know of the issues in my local community to the details.
        ☐ Other: _____

(5)     Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in your local community?

                ☐ YES  (Answer Question 5A – 5C, then proceed to Question 6)
                ☐ NO (Answer Question 5D, then proceed to Question 6)

If you answered YES to Question 5, please answer 5A – 5C and proceed to Questions 6.

(5A)    Please describe what you do to help resolve issues in your local community.
(If you have three or more activities, please list two that you do most frequently)

Activity 1: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Activity 2: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Are there any other activities you do or considerations you have in order to help resolve local issues?
☐ YES
I have ____ more activities I'm involved in.
☐ NO

(5B)    What is your reason for wanting to help resolve issues in your local community?

_____

(5C)    Which of the following do you feel that your involvement in the above activities influence? (Check all that apply)

☐ Targeted people
☐ People in my local community
☐ People in other parts of Japan
☐ People in other countries
☐ Other: _____

[Proceed to Question 6]

If you answered NO to Question 5, please answer 5D and proceed to Question 6.

(5D)    Which of the following reasons best describe why you are not involved in resolving issues in your local community? (Check all that apply)

☐ There are no issues in my local community.
☐ I do not know what I can do because I am not much aware of issues in my local community.
☐ There are issues in my local community but I do not have any interest in resolving issues right now; I may become interested in the future.
☐ There are issues in my local community but I do not have any interest in resolving issues right now or in the future.
☐ There are issues in my local community that I would like to resolve but I do not know how I can help.
☐ There are issues in my local community that I would like to resolve but I do not think that my help makes a difference in resolving the issues.
☐ Other: _____

[Proceed to Question 6]

(6)    In what ways has learning in school influenced your engagement with issues in your local community? (Check all that apply)

☐ School has informed me about issues in my local community.
☐ School has spurred my interest in knowing more about issues in my local community.
☐ School has given me opportunity to participate in activities to help resolve issues in my local community.
☐ School has spurred my interest to further participate in activities to help resolve issues in my local community.
☐ Other: _____
☐ None of the above

(7)     To what extent do you feel the issues in your local community influences the following:

|  | Not at all | Little | Somewhat | Extremely | Don't Know |
|---|---|---|---|---|---|
| (a) Your Daily Life: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) People in Other Parts of Japan: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) People in Other Countries: | ☐ | ☐ | ☐ | ☐ | ☐ |

### *Section 2: Your Country (Japan)*
This section will ask you questions about your relationship with Japan as a whole.

(8)     What kinds of issues are currently in Japan?
        (Please check all that apply)
        ☐ Environment
        ☐ Health/Medical
        ☐ Crime/Violence
        ☐ Politics
        ☐ Finance/Economics
        ☐ International Relations
        ☐ Other: _____
        ☐ There are currently no issues in my country
        ☐ I do not know

(9)     How do you learn about issues in Japan?
        (Check all that apply)
        ☐ Television
        ☐ Newspaper
        ☐ Magazine
        ☐ Bulletin Board
        ☐ Web
        ☐ Social Network (Twitter, Facebook, mixi, etc.)
        ☐ School
        ☐ Friends
        ☐ Family
        ☐ Other: _____
        ☐ I am not informed about issues in Japan.
        ☐ Issues in Japan may be shared but I do not pay attention.

(10)    If there are issues in Japan, to what extent do you believe you know the issues?
        ☐ I usually barely know what issues are in Japan.
        ☐ I usually know at least a little about issues in Japan.
        ☐ I usually know the basics of the issues in Japan.
        ☐ I usually know of the issues in Japan to the details.
        ☐ Other: _____

(11)     Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in Japan?
*Please list the activities you mentioned in Section 1 (local) again if you think that applies here as well.
☐ YES  (Answer Question 11A – 11C, then proceed to Question 12)
☐ NO (Answer Question 11D, then proceed to Question 12)

If you answered YES to Question 11, please answer 11A – 11C and proceed to Questions 12.

(11A)   Please describe what you do to help resolve issues in Japan.
(If you have three or more activities, please list two that you do frequently)

Activity 1: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Activity 2: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Are there any other activities you do or considerations you have in order to help resolve national issues?
      ☐ YES
      I have _____ more activities I'm involved in.
      ☐ NO

(11B)    What is your reason for wanting to help resolve issues in Japan?
        _____

(11C)    Which of the following do you feel that your involvement in the above activities influence? (Check all that apply)

      ☐ Targeted people
      ☐ People in my local community
      ☐ People in other parts of Japan
      ☐ People in other countries
      ☐ Other: _____

      [Proceed to Question 12]

If you answered NO to Question 11, please answer 11D and proceed to Question 12.

(11D)    Which of the following reasons best describe why you are not involved in resolving issues in Japan? (Check all that apply)

      ☐ There are no issues in Japan.
      ☐ I do not know what I can do because I am not much aware of issues in Japan.
      ☐ There are issues in Japan but I do not have any interest in resolving issues right now; I may become interested in the future.
      ☐ There are issues in Japan but I do not have any interest in resolving issues right now or in the future.
      ☐ There are issues in Japan that I would like to resolve but I do not know how I can help.
      ☐ There are issues in Japan that I would like to resolve but I do not think that my help makes a difference in resolving the issues.
      ☐ Other: _____

      [Proceed to Question 12]

(12)    In what ways has learning in school influenced your engagement with issues in Japan? (Check all that apply)

      ☐ School has informed me about issues in Japan.
      ☐ School has spurred my interest in knowing more about issues in Japan.
      ☐ School has given me opportunity to participate in activities to help resolve issues in Japan.
      ☐ School has spurred my interest to further participate in activities to help resolve issues in Japan.
      ☐ Other: _____
      ☐ None of the above

(13)    To what extent do you feel the issues in Japan influences the following:

|  | Not at all | Little | Somewhat | Extremely | Don't Know |
|---|---|---|---|---|---|
| (a) Your Daily Life: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) People in Other Parts of Japan: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) People in Other Countries: | ☐ | ☐ | ☐ | ☐ | ☐ |

### Section 3: Other Countries (Overseas)
This section will ask you questions about your relationship with other countries.

(14)    What kinds of issues are currently in other countries?
(Please check all that apply)
☐ Environment
☐ Health/Medical
☐ Crime/Violence
☐ Politics
☐ Finance/Economics
☐ International Relations
☐ Other: _____
☐ There are currently no issues in other countries.
☐ I do not know

(15)    How do you learn about issues in other countries?
(Check all that apply)
☐ Television
☐ Newspaper
☐ Magazine
☐ Bulletin Board
☐ Web
☐ Social Network (Twitter, Facebook, mixi, etc.)
☐ School
☐ Friends
☐ Family
☐ Other: _____
☐ I am not informed about issues in other countries.
☐ Issues in other countries may be shared but I do not pay attention.

(16)    If there are issues in other countries, to what extent do you believe you know the issues?
☐ I usually barely know what issues are in other countries.
☐ I usually know at least a little about issues in other countries.
☐ I usually know the basics of the issues in other countries.
☐ I usually know of the issues in other countries to the details.
☐ Other: _____

(17)     Is there anything that you do (e.g., volunteer, incorporate in daily life) to help resolve the issues in other countries?
*Please list the activity you mentioned in Section 1 (local) or Section 2 (Japan) again if you think that applies here as well.
☐ YES  (Answer Question 17A – 17C, then proceed to Question 18)
☐ NO (Answer Question 17D, then proceed to Question 18)

If you answered YES to Question 17, please answer 17A – 17C and proceed to Questions 18.

(17A)   Please describe what you do to help resolve issues in other countries.
(If you have three or more activities, please list two that you do most frequently)

Activity 1: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Activity 2: _____

Frequency:
☐ Daily
☐ ___ times a week
☐ ___ times a month
☐ ___ times a year
☐ One-time event

Which of the following influenced you the most to gain interest in participating in the activity?
☐ Personal Interest
☐ Friends
☐ Family
☐ School
☐ Religion
☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
☐ Other: _____

Are there any other activities you do or considerations you have in order to help resolve global issues?
    ☐ YES
    I have _____ more activities I'm involved in.
    ☐ NO

(17B)  What is your reason for wanting to help resolve issues in other countries?
    _____

(17C)  Which of the following do you feel that your involvement in the above activities influence? (Check all that apply)

    ☐ Targeted people
    ☐ People in my local community
    ☐ People in other parts of Japan
    ☐ People in other countries
    ☐ Other: _____

[Proceed to Question 18]

If you answered NO to Question 17, please answer 17D and proceed to Question 18.

(17D)  Which of the following reasons best describe why you are not involved in resolving issues in other countries? (Check all that apply)
    ☐ There are no issues in other countries.
    ☐ I do not know what I can do because I am not much aware of issues in other countries.
    ☐ There are issues in other countries but I do not have any interest in resolving issues right now; I may become interested in the future.
    ☐ There are issues in other countries but I do not have any interest in resolving issues right now or in the future.
    ☐ There are issues in other countries that I would like to resolve but I do not know how I can help.
    ☐ There are issues in other countries that I would like to resolve but I do not think that my help makes a difference in resolving the issues.
    ☐ Other: _____

[Proceed to Question 18]

(18)  In what ways has learning in school influenced your engagement with issues in other countries? (Check all that apply)
    ☐ School has informed me about issues in other countries.
    ☐ School has spurred my interest in knowing more about issues in other countries.
    ☐ School has given me opportunity to participate in activities to help resolve issues in other countries.
    ☐ School has spurred my interest to further participate in activities to help resolve issues in other countries.
    ☐ Other: _____
    ☐ None of the above

(19)    To what extent do you feel the issues in other countries influences the
        following:

|  | Not at all | Little | Somewhat | Extremely | Don't Know |
|---|:---:|:---:|:---:|:---:|:---:|
| (a) Your Daily Life: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) People in Other Parts of Japan: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) People in Other Countries: | ☐ | ☐ | ☐ | ☐ | ☐ |

***Section 4: Relationship between the Local and Global***
This section will ask you questions about how you define "local" and "global" issues.
"Local" issues in this section will refer to issues that are usually happening in close
proximity to you, while "Global" issues will refer to large scale issues such as
problems between countries.

(20)    Which of the following do you consider as "Local" issues?
        (Check all that apply)
        ☐ Issues happening in my local community
        ☐ Issues happening in my prefecture
        ☐ Issues happening in other parts of Japan
        ☐ Issues happening in other countries
        ☐ Other: _____

(21)    Which of the following do you consider as "Global" issues?
        (Check all that apply)
        ☐ Issues happening in my local community
        ☐ Issues happening in my prefecture
        ☐ Issues happening in other parts of Japan
        ☐ Issues happening in other countries
        ☐ Other: _____

(22)    Which of the following best describes how you think about the relationship
        between "Local" and "Global" issues? (Check one)
        ☐ "Local" and "Global" issues are unrelated.
        ☐ "Local" issues are "Global" issues, but "Global" issues are
           not "Local" issues.
        ☐ "Global" issues are "Local" issues, but "Local" issues are
           not "Global" issues.
        ☐ "Local" issues are "Global" issues and "Global" issues are
           "Local" issues.
        ☐ Other: _____

(23)     Which of the following best describes how you think about resolving "Local" and "Global" issues? (Check one)

    ☐ I believe that any type of engagement will not help resolve "Local" and "Global" issues.
    ☐ I believe that "Local" issues can only be resolved by engaging in the local community, and "Global" issues can only be resolved by engaging in overseas communities where they are happening.
    ☐ I believe that both "Local" and "Global" issues can be resolved by engaging in activities wherever I am.
    ☐ Other: _____

### Section 5: Sense of Belongingness and Identification

(24)     How similar do you feel with the following people?

| | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|
| (a) People in my local community: | ☐ | ☐ | ☐ | ☐ |
| (b) People in Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) People in other countries: | ☐ | ☐ | ☐ | ☐ |

(25)     How much do you feel empathy/care for the following groups of people when something happens to them?

| | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|
| (a) People in my local community: | ☐ | ☐ | ☐ | ☐ |
| (b) People in Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) People in other countries: | ☐ | ☐ | ☐ | ☐ |

(26)     How much do you feel the following people are like your family?

| | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|
| (a) People in my local community: | ☐ | ☐ | ☐ | ☐ |
| (b) Japanese people: | ☐ | ☐ | ☐ | ☐ |
| (c) People in other countries: | ☐ | ☐ | ☐ | ☐ |

(27)    Please write the letter that illustrates how you feel towards the following groups of people ("A" being you see yourself very different and separate from others, while "E" being you see yourself very similar and close to others)
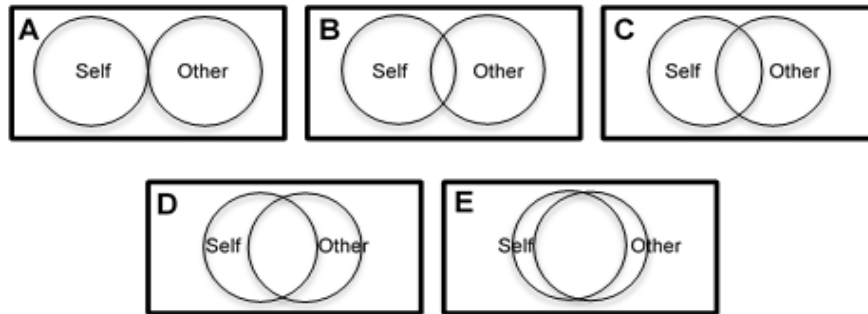


(a)    People in my local community: _____
(b)    People in Japan: _____
(c)    People in other countries: _____

(28)    There is a term 'global citizen' (*sekai shimin*, also translated as *chikyu shimin*). How do you define 'global citizen'? (Check all that apply)

☐ 'Global citizen' is someone who has the responsibility to obey international law.
☐ 'Global citizen' is someone who has a lot of experience with world affairs.
☐ 'Global citizen' is someone who prioritizes helping people in developing countries.
☐ 'Global citizen' is someone who equally respects and shows willingness to contribute to people of various backgrounds.
☐ Anyone, with effort and commitment can become a 'global citizen.'
☐ Anyone, regardless of effort or commitment, is a 'global citizen.'
☐ Other: _____
☐ I do not know.

### Section 6: Background Information

(29)    Year:         ☐ Year 1      ☐ Year 2      ☐ Year 3

(30)    Gender:       ☐ Male        ☐ Female

(31)    Nationality:  ☐ Japanese   ☐ Other: _____

(32)    Have you visited abroad?    ☐ Yes        ☐ No

(33)    Have you lived abroad?      ☐ Yes        ☐ No

(34)    What is your career goal? _____

☺ ─Thank you very much for your participation─ ☺

**Appendix B. School 1 & 2 Student Survey Questions (Japanese)**

## 項目①：あなたの地域について
この項目は、あなた自身と地域との関係についての質問です。
ここでの「地域」とは、現在あなたが住んでいる市区町村を意味しています。

(1)　あなたは現在どこの市区町村に住んでいますか？

_____（都・道・府・県）_____（市・区）_____（区・町・村）

(2)　あなたの地域で、現在、どのような問題がありますか？
　　（地域で諸問題と思われる項目、全てをチェックしてください）

☐ 環境　　　　　　　　　　☐ 国際関係

☐ 健康・医療　　　　　　　☐ その他: _____

☐ 犯罪・暴力事件　　　　　☐ 現在私の地域では諸問題はない

☐ 政治　　　　　　　　　　☐ わからない

☐ 財政・金融/経済

(3)　あなたは何を通して地域の諸問題について学んでいますか？
　　（学んでいると思う項目、全てをチェックしてください）

☐ テレビ　　　　　　　　　☐ 学校

☐ 新聞　　　　　　　　　　☐ 友達

☐ 雑誌　　　　　　　　　　☐ 家族

☐ 掲示板　　　　　　　　　☐ その他: _____

☐ ウェブ　　　　　　　　　☐ 地域の問題について情報提供されていない

☐ ソーシャルネットワーク（Twitter・Facebook・mixi など）　　☐ 地域の問題について情報提供されていると思うが、何も見ていない。

(4)　もしあなたの地域で何か問題があるとしたら、あなたはどの程度その問題について知っていると思いますか？

☐ 普段、地域の諸問題に関し、ほとんど認識していないと思う。

☐ 普段、地域の諸問題に関し、少しは認識していると思う。

☐ 普段、地域の諸問題に関し、基本的には認識していると思う。

☐ 普段、地域の諸問題に関し、詳しく認識していると思う。

☐ その他：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

(5) あなたは地域の諸問題の解決につながることを何かしていますか？（例えば、日常的に気にかけていること（節電・リサイクル等）やボランティア活動等）

☐ はい・・・・問５Ａ～５Ｃ (p.3~4)を答えてから問６に進んでください

☐ いいえ・・・問５Ｄ (p.5) を答えてから問６に進んでください

**問5**で**「はい」**と答えた方は、**問5A〜5C**を答えてから**問6**に進んでください。

(5A) あなたの地域の諸問題解決のために行っていることを下記に記入ください。（3項目以上ある場合は、もっとも頻繁に行う順に上位2つ記入してください）

**活動内容1：** _____

| 頻度：<br>☐ 毎日<br>☐ 週__回<br>☐ 月__回<br>☐ 年__回<br>☐ その他：_____ | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？<br>☐ 個人的な興味<br>☐ 友達の影響<br>☐ 家族の影響<br>☐ 学校<br>☐ 宗教<br>☐ ソーシャルネットワーク<br>（Twitter・Facebook・mixi など）<br>☐ その他：_____ |

**活動内容2：** _____

| 頻度：<br>☐ 毎日<br>☐ 週__回<br>☐ 月__回<br>☐ 年__回<br>☐ その他：_____ | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？<br>☐ 個人的な興味<br>☐ 友達の影響<br>☐ 家族の影響<br>☐ 学校<br>☐ 宗教<br>☐ ソーシャルネットワーク<br>（Twitter・Facebook・mixi など）<br>☐ その他：_____ |

その他に地域の諸問題を解決するため気にかけている事・活動等はありますか？

☐ はい・・・・・・・あと_____項目あります。

☐ いいえ

(5B)　どのような理由から、あなたは自身の地域の諸問題の解決を手助けしたいと思ったのでしょうか？

_____

_____

_____

_____

_____

_____

(5C)　あなたが参加している上記の活動は、どのような人々に影響していると思いますか？（該当する項目全てをチェックしてください）

☐　活動対象の人々

☐　居住地域の住民

☐　日本の他の地域に住む人々

☐　諸外国の人々

☐　その他: _____

(5D)　　　あなたの地域の諸問題に関わらない理由とは何でしょうか？
　　　　　（該当する全ての項目をチェックしてください）

☐　地域に関する問題は何もない。

☐　地域の問題をあまり知らないから、何ができるかわからない。

☐　地域に問題はあるが、今それを解決したいという関心がない。
　　ただし将来関心をもつ可能性はあると思う。

☐　地域に問題はあるが、現在も将来もそれを解決したいという関心を持たないと思う。

☐　地域に問題があり、それを解決したいと思うがどのような手助けが可能かわからない。

☐　地域に問題があり、それを解決したいと思うが、手助けしてもそれが解決するとは思えない。

☐　その他: _____

[問６(p.6) に進んでください]

(6)　地域の諸問題へのあなたの取り組みに 、何か学校で学んだことが影響していますか？（該当する項目全てをチェックしてください）

☐　学校から地域の諸問題について知らされた。

☐　学校が地域の諸問題についての関心を持たしてくれた。

☐　学校が地域の諸問題を解決する活動参加への機会を与えてくれた。

☐　学校が地域の諸問題を解決する活動参加への関心を更に深く持たせてくれた。

☐　その他: _____

☐　上記に該当する回答がない。

(7)　地域で起こった出来事が下記の項目に対し、どのように影響を与えていると思いますか？

| | | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する | わからない |
|---|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の他の地域: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外: | ☐ | ☐ | ☐ | ☐ | ☐ |

## 項目②：あなたの住んでいる国（日本）について

この項目は、あなた自身とあなたの住んでいる国（日本）との関係についての質問です。

(8)　日本には、現在、どのような問題がありますか？
　　　（日本が抱える問題と思う項目、全てをチェックしてください）

☐　環境　　　　　　　　　　☐　国際関係

☐　健康・医療　　　　　　　☐　その他: _____

☐　犯罪・暴力事件　　　　　☐　現在私の国に特に問題はない

☐　政治　　　　　　　　　　☐　わからない

☐　財政・金融/経済

(9)　あなたは何を通して日本の諸問題について学んでいますか？
　　　（学んでいると思う項目、全てをチェックしてください）

☐　テレビ　　　　　　　　　☐　学校

☐　新聞　　　　　　　　　　☐　友達

☐　雑誌　　　　　　　　　　☐　家族

☐　掲示板　　　　　　　　　☐　その他: _____

☐　ウェブ　　　　　　　　　☐　日本の諸問題について情報提供されていない

☐　ソーシャルネットワーク　☐　日本の諸問題について情報提供されていると思うが、何も見ていない。
　　（Twitter・Facebook・mixi など）

(10)　日本が抱える問題があるとして、あなたはそれをどの程度知っていると思いますか？

☐　普段、日本の諸問題に関し、ほとんど認識していないと思う。

☐　普段、日本の諸問題に関し、少しは認識していると思う。

☐　普段、日本の諸問題に関し、基本的には認識していると思う。

☐　普段、日本の諸問題に関し、詳しく認識していると思う。

☐　その他：_____

(11)　あなたは日本の諸問題の解決につながることを何かしていますか？（例えば、日常的に気にかけていること（節電・リサイクル等）やボランティア活動等）
　　　※当てはまると思えば、項目①（地域）であげた活動等も再度記入ください。

☐　はい・・・・**問 11A〜11C** (p.8~9) を答えてから**問 12** に進んでください

☐　いいえ・・・**問 11D** (p.10)を答えてから**問 12** に進んでください

問 11 で**「はい」**と答えた方は、**問 11A～11C** を答えてから**問 12** に進んでください。

(11A) 日本の諸問題解決のために行っていることを下記に記入してください。（３項目以上ある場合は、もっとも頻繁に行う順に上位２つ記入してください）

**活動内容１：** _____

| 頻度： | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？ |
|---|---|
| ☐ 毎日 | |
| ☐ 週＿＿回 | ☐ 個人的な興味 |
| ☐ 月＿＿回 | ☐ 友達の影響 |
| ☐ 年＿＿回 | ☐ 家族の影響 |
| ☐ その他：＿＿＿＿ | ☐ 学校 |
| | ☐ 宗教 |
| | ☐ ソーシャルネットワーク（Twitter・Facebook・ mixi など） |
| | ☐ その他：＿＿＿＿＿＿＿＿ |

**活動内容２：** _____

| 頻度： | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？ |
|---|---|
| ☐ 毎日 | |
| ☐ 週＿＿回 | ☐ 個人的な興味 |
| ☐ 月＿＿回 | ☐ 友達の影響 |
| ☐ 年＿＿回 | ☐ 家族の影響 |
| ☐ その他：＿＿＿＿ | ☐ 学校 |
| | ☐ 宗教 |
| | ☐ ソーシャルネットワーク（Twitter・Facebook・ mixi など） |
| | ☐ その他：＿＿＿＿＿＿＿＿ |

その他に日本の諸問題を解決するため気にかけている事・活動等はありますか？

☐ はい・・・・・・・あと＿＿＿＿＿＿項目あります。

☐ いいえ

(11B)　どのような理由から、日本の諸問題の解決を手助けしたいと思ったのでしょうか？

_____

_____

_____

_____

_____

_____

(11C)　あなたが参加している上記の活動は、どのような人々に影響していると思いますか？（該当する項目全てをチェックしてください）

☐　活動対象の人々

☐　居住地域の住民

☐　日本の他の地域に住む人々

☐　諸外国の人々

☐　その他: _____

問 11 で「**いいえ**」と答えた方は、<u>**問 11D**</u> を答えてから**問 12** に進んでください。

(11D)　あなたが日本の諸問題に関わらない理由とは何でしょうか？
　　　　（該当する全ての項目をチェックしてください）

☐ 日本に関する問題は何もない。

☐ 日本の問題をあまり知らないから、何ができるかわからない。

☐ 日本に問題はあるが、今それを解決したいという関心がない。
　　ただし将来関心をもつ可能性はあると思う。

☐ 日本に問題はあるが、現在も将来もそれを解決したいという関心
　　を持たないと思う。

☐ 日本に問題があり、それを解決したいと思うがどのような手助け
　　が可能かわからない。

☐ 日本に問題があり、それを解決したいと思うが、手助けしてもそ
　　れが解決するとは思えない。

☐ その他: ＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

**[問１２(p.11) に進んでください]**

(12)　日本の諸問題へのあなたの取り組みに 、何か学校で学んだことが影響しています
か？（該当する項目全てをチェックしてください）

☐　　学校から日本の諸問題について知らされた。

☐　　学校が日本の諸問題についての関心を持たしてくれた。

☐　　学校が日本の諸問題を解決する活動参加への機会を与えてくれた。

☐　　学校が日本の諸問題を解決する活動参加への関心を更に深く持たせてくれた。

☐　　その他: _____

☐　　上記に該当する回答がない。

(13)　日本で起こった出来事が下記の項目に対しどのように影響を与えていると思いま
すか？

| | | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する | わからない |
|---|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) | あなたの居住地域: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外: | ☐ | ☐ | ☐ | ☐ | ☐ |

## 項目③：海外について

この項目は、あなた自身と海外との関係についての質問です。
ここでの「海外」とは、日本以外の国のことを意味しています。

(14) 現在、海外ではどのような問題が起きていますか？
（海外で起きている問題と思う項目、全てをチェックしてください）

☐ 環境 ☐ 国際関係

☐ 健康・医療 ☐ その他: ＿＿＿＿＿＿＿＿＿＿＿＿

☐ 犯罪・暴力事件 ☐ 現在、海外では諸問題はない

☐ 政治 ☐ わからない

☐ 財政・金融/経済

(15) あなたは何を通して海外の諸問題について学んでいますか？
（学んでいると思う項目、全てをチェックしてください）

☐ テレビ ☐ 学校

☐ 新聞 ☐ 友達

☐ 雑誌 ☐ 家族

☐ 掲示板 ☐ その他: ＿＿＿＿＿＿＿＿＿＿＿＿

☐ ウェブ ☐ 海外の問題について情報提供されていない

☐ ソーシャルネットワーク（Twitter・Facebook・mixi など） ☐ 海外の問題について情報提供されていると思うが、何も見ていない

(16) 海外での問題が起きているとして、あなたはそれをどの程度知っていると思いますか？

☐ 普段、海外の諸問題に関し、ほとんど認識していないと思う。

☐ 普段、海外の諸問題に関し、少しは認識していると思う。

☐ 普段、海外の諸問題に関し、基本的には認識していると思う。

☐ 普段、海外の諸問題に関し、詳しく認識していると思う。

☐ その他：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

(17) あなたは海外の諸問題の解決につながる何かしていますか？（例えば、日常的に気にかけていること（節電・リサイクル等）やボランティア活動等）
※当てはまると思えば、項目①②(地域・日本)であげた活動等も再度記入ください。

☐ はい・・問１７A～１７C (p.13~14)を答えてから問１８に進んでください

☐ いいえ・問１７D (p.15) を答えてから問１８に進んでください

(17A)　海外の諸問題解決のために行っていることを下記に記入ください。
　　　　（３項目以上ある場合は、もっとも頻繁に行う順に上位２つ記入してください）

活動内容１：_____

| 頻度： | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？ |
|---|---|
| ☐　毎日 | ☐　個人的な興味 |
| ☐　週＿＿回 | ☐　友達の影響 |
| ☐　月＿＿回 | ☐　家族の影響 |
| ☐　年＿＿回 | ☐　学校 |
| ☐　その他：＿＿＿ | ☐　宗教 |
| | ☐　ソーシャルネットワーク（Twitter・Facebook・ mixi など） |
| | ☐　その他：＿＿＿＿＿＿＿ |

活動内容２：_____

| 頻度： | あなたが、その活動の参加に関心を持った要因として、次のどのような点が最も影響していると思いますか？ |
|---|---|
| ☐　毎日 | ☐　個人的な興味 |
| ☐　週＿＿回 | ☐　友達の影響 |
| ☐　月＿＿回 | ☐　家族の影響 |
| ☐　年＿＿回 | ☐　学校 |
| ☐　その他：＿＿＿ | ☐　宗教 |
| | ☐　ソーシャルネットワーク（Twitter・Facebook・ mixi など） |
| | ☐　その他：＿＿＿＿＿＿＿ |

その他に海外の諸問題を解決するため気にかけている事・活動等はありますか？

☐　はい・・・・・・・あと＿＿＿＿＿＿項目あります。

☐　いいえ

(17B)　どのような理由から、海外の諸問題の解決を手助けしたいと思ったので
　　　　しょうか？

_____

_____

_____

_____

_____

_____


(17C)　あなたが参加している上記の活動は、どのような人々に影響していると
　　　　思いますか？（該当する項目全てをチェックしてください）

　　　　　☐　活動対象の人々

　　　　　☐　居住地域の住民

　　　　　☐　日本の他の地域に住む人々

　　　　　☐　諸外国の人々

　　　　　☐　その他: _____

**問１７**で「**いいえ**」と答えた方は**問１７D** を答えてから**問１８**に進んでください。

(17D)　あなたが海外の諸問題に関わらない理由とは何でしょうか？
　　　　（該当する全ての項目をチェックしてください）

☐　海外に関する問題は何もない。

☐　海外の問題をあまり知らないから、何ができるかわからない。

☐　海外で問題は起きているが、今それを解決したいという関心がない。ただし将来関心をもつ可能性はあると思う。

☐　海外で問題は起きているが、現在も将来もそれを解決したいという関心を持たないと思う。

☐　海外で問題が起きていて、それを解決したいと思うがどのような手助けが可能かわからない。

☐　海外で問題が起きていて、それを解決したいと思うが、手助けしてもそれが解決するとは思えない。

☐　その他: _____

(18) 海外の諸問題へのあなたの取り組みに 、何か学校で学んだことが影響していますか？（該当する項目全てをチェックしてください）

- ☐ 学校から海外の諸問題について知らされた。

- ☐ 学校が海外の諸問題についての関心を持たしてくれた。

- ☐ 学校が海外の諸問題を解決する活動参加への機会を与えてくれた。

- ☐ 学校が海外の諸問題を解決する活動参加への関心を更に深く持たせてくれた。

- ☐ その他: _____

- ☐ 上記に該当する回答がない。

(19) 海外で起こった出来事が下記の項目に対しどのように影響を与えていると思いますか？

|  |  | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する | わからない |
|---|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (b) | あなたの居住地域: | ☐ | ☐ | ☐ | ☐ | ☐ |
| (c) | 日本全国: | ☐ | ☐ | ☐ | ☐ | ☐ |

## 項目④：ローカルとグローバルの関係性について

ここでは、あなたがどのように「ローカル」と「グローバル」を認識しているのかを尋ねます。基本的には「ローカル」の諸問題とはあなたが身近だと感じるところで起きている問題です。「グローバル」の諸問題とは、国際問題のような大きな規模で起きている問題です。

(20) 「ローカル」の諸問題だと考えられる項目すべてをチェックしてください。

☐ 居住地域で起きている諸問題

☐ 県内で起きている諸問題

☐ 日本国内の他の地域で起きている諸問題

☐ 他の国々で起きている諸問題

☐ その他: _____

(21) 「グローバル」の諸問題だと考えられる項目すべてをチェックしてください。

☐ 居住地域で起きている諸問題

☐ 県内で起きている諸問題

☐ 日本国内の他の地域で起きている諸問題

☐ 他の国々で起きている諸問題

☐ その他: _____

(22) あなたは、「ローカル」と「グローバル」の諸問題の関係性についてどのように考えていますか？（一番ふさわしい記述にチェックしてください）

☐ 「ローカル」と「グローバル」の諸問題は関係していない。

☐ 「ローカル」の問題は「グローバル」の問題でもあるが、「グローバル」の問題は「ローカル」の問題ではない。

☐ 「グローバル」の問題は「ローカル」の問題でもあるが、「ローカル」の問題は「グローバル」の問題ではない。

☐ ローカル」の問題は「グローバル」の問題でもあるし、同様に「グローバル」の問題は「ローカル」の問題でもある。

☐ その他: _____

(23) あなたは、「ローカル」と「グローバル」の諸問題の解決 についてどのように考えていますか？（一番ふさわしい記述にチェックしてください）

☐ 私は「ローカル」と「グローバル」の諸問題は、どのような関わり方をしても解決できるものではないと思う。

☐ 私は「ローカル」の諸問題は住んでいる居住地域の人々でしか解決できないし、「グローバル」の諸問題は、海外に住んでいる人々でしか解決できるものではないと思う。

☐ 私は「ローカル」と「グローバル」の諸問題は、どこに住んでいようとも活動にかかわっていけば解決できると思う。

☐ その他: _____

## 項目⑤: 自身の帰属性について

(24) 下記のグループに対し、あなたはどれくらい共通点を感じますか？

| | | 全然<br>感じない | 少し<br>感じる | いくらか<br>感じる | 大変に<br>感じる |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 居住近隣の人々: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の人々: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外・世界の人々: | ☐ | ☐ | ☐ | ☐ |

(25) 悪質な事件や災難が起こった場合、それぞれの出来事が発生した地域の人々に対して、あなたは気づかいや反応（腹立たしい/手助けしたい等）をしますか？

| | | 全然<br>反応しない | 少し<br>反応する | いくらか<br>反応する | 大変に<br>反応する |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 居住近隣の人々に起きた場合: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の人々に起きた場合: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外・世界の人々に起きた場合: | ☐ | ☐ | ☐ | ☐ |

(26)　下記の人々に対し、あなたはどの程度、家族と感じることがありますか？

| | | *全然 感じない* | *少し 感じる* | *いくらか 感じる* | *大変に 感じる* |
|---|---|---|---|---|---|
| (a) | 居住近隣の 人々: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の 人々: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外・世界 の人々: | ☐ | ☐ | ☐ | ☐ |

(27)　あなたと下記のそれぞれの**グループ(1~3)**との関係性で一番あなたに当てはまっていると思うものを**図表 A~E** から選んで記入してください。（「図表 A」は、あなたが他の人々とは大変に違っており、他の人々からかけ離れた存在であると認識している。「図表 E」は、あなたが他の人々と多くの共通点を共有しており、他の人々をあなた自身に近い存在と認識している）

**グループ(1~3)**

(1) 居住地域の人々: _____
(2) 日本国内の人々: _____
(3)海外・世界の人々: _____

**図表 A~E**
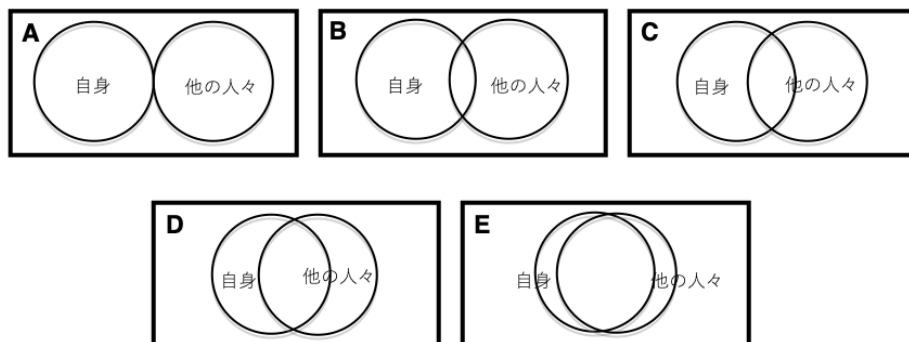
(28) 「世界市民」(地球市民) という言葉がありますが、あなたはどのように「世界市民」(地球市民) を定義していますか？（該当するすべての項目をチェックしてください）

☐ 「世界市民」(地球市民)とは国際法に従う責任がある人のこと。

☐ 「世界市民」(地球市民)とは世界情勢について経験豊富な人のこと。

☐ 「世界市民」(地球市民)とは後進国の人々を助けることを最優先する人のこと。

☐ 「世界市民」(地球市民)とは多種多様な人々に対し、平等に関心を持ち、貢献したいと思って行動している人のこと。

☐ すべての人が努力・行動を通して「世界市民」(地球市民)になる可能性をもっている。

☐ すべての人が何も努力・行動をしなくても「世界市民」(地球市民)である。

☐ その他: _____

☐ わからない

## 項目 ⑥：あなた自身について

(29) 学年： ☐ １年生　　☐ ２年生　　☐ ３年生

(30) 性別： ☐ 男　　☐ 女

(31) 国籍： ☐ 日本　　☐ 外国：_____

(32) あなたは海外を訪問したことはありますか？　☐ はい　　☐ いいえ

(33) あなたは海外に住んだことはありますか？　☐ はい　　☐ いいえ

(34) あなたは将来どのような職業に就きたいですか？

_____

゜*:・参加していただきありがとうございました゜*:・

**Appendix C. School 3 & 4 Student Survey Questions (English)**

*Section 1: Your Local Community*
This section will ask you questions about your relationship with your local community. "Local community" here will refer to the city/district you current reside.

(1)     Where do you currently reside (city/district)?

_____(Prefecture) _____(City) _____(District)

(2) What kinds of issues are currently in your local community?
    (Please check all that apply)
        ☐ Environment
        ☐ Health/Medical
        ☐ Crime/Violence
        ☐ Politics
        ☐ Finance/Economics
        ☐ International Relations
        ☐ Other: _____
        ☐ There are currently no issues in my local community
        ☐ I do not know

(3) How do you learn about issues in your local community?
    (Check all that apply)
        ☐ Television
        ☐ Newspaper
        ☐ Magazine
        ☐ Bulletin Board
        ☐ Web
        ☐ Social Network (Twitter, Facebook, mixi, etc.)
        ☐ School
        ☐ Friends
        ☐ Family
        ☐ Other: _____
        ☐ I am not informed about issues in my local community.
        ☐ Issues in my local community may be shared but I do not pay attention.

(4)     If there are issues in your local community, to what extent do you believe you know the issues?
        ☐ I usually barely know what issues are in my local community.
        ☐ I usually know at least a little about issues in my local community.
        ☐ I usually know the basics of the issues in my local community.
        ☐ I usually know of the issues in my local community to the details.
        ☐ Other: _____

(5)      In what ways has learning in school influenced your engagement with issues in your local community? (Check all that apply)

☐ School has informed me about issues in my local community.
☐ School has spurred my interest in knowing more about issues in my local community.
☐ School has given me opportunity to participate in activities to help resolve issues in my local community.
☐ School has spurred my interest to further participate in activities to help resolve issues in my local community.
☐ Other: _____
☐ None of the above

(6)      To what extent do you feel the issues in your local community influences the following:

|  |  | Not at all | Little | Somewhat | Extremely |
|---|---|---|---|---|---|
| (a) | Your Daily Life: | ☐ | ☐ | ☐ | ☐ |
| (b) | People in Other Parts of Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | People in Other Countries: | ☐ | ☐ | ☐ | ☐ |

## Section 2: Your Country (Japan)
This section will ask you questions about your relationship with Japan as a whole.

(7)      What kinds of issues are currently in Japan?
(Please check all that apply)
☐ Environment
☐ Health/Medical
☐ Crime/Violence
☐ Politics
☐ Finance/Economics
☐ International Relations
☐ Other: _____
☐ There are currently no issues in my country.
☐ I do not know

(8)     How do you learn about issues in Japan?
        (Check all that apply)
        ☐ Television
        ☐ Newspaper
        ☐ Magazine
        ☐ Bulletin Board
        ☐ Web
        ☐ Social Network (Twitter, Facebook, mixi, etc.)
        ☐ School
        ☐ Friends
        ☐ Family
        ☐ Other: _____
        ☐ I am not informed about issues in Japan.
        ☐ Issues in Japan may be shared but I do not pay attention.

(9)     If there are issues in Japan, to what extent do you believe you know the
        issues?
        ☐ I usually barely know what issues are in Japan.
        ☐ I usually know at least a little about issues in Japan.
        ☐ I usually know the basics of the issues in Japan.
        ☐ I usually know of the issues in Japan to the details.
        ☐ Other: _____

(10)    In what ways has learning in school influenced your engagement with issues
        in Japan? (Check all that apply)

        ☐ School has informed me about issues in Japan.
        ☐ School has spurred my interest in knowing more about issues in
           Japan.
        ☐ School has given me opportunity to participate in activities to help
           resolve issues in Japan.
        ☐ School has spurred my interest to further participate in activities to
           help resolve issues in Japan.
        ☐ Other: _____
        ☐ None of the above

(11)    To what extent do you feel the issues in Japan influences the following:

|     |                                 | Not at all | Little | Somewhat | Extremely |
|-----|---------------------------------|:---------:|:------:|:--------:|:---------:|
| (a) | Your Daily Life:                | ☐         | ☐      | ☐        | ☐         |
| (b) | People in Other Parts of Japan: | ☐         | ☐      | ☐        | ☐         |
| (c) | People in Other Countries:      | ☐         | ☐      | ☐        | ☐         |

### Section 3: Other Countries (Overseas)
This section will ask you questions about your relationship with other countries.

(12)   What kinds of issues are currently in other countries?
(Please check all that apply)
☐ Environment
☐ Health/Medical
☐ Crime/Violence
☐ Politics
☐ Finance/Economics
☐ International Relations
☐ Other: _____
☐ There are currently no issues in other countries.
☐ I do not know

(13)   How do you learn about issues in other countries?
(Check all that apply)
☐ Television
☐ Newspaper
☐ Magazine
☐ Bulletin Board
☐ Web
☐ Social Network (Twitter, Facebook, mixi, etc.)
☐ School
☐ Friends
☐ Family
☐ Other: _____
☐ I am not informed about issues in other countries.
☐ Issues in other countries may be shared but I do not pay attention.

(14)   If there are issues in other countries, to what extent do you believe you know the issues?
☐ I usually barely know what issues are in other countries.
☐ I usually know at least a little about issues in other countries.
☐ I usually know the basics of the issues in other countries.
☐ I usually know of the issues in other countries to the details.
☐ Other: _____

(15)   In what ways has learning in school influenced your engagement with issues in other countries? (Check all that apply)

☐ School has informed me about issues in other countries.
☐ School has spurred my interest in knowing more about issues in other countries.
☐ School has given me opportunity to participate in activities to help resolve issues in other countries.
☐ School has spurred my interest to further participate in activities to help resolve issues in other countries.
☐ Other: _____
☐ None of the above

(16)   To what extent do you feel the issues in other countries influences the following:

|  |  | Not at all | Little | Somewhat | Extremely |
|---|---|:---:|:---:|:---:|:---:|
| (a) | Your Daily Life: | ☐ | ☐ | ☐ | ☐ |
| (b) | People in Other Parts of Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | People in Other Countries: | ☐ | ☐ | ☐ | ☐ |

## Section 4: Involvement in Civic Activities

(17)   Are you involved in any kind of societal activities? (Check all that apply)
*Please also write the frequency of participation (e.g., everyday, once a week, once a month, once a year, etc.)

☐ Waste sorting, recycle, energy/water conservation      (Frequency: ___)
☐ Activities related to elderly and disabled      (Frequency: ___)
☐ Activities related to children and youth      (Frequency: ___)
☐ Disaster relief assistance, supporting the affected      (Frequency: ___)
☐ Activities protecting nature and environment      (Frequency: ___)
☐ Activities disseminating culture and tradition      (Frequency: ___)
☐ Activities related to building a safe community      (Frequency: ___)
☐ Involved in event planning, volunteer staff      (Frequency: ___)
☐ International exchange, international cooperation      (Frequency: ___)
☐ Donation, charitable contribution, fundraising      (Frequency: ___)
☐ Activities related to politics      (Frequency: ___)
☐ Activities related to research on societal issues      (Frequency: ___)
☐ Other activities: _____      (Frequency: ___)
☐ I am not involved in any activities

Are you involved in any of the activities listed above?

☐ YES  (Please move on to and answer Question 18)
☐ NO (Please move on to and answer Question 19)

If you answered YES: If you are involved (or have been involved) in activities, please answer 18 and move onto question 20.
(If you have three or more activities, list the top two according to the order of frequency)

(18)     Please describe your activity with as much details as possible.

Activity 1: _____

Reason for involvement: _____

Which of the following influenced you the most to gain interest in participating in the activity?
          ☐ Personal Interest
          ☐ Friends
          ☐ Family
          ☐ School
          ☐ Religion
          ☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
          ☐ Other: _____

Which of the following do you feel that your involvement in the above activities influence? (Check all that apply)

☐ Targeted people
☐ People in my local community
☐ People in other parts of Japan
☐ People in other countries
☐ Other: _____
☐ My involvement has no influence

How much do you feel you are contributing to your local community, Japan, and other countries by your involvement in the activity?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|---|
| (a) | Local community: | ☐ | ☐ | ☐ | ☐ |
| (b) | Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | Other countries: | ☐ | ☐ | ☐ | ☐ |

Activity 2: _____

Reason for involvement: _____

Which of the following influenced you the most to gain interest in participating in the activity?
       ☐ Personal Interest
       ☐ Friends
       ☐ Family
       ☐ School
       ☐ Religion
       ☐ Social Network (e.g.,Twitter, Facebook, mixi, etc.)
       ☐ Other: _____

Which of the following do you feel that your involvement in the above activities influence? (Check all that apply)

☐ Targeted people
☐ People in my local community
☐ People in other parts of Japan
☐ People in other countries
☐ Other: _____
☐ My involvement has no influence

How much do you feel you are contributing to your local community, Japan, and other countries by your involvement in the activity?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|:---:|:---:|:---:|:---:|
| (a) | Local community: | ☐ | ☐ | ☐ | ☐ |
| (b) | Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | Other countries: | ☐ | ☐ | ☐ | ☐ |

[Proceed to Question 20]

If you answered NO: if you are not involved (or have not been involved) in activities, please answer question 19 and move onto question 20.

(19)  Which of the following best describes your reason for not being involved in a civic activity?
☐ There are no issues in the society.
☐ I do not know what I can do because I am not much aware of issues happening in the society.
☐ There are societal issues but I do not have any interest in resolving issues right now; I may become interested in the future.
☐ There are societal issues but I do not have any interest in resolving issues right now or in the future.
☐ There are societal issues and I would like to help resolve them but I do not know how I can help.
☐ There are societal issues and I would like to help resolve them but I do not think that my help makes a difference in resolving the issues.
☐ There are societal issues and I would like to help resolve them but I do not have time for it.
☐ Other: _____

[Proceed to Question 20]

### Section 5: Relationship between the Local and Global

This section will ask you questions about how you define "local" and "global" issues. "Local" issues in this section will refer to issues that are usually happening in close proximity to you, while "Global" issues will refer to large scale issues such as problems between countries.

(20)    Which of the following do you consider as "Local" issues?
(Check all that apply)
☐ Issues happening in my local community
☐ Issues happening in my prefecture
☐ Issues happening in other parts of Japan
☐ Issues happening in other countries
☐ Other: _____

(21)    Which of the following do you consider as "Global" issues?
(Check all that apply)
☐ Issues happening in my local community
☐ Issues happening in my prefecture
☐ Issues happening in other parts of Japan
☐ Issues happening in other countries
☐ Other: _____

(22)    Which of the following best describes how you think about the relationship between "Local" and "Global" issues? (Check one)

☐ "Local" and "Global" issues are unrelated.
☐ "Local" issues are "Global" issues, but "Global" issues are not "Local" issues.
☐ "Global" issues are "Local" issues, but "Local" issues are not "Global" issues.
☐ "Local" issues are "Global" issues and "Global" issues are "Local" issues.
☐ Other: _____

(23)    Which of the following best describes how you think about resolving "Local" and "Global" issues? (Check one)

☐ I believe that any type of engagement will not help resolve "Local" and "Global" issues.
☐ I believe that "Local" issues can only be resolved by engaging in the local community, and "Global" issues can only be resolved by engaging in overseas communities where they are happening.
☐ I believe that both "Local" and "Global" issues can be resolved by engaging in activities wherever I am.
☐ Other: _____

(24)    To what extent do you think your actions and behaviors influence each of the following?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|---|
| (a) | My family members: | ☐ | ☐ | ☐ | ☐ |
| (b) | People in local community: | ☐ | ☐ | ☐ | ☐ |
| (c) | People in Japan: | ☐ | ☐ | ☐ | ☐ |
| (d) | People in other countries: | ☐ | ☐ | ☐ | ☐ |

## Section 6: Sense of Belongingness and Identification

(25)    How much do you feel you are a member of the following?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|---|
| (a) | Local community: | ☐ | ☐ | ☐ | ☐ |
| (b) | Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | World: | ☐ | ☐ | ☐ | ☐ |

(26)    How similar do you feel with the following people?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|---|
| (a) | People in my local community: | ☐ | ☐ | ☐ | ☐ |
| (b) | People in Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | People in other countries: | ☐ | ☐ | ☐ | ☐ |

(27)    How much do you feel empathy/care for the following groups of people when something happens to them?

|  |  | Not at all | Little | Somewhat | Very much |
|---|---|---|---|---|---|
| (a) | People in my local community: | ☐ | ☐ | ☐ | ☐ |
| (b) | People in Japan: | ☐ | ☐ | ☐ | ☐ |
| (c) | People in other countries: | ☐ | ☐ | ☐ | ☐ |

(28)    There is a term 'global citizen' (*sekai shimin*, also translated as *chikyu shimin*). How do you define 'global citizen'? (Check all that apply)

☐ 'Global citizen' is someone who has the responsibility to obey international law.
☐ 'Global citizen' is someone who has a lot of experience with world affairs.
☐ 'Global citizen' is someone who prioritizes in helping people in developing countries.
☐ 'Global citizen' is someone who equally respects and shows willingness to contribute to people of various backgrounds.
☐ Anyone, with effort and commitment can become a 'global citizen.'
☐ Anyone, regardless of effort or commitment, is a 'global citizen.'
☐ Other: _____
☐ I do not know.

### Section 7: Background Information

(29)    Year:  ☐ Year 1        ☐ Year 2        ☐ Year 3

(30)    Gender: ☐ Male         ☐ Female

(31)    Nationality:     ☐ Japanese             ☐ Other: _____

(32)    Have you visited abroad?        ☐ Yes           ☐ No

(33)    Have you lived abroad?          ☐ Yes           ☐ No

(34)    What is your career goal?

    _____

(35)    In choosing a career, which of the following matters the most to you?

☐ Career that makes a lot of money
☐ Career that is stable
☐ Career that relates to a field I am passionate about
☐ Career that contributes to society and people
☐ Other: _____

☺ —Thank you very much for your participation— ☺

**Appendix D. School 3 & 4 Student Survey Questions (Japanese)**

## 項目①：あなたの地域について

この項目は、あなた自身と地域との関係についての質問です。
ここでの「地域」とは、現在あなたが住んでいる市区町村を意味しています。

(1)　あなたは現在どこの市区町村に住んでいますか？

　_____（都・道・府・県）_____（市・区）_____（区・町・村）

(2)　あなたの地域で、現在、どのような問題がありますか？
　　（地域で諸問題と思われる項目、全てをチェック☑してください）

- ☐ 環境
- ☐ 健康・医療
- ☐ 犯罪・暴力事件
- ☐ 政治
- ☐ 財政・金融/経済
- ☐ 国際関係
- ☐ その他: _____
- ☐ 現在私の地域では諸問題はない
- ☐ わからない

(3)　あなたは何を通して地域の諸問題について学んでいますか？
　　（該当する項目、全てをチェック☑してください）

- ☐ テレビ
- ☐ 新聞
- ☐ 雑誌
- ☐ 掲示板
- ☐ ウェブ
- ☐ ソーシャルネットワーク
  (Twitter・Facebook・mixi など)
- ☐ 学校
- ☐ 友達
- ☐ 家族
- ☐ その他: _____
- ☐ 地域の問題について情報提供されていない
- ☐ 地域の問題について情報提供されていると思うが、何も見ていない。

(4)　もしあなたの地域で何か問題があるとしたら、あなたはそれをどの程度知っていると思いますか？
- ☐ 普段、地域の諸問題に関し、ほとんど認識していないと思う。
- ☐ 普段、地域の諸問題に関し、少しは認識していると思う。
- ☐ 普段、地域の諸問題に関し、基本的には認識していると思う。
- ☐ 普段、地域の諸問題に関し、詳しく認識していると思う。

(5) 地域の諸問題へのあなたの取り組みに、何か学校で学んだことが影響していますか？（該当する項目全てをチェックしてください）

☐ 学校から地域の諸問題について知らされた。

☐ 学校が地域の諸問題についての関心を持たせてくれた。

☐ 学校が地域の諸問題を解決する活動参加への機会を与えてくれた。

☐ 学校が地域の諸問題を解決する活動参加への関心を更に深く持たせてくれた。

☐ その他: _____

☐ 上記に該当する回答がない。

(6) 地域で起こった出来事が下記の項目に対し、どのように影響を与えていると思いますか？

| | | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する |
|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の他の地域: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外: | ☐ | ☐ | ☐ | ☐ |

## 項目②：あなたの住んでいる国（日本）について

この項目は、あなた自身とあなたの住んでいる国(日本)との関係についての質問です。

(7) 日本には、現在、どのような問題がありますか？
（日本が抱える問題と思う項目、全てをチェックしてください）

☐ 環境 　　　　　　　　　　☐ 国際関係

☐ 健康・医療 　　　　　　　☐ その他: _____

☐ 犯罪・暴力事件 　　　　　☐ 現在私の国に特に問題はない

☐ 政治 　　　　　　　　　　☐ わからない

☐ 財政・金融/経済

(8) あなたは何を通して日本の諸問題について学んでいますか？
（該当する項目、全てをチェックしてください）

| | | | |
|---|---|---|---|
| ☐ | テレビ | ☐ | 学校 |
| ☐ | 新聞 | ☐ | 友達 |
| ☐ | 雑誌 | ☐ | 家族 |
| ☐ | 掲示板 | ☐ | その他: _____ |
| ☐ | ウェブ | ☐ | 日本の諸問題について情報提供されていない |
| ☐ | ソーシャルネットワーク<br>（Twitter・Facebook・mixi など） | ☐ | 日本の諸問題について情報提供されていると思うが、何も見ていない |

(9) 日本が抱える問題があるとして、あなたはそれをどの程度知っていると思いますか？

☐ 普段、日本の諸問題に関し、ほとんど認識していないと思う。

☐ 普段、日本の諸問題に関し、少しは認識していると思う。

☐ 普段、日本の諸問題に関し、基本的には認識していると思う。

☐ 普段、日本の諸問題に関し、詳しく認識していると思う。

☐ その他：_____

(10) 日本の諸問題へのあなたの取り組みに、何か学校で学んだことが影響していますか？（該当する項目全てをチェックしてください）

☐ 学校から日本の諸問題について知らされた。

☐ 学校が日本の諸問題についての関心を持たせてくれた。

☐ 学校が日本の諸問題を解決する活動参加への機会を与えてくれた。

☐ 学校が日本の諸問題を解決する活動参加への関心を更に深く持たせてくれ

☐ その他: _____

☐ 上記に該当する回答がない。

(11) 日本で起こった出来事が下記の項目に対しどのように影響を与えていると思いますか？

| | | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する |
|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ |
| (b) | あなたの居住地域: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外: | ☐ | ☐ | ☐ | ☐ |

## 項目③：海外について

この項目は、あなた自身と海外との関係についての質問です。
ここでの「海外」とは、日本以外の国のことを意味しています。

(12)　現在、海外ではどのような問題が起きていますか？
　　　（海外で起きている問題と思う項目、全てをチェックしてください）

☐ 環境　　　　　　　　　　　☐ 国際関係

☐ 健康・医療　　　　　　　　☐ その他: ＿＿＿＿＿＿＿＿＿＿＿＿

☐ 犯罪・暴力事件　　　　　　☐ 現在、海外では諸問題はない

☐ 政治　　　　　　　　　　　☐ わからない

☐ 財政・金融/経済

(13)　あなたは何を通して海外の諸問題について学んでいますか？
　　　（該当する項目、全てをチェックしてください）

☐ テレビ　　　　　　　　　　☐ 学校

☐ 新聞　　　　　　　　　　　☐ 友達

☐ 雑誌　　　　　　　　　　　☐ 家族

☐ 掲示板　　　　　　　　　　☐ その他: ＿＿＿＿＿＿＿＿＿
☐ ウェブ　　　　　　　　　　☐ 海外の問題について情報提供
　　　　　　　　　　　　　　　　されていない

☐ ソーシャルネットワーク　　☐ 海外の問題について情報提供さ
　　（Twitter・Facebook・mixi など）　　れていると思うが、何も見ていない

(14)　海外での問題が起きているとして、あなたはそれをどの程度知っていると
　　　思いますか？

☐ 普段、海外の諸問題に関し、ほとんど認識していないと思う。

☐ 普段、海外の諸問題に関し、少しは認識していると思う。

☐ 普段、海外の諸問題に関し、基本的には認識していると思う。

☐ 普段、海外の諸問題に関し、詳しく認識していると思う。

☐ その他：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

(15)　海外の諸問題へのあなたの取り組みに、何か学校で学んだことが影響して
　　　いますか？(該当する項目全てをチェックしてください)

☐ 学校から海外の諸問題について知らされた。

☐ 学校が海外の諸問題についての関心を持たせてくれた。

☐ 学校が海外の諸問題を解決する活動参加への機会を与えてくれた。

☐ 学校が海外の諸問題を解決する活動参加への関心を更に深く持たせてくれた。

☐ その他: _____

☐ 上記に該当する回答がない。

(16) 海外で起こった出来事が下記の項目に対しどのように影響を与えていると思いますか？

| | | 全く影響しない | 少し影響する | いくらか影響する | 大きく影響する |
|---|---|---|---|---|---|
| (a) | あなたの日常生活: | ☐ | ☐ | ☐ | ☐ |
| (b) | あなたの居住地域: | ☐ | ☐ | ☐ | ☐ |
| (c) | 日本全国: | ☐ | ☐ | ☐ | ☐ |

## 項目④：社会的活動の関わりについて

(17)　あなたは下記のような社会的活動をしていますか？
　　　（該当する項目全てをチェックしてください）
　　　※活動参加の頻度も記入ください [例：毎日、週１回、月１回、年１回等]

☐　ゴミの分別・リサイクル・節電・節水　　　　　（頻度：＿＿＿＿＿）

☐　高齢者・障がい者を対象とした活動　　　　　　（頻度：＿＿＿＿＿）

☐　子どもや青少年等を対象とした活動　　　　　　（頻度：＿＿＿＿＿）

☐　災害復興や被災者支援などの活動　　　　　　　（頻度：＿＿＿＿＿）

☐　自然や環境を守るための活動　　　　　　　　　（頻度：＿＿＿＿＿）

☐　文化・伝統を継承・普及する活動　　　　　　　（頻度：＿＿＿＿＿）

☐　安心・安全なまちづくりの活動　　　　　　　　（頻度：＿＿＿＿＿）

☐　イベント等の運営スタッフ　　　　　　　　　　（頻度：＿＿＿＿＿）

☐　国際交流・国際協力の活動　　　　　　　　　　（頻度：＿＿＿＿＿）

☐　募金活動　　　　　　　　　　　　　　　　　　（頻度：＿＿＿＿＿）

☐　政治に関する活動　　　　　　　　　　　　　　（頻度：＿＿＿＿＿）

☐　社会的問題に関する研究活動　　　　　　　　　（頻度：＿＿＿＿＿）

☐　その他の活動：

＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿　　　　（頻度：＿＿＿＿＿）

☐　特に活動に関わっていない

---

あなたは上記のような社会的活動に関わっていますか？

☐はい・・・・・・6ページ(**A.活動に関わっている方**)に進んでください。

☐いいえ・・・・・7ページ(**B.活動に関わっていない方**)に進んでください。
　（「特に活動に関わっていない」と答えた方)

## A. 活動に関わっている方

問１７でチェックした項目についてお尋ねします。あなたが参加している活動について下記（活動１・活動２）に記入ください。※３項目以上ある場合は、もっとも頻繁に行う順に上位２つ記入ください。

| 活動1 | 内容：（なるべく詳しく記入ください） | 参加理由: |
|---|---|---|
| | 活動参加に関心を持った要因として、次のどのような点が影響していると思いますか？<br><br>□ 個人的な興味　　□ 宗教<br>□ 友達の影響　　　□ ソーシャルネットワーク<br>□ 家族の影響　　　（Twitter・Facebook・mixi など）<br>□ 学校　　　　　　□ その他：＿＿＿＿ | どのような人々に影響していると思いますか？<br><br>□ 活動対象の人々<br>□ (自分の住む)地域の人々<br>□ 日本の人々<br>□ 諸外国の人々<br>□ その他：＿＿＿<br>□ 特に影響はない |

参加することによって、地域・日本・海外に対しどれくらい貢献していると感じますか？

| | | 貢献していない | 少し貢献している | いくらか貢献している | 大きく貢献している |
|---|---|---|---|---|---|
| (a) | 居住地域: | □ | □ | □ | □ |
| (b) | 日本: | □ | □ | □ | □ |
| (c) | 海外: | □ | □ | □ | □ |

| 活動2 | 内容：（なるべく詳しく記入ください） | 参加理由: |
|---|---|---|

活動参加に関心を持った要因として、次の
どのような点が影響していると思いますか？

- [ ] 個人的な興味
- [ ] 友達の影響
- [ ] 家族の影響
- [ ] 学校
- [ ] 宗教
- [ ] ソーシャルネットワーク (Twitter・Facebook・mixi など)
- [ ] その他：＿＿＿＿＿

どのような人々に影響していると思いますか？

- [ ] 活動対象の人々
- [ ] (自分の住む)地域の人々
- [ ] 日本の人々
- [ ] 諸外国の人々
- [ ] その他：＿＿＿＿
- [ ] 特に影響はない

参加することによって、地域・日本・海外に対しどれくらい貢献していると感じますか？

|  | | 貢献していない | 少し貢献している | いくらか貢献している | 大きく貢献している |
|---|---|---|---|---|---|
| (a) | 居住地域: | [ ] | [ ] | [ ] | [ ] |
| (b) | 日本: | [ ] | [ ] | [ ] | [ ] |
| (c) | 海外: | [ ] | [ ] | [ ] | [ ] |

## B. 活動に関わっていない方

以下の問 19 を答えてから 8 ページ(問 20)に進んでください。

(19)　　　　　あなたが社会的活動に関わっていない理由とは何でしょうか？

☐ 社会的問題は特に何もないから。

☐ 社会的問題をあまり知らないから、何ができるかわからない。

☐ 社会的問題はあるが、今それを解決したいという関心がない。
　　ただし将来関心をもつ可能性はあると思う。

☐ 社会的問題はあるが、現在も将来もそれを解決したいという
　　関心を持たないと思う。

☐ 社会的問題はあり、それを解決したいと思うが
　　どのような手助けが可能かわからない。

☐ 社会的問題はあり、それを解決したいと思うが、手助けしても
　　それが解決するとは思えない。

☐ 社会的問題はあり、それを解決したいと思うが、時間がない。

☐ その他：＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿

**[8 ページ(問 20)に進んでください]**

## 項目⑤：ローカルとグローバルの関係性について

ここではどのように「ローカル」と「グローバル」を認識しているかを尋ねます。基本的には「ローカル」の諸問題とはあなたが身近だと感じるところで起きている問題です。「グローバル」の諸問題とは国際問題のような大きな規模で起きている問題です。

(20)　「ローカル」の諸問題だと考えられる項目すべてをチェックしてください。

　　　　☐ 居住地域で起きている諸問題

　　　　☐ 県内で起きている諸問題

　　　　☐ 日本国内の他の地域で起きている諸問題

　　　　☐ 他の国々で起きている諸問題

　　　　☐ その他: _____

(21)　「グローバル」の諸問題だと考えられる項目すべてをチェックしてください。

　　　　☐ 居住地域で起きている諸問題

　　　　☐ 県内で起きている諸問題

　　　　☐ 日本国内の他の地域で起きている諸問題

　　　　☐ 他の国々で起きている諸問題

　　　　☐ その他: _____

(22)　「ローカル」と「グローバル」の諸問題の関係性についてどのように考えていますか？（一番ふさわしい記述にチェックしてください）

　　　　☐ 「ローカル」と「グローバル」の諸問題は関係していない。

　　　　☐ 「ローカル」の問題は「グローバル」の問題でもあるが、
　　　　　　「グローバル」の問題は「ローカル」の問題ではない。

　　　　☐ 「グローバル」の問題は「ローカル」の問題でもあるが、
　　　　　　「ローカル」の問題は「グローバル」の問題ではない。

　　　　☐ 「ローカル」の問題は「グローバル」の問題でもあるし、
　　　　　　同様に「グローバル」の問題は「ローカル」の問題でもある。

　　　　☐ その他: _____

(23)　「ローカル」と「グローバル」の諸問題の解決 についてどのように考えていますか？（一番ふさわしい記述にチェックしてください）

　　　　☐ 「ローカル」と「グローバル」の諸問題は、どのような関わり方をしても解決できるものではないと思う。

　　　　☐ 「ローカル」の諸問題は住んでいる居住地域の人々でしか解決できないし、「グローバル」の諸問題は海外に住んでいる人々でしか解決できるものではないと思う。

　　　　☐ 「ローカル」と「グローバル」の諸問題は、どこに住んでいようとも活動にかかわっていけば解決できると思う。

　　　　☐ その他: _____

(24) あなたの日々の活動・行動は下記の項目にどのように影響を与えていると思いますか？

| | | 全く影響<br>していない | 少し影響<br>している | いくらか影響<br>している | 大きく影響<br>している |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 家族 | ☐ | ☐ | ☐ | ☐ |
| (b) | 地域の人々 | ☐ | ☐ | ☐ | ☐ |
| (c) | 日本の他の<br>地域の人々 | ☐ | ☐ | ☐ | ☐ |
| (d) | 海外の人々 | ☐ | ☐ | ☐ | ☐ |

## 項目⑥: 自身の帰属性について

(25) あなたが下記のグループに所属していることをどのように意識していますか？

| | | 全然<br>意識しない | 少し<br>意識する | いくらか<br>意識する | 大変に<br>意識する |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 居住近隣の<br>市民: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本の市民<br>(国民): | ☐ | ☐ | ☐ | ☐ |
| (c) | 世界市民: | ☐ | ☐ | ☐ | ☐ |

(26) 下記のグループに対し、あなたはどれくらい共通点を感じますか？

| | | 全然<br>感じない | 少し<br>感じる | いくらか<br>感じる | 大変に<br>感じる |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 居住近隣の人々: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の人々: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外・世界の<br>人々: | ☐ | ☐ | ☐ | ☐ |

(27) 悪質な事件や災難が起こった場合、それぞれの出来事が発生した地域の人々に対して、あなたは気づかいや反応（腹立たしい/手助けしたい等）をしますか？

| | | 全然<br>反応しない | 少し<br>反応する | いくらか<br>反応する | 大変に<br>反応する |
|---|---|:---:|:---:|:---:|:---:|
| (a) | 居住近隣の人々に<br>起きた場合: | ☐ | ☐ | ☐ | ☐ |
| (b) | 日本国内の人々に<br>起きた場合: | ☐ | ☐ | ☐ | ☐ |
| (c) | 海外・世界の人々<br>に起きた場合: | ☐ | ☐ | ☐ | ☐ |

(28) 「世界市民」(global citizen/地球市民) という言葉がありますが、あなたはどのように「世界市民」を定義していますか？（該当するすべての項目をチェックしてください）

- [ ] 「世界市民」(地球市民)とは国際法に従う責任がある人のこと。

- [ ] 「世界市民」(地球市民)とは世界情勢について経験豊富な人のこと。

- [ ] 「世界市民」(地球市民)とは後進国の人々を助けることを最優先する人のこと。

- [ ] 「世界市民」(地球市民)とは多種多様な人々に対し、平等に関心を持ち、貢献したいと思って行動している人のこと。

- [ ] すべての人が努力・行動を通して「世界市民」(地球市民)になる可能性をもっている。

- [ ] すべての人が何も努力・行動をしなくても「世界市民」(地球市民)である。

- [ ] その他: _____

- [ ] わからない

## 項目⑦：あなた自身について

(29) 学年： ☐1年生　　☐2年生　　☐3年生

(30) 性別： ☐男　　　☐女

(31) 国籍： ☐日本　　☐外国：_____

(32) あなたは海外を訪問したことはありますか？ ☐はい　　☐いいえ

(33) あなたは海外に住んだことはありますか？ ☐はい　　☐いいえ

(34) あなたは将来どのような職業に就きたいですか？

_____

(35) 職業に就く際、あなたにとって最も大事な点は下記のどれでしょうか？

- [ ] お金が一番稼げる職業に就くこと

- [ ] 安定している職業に就くこと

- [ ] 情熱をもっている分野の職業に就くこと

- [ ] 社会・人々に貢献できる職業に就くこと

- [ ] その他：_____

ﾟ*:・参加していただきありがとうございましたﾟ*:・

**Appendix E. Map of Japan Used for Interviews at School 3 & 4**



Source: http://www.freemap.jp/

**Appendix F. Map of the World Used for Interviews at School 3 & 4**

**Appendix G. School 1 & 2 Student Interview Schedule (English)**

**STUDENT INTERVIEW (School 1 & 2)**
APPROXIMATE TIME: 30 minutes

**INTRODUCTION** [Time: 3 minutes]

Thank you very much for allowing me to interview you today.

The purpose of this session is to better understand how Japanese youth perceive issues happening around the world and how you may connect those issues into your daily life.

There are no right or wrong answers, so please feel free to tell me what you think.

As your participation to this interview is completely voluntary, if you are uncomfortable answering any of the questions, you do not have to.

This session will be audio-recorded for purposes of accuracy; it would be great if you could please speak as clearly as possible. Everything recorded will be locked in a secure place and will be confidential. Contents may possibly be cited in academic articles; however, your identifiable information will never be shared.

Do you have any questions?

***[If consent form hasn't been signed, have it signed here]***

With that said, is it okay to start the interview and audio-recording?

***[Start recording]***

Are you currently or have you been interested in any societal issues?
[1 minute]
   YES: Go to SECTION 1
   NO: Go to SECTION 3

**SECTION 1: INTEREST IN SOCIETAL ISSUES**

1. What are the issues that you are interested in? [2 minutes]
(Could be local issues or global issues)
> Are there issues that you find out about on TV or online (or at school) that you want to know more about?

2. What made you interested in those issues? [1 minute]
> Did you become interested on your own?
> (Or Through: School? Parents? Friends?)

3. Why are those issues important to you, if at all? [2 minutes]
**YES**:  Are they important because they have direct influence on you or people you know?
Does it have to do with your general interests or career goals?
How often do you think about the issues?
**NO**:  What makes them not important to you but you are interested?

**SECTION 2: VOLUNTEER AND OTHER ACTIVITIES**

1. Do you participate in any volunteer activities? [5 minutes]
**YES**:  What kind of volunteer activities do you participate in?
> What issues do they pertain to?
> [If not listed in Section 1, ask about interest level]
> Is it a group activity?

Did you participate in the volunteer activities through a school activity or was it an extracurricular activity?
Did you start the volunteer activities on your own interest or did somebody inspire you to do volunteer work?
How often do you do the volunteer activities?
How important are the volunteer activities for you?

**NO**:  What are the reasons why you do not participate in volunteer activities? [3 minutes]
If:  ***[IF LESS INTEREST]***
What makes it less interesting for you?
***[IF NO OPPORTUNITY]***
What are the reasons that you feel that there is a lack of opportunity to volunteer?
***[IF NO TIME]***
What are the things that take up your time?
***[IF NO CHANGE]***
Why do you feel that you cannot make a change through volunteering?
***[OTHER]*** Why?

2. Do you participate in other activities (other than volunteer)?
   [5 minutes]
      Do you have a part-time job that relates to resolving any kind of issues?
      Are there things that you incorporate in your daily life?
      (e.g., recycling, saving energy, donation, etc.)

      *YES:*
      *Job*:  What kind of part-time job do you do?
                  What issues does the job pertain to?
                  [If not listed in Section 1, ask about interest level]
            Did you start the job on your own interest?
            Or did somebody recommend you to work?
            How often do you work?
            How important is the work for you?

      *Daily*:  What kinds of things do you incorporate in your daily life to help resolve the issues? (e.g., recycling, saving energy, donation, etc.)
                  What issues does that pertain to?
                  [If not listed in Section 1, ask about the interest level]
            Did you start incorporating it on your own or did someone inspire you to do so?
            How often do you incorporate it in your daily life?
            How important is it to incorporate it in your daily life?

      *Other*: What kinds of activities are they? (e.g., discussion groups, forums, etc.)
                  What issues does that pertain to?
                  [If not listed in Section 1, ask about the interest level]
            Did you start the activities on your own or did somebody recommend you to do so?
            How often do you take part in the activities?
            How important are the activities for you?

      *NO*: Is there a reason for not participating in other activities?
          [3 minutes]

## SECTION 3: LESS INTERESTED ISSUES

1. Are there issues that you (know but) are less interested in?
   [2 minutes]
2. What are reasons that you are less interested in those issues?
   [2 minutes]
3. Although you may be less interested in those issues, do you believe it is important to resolve those issues? Why or why not? [3 min]

**SECTION 4: PERSPECTIVE-TAKING**

1. If you were able to choose one, will you desire to resolve local issues (happening in close proximity to you) or global issues? Why?       [3 minutes]

2. Now, how about if you were living overseas. Will you desire to resolve local issues (happening where you are overseas) or global issues (which may or may not include issues happening in Japan)? Why? [3 minutes]

**SECTION 5: PERSONAL PHILOSOPHY/FUTURE**

1. Are there any individuals or events that have influenced your view on issues? [2 minutes]
   Did you become interested (or less interested) in issues from personal experiences? (From: School? Parents? Friends?)
   Is there an event (e.g., lecture, travel, direct experience of an issues, religion, etc.) in your life that has influenced your way of thinking about issues?

2. What kind of career do you want to pursue in the future?
   What are your career/future goals?

**CONCLUSION**

This concludes the interview session.
Are there any other additional comments you would like to share? [1 – 2 minutes]

***[END AUDIO-RECORDING]***

Thank you very much for your time.

**Appendix H. School 1 & 2 Student Interview Schedule (Japanese)**

| インタビューの説明 | TIME<br>(約 30 分) |
|---|---|
| 本日は、インタビューに参加協力していただき、本当にありがとうございます。<br><br>このインタビューの目的は、日本の青年層が世界をどのように認識し、かつ日常生活と関連して認識しているかを研究・調査することです。<br><br>本調査研究は、答えの正解・不正解を見るものではありませんので、あなたの考えを自由に話してください。<br><br>このインタビューは自由参加ですので、答えたくない質問がある場合は無理に答えなくても結構です。<br><br>また、このインタビューでは、あなたの発言を正確に理解するためにオーディオで録音させていただきますので、できるだけはっきりと話してください。このインタビューの録音は一切公開されることはありません。かつ、責任を持って安全な場所に保管させていただきます。ただし、内容は論文などに引用されることはありますが、実名は一切公開されません。<br><br>この点につき、何かご質問はありますでしょうか？<br><br>*[まだ同意書に署名していただいていなければ、署名していただく]*<br><br>では、インタビューを始めさせて頂きますので、録音を開始してもよろしいでしょうか？ | 約３分 |
| [録音開始] | |
| **あなたは現在、または以前から関心をもっている社会的諸問題はありますか？**<br> ● <u>はい</u>・・・・・・**項目１へ移動**<br> ● <u>いいえ</u>・・・・・**項目３へ移動**<br> （項目２→項目４→項目５） | 約１分 |

| 項目①　諸問題への関心・興味について | TIME |
|---|---|
| 1.　あなたはどのような諸問題について関心がありますか？<br>　　（ローカル・グローバル、どちらでもいいです）<br>　　　　　　　　Prompts (例)<br>　　　➤　テレビやウェブ（または学校で）学んだ諸問題の中でもっと詳しく知りたいと思ったトピックはありますか？ | 約2分 |
| 2.　何がきっかけでそれらの諸問題について関心を持つようになりましたか？<br>　　　　　　　　Prompts (例)<br>　　　➤　自ら関心を持つようになったのですか？<br>　　　　（それとも学校を通してですか？両親・友達からですか？） | 約1分 |
| 3.　それらの諸問題はあなたにとって重要ですか？<br>　[はい]　Probes (詳細)<br>　　　➤　あなたやあなたの知り合いに直接影響してくることだから重要ですか？<br>　　　➤　あなたにとって一般的な関心もしくは、将来の職業として考えているからですか？<br>　　　➤　どれくらいの頻度でその諸問題について考えますか？<br>　[いいえ]<br>　　　➤　関心はもっているが、重要ではない理由は何ですか？ | 約2分 |
| 項目②　ボランティア・その他の活動について | TIME |
| 1.　あなたはボランティア活動に参加していますか？（※いいえ：次のページ）<br>　[はい]<br>　　　➤　どのようなボランティア活動に参加していますか？<br>　　　　　●　どのような諸問題に関連していますか？<br>　　　※項目①であげた諸問題ではない場合、その諸問題に対しての関心度について尋ねる<br>　　　　　●　それはグループで行う活動ですか？<br>　　　➤　ボランティア活動は学校での授業の一貫としての活動ですか？<br>　　　　それとも課外活動ですか？<br>　　　➤　ボランティア活動は自分の興味で始めたことですか？<br>　　　　それとも誰かに刺激されて始めたのですか？<br>　　　➤　ボランティア活動はどのくらいの頻度で行っていますか？<br>　　　➤　あなたにとってボランティア活動はどの程度重要ですか？<br>　　　　（例：非常に、いくらか、少し、全く） | 約5分 |

| | |
|---|---|
| いいえ | (約３分) |

> ボランティア活動に参加していない理由は何ですか？
>
> 【興味があまりない】
> なぜ、ボランティア活動に興味があまりないと思いますか？
>
> 【機会がない】
> ボランティア活動の機会が少ないと感じている理由は何ですか？
>
> 【時間がない】
> どのようなことに時間を取られていると思いますか？
>
> 【変わらないと感じている】
> ボランティア活動をしても諸問題が変わらないと感じている理由は何ですか？
>
> 【その他】※詳細をたずねる

| | |
|---|---|
| 2. あなたは他の活動に参加していますか？（ボランティア以外） | 約５分 |

Prompts：例

> 諸問題解決に関連している<u>アルバイト</u>をしていますか？
> <u>日常生活</u>の中で気にかけていることはありますか？
> （例：リサイクル、節電、募金など）
> ※いいえ：次のページ

| | |
|---|---|
| はい | Probes: 詳細 |

**アルバイト**

> どのようなアルバイトをしていますか？
> • どのような諸問題に関連していますか？
> ※*項目①であげた諸問題ではない場合、その諸問題に対しての関心度について尋ねる*
> 自分の興味でそのアルバイトを始めましたか？
> それとも誰かに進められて始めましたか？
> どのくらい（年数・時間）働いていますか？
> その仕事はあなたにとってどの程度<u>重要</u>ですか？

**日常生活**

> 日常生活の中で、諸問題の解決に向けて、どのようなことを取り入れていますか？（例：リサイクル、節電、募金など）
> • どのような諸問題に関連がありますか？
> ※*項目①であげた諸問題ではない場合、その諸問題に対しての関心度について尋ねる*
> それはあなた自身が始めたことですか、
> それとも誰かに刺激されて始めたことですか？
> どのくらいの<u>頻度</u>で取り入れていますか？
> どのくらい<u>重要</u>ですか？

| | | |
|---|---|---|
| その他<br>➢ その他どのような活動に参加していますか？<br>　（例：討論するグループ、フォーラム等）<br>　　• どのような諸問題に関連ありますか？<br>　※*項目①であげた諸問題ではない場合、その諸問題*<br>　*に対しての関心度について尋ねる*<br>➢ その活動はあなた自身が始めたものですか、<br>　それとも誰かに刺激されて始めたものですか？<br>➢ その活動はどのくらいの<u>頻度</u>で参加していますか？<br>➢ その活動はあなたにとってどのくらい<u>重要</u>ですか？ | | |
| いいえ<br><br>あなたが他の活動に参加していない理由は何ですか？ | | (約３分) |

| 項目③　関心が少ない諸問題について | TIME |
|---|---|
| 1. （存在を知ってはいるが）あまり関心のない諸問題はありますか？ | 約２分 |
| 2. それらの諸問題にあまり関心がない理由は何ですか？ | 約２分 |
| 3. あなたがそれらの諸問題にあまり関心がないとしても、それらの諸問題を解決することは重要だと思いますか？（理由を尋ねる） | 約３分 |

| 項目④　視点－関心事 | TIME |
|---|---|
| 1. もし１つだけ選べるとしたら、あなたはローカル（身近に感じる地域）の問題の解決を望みますか、それともグローバル問題（国際問題）の解決を望みますか？（理由を尋ねる） | 約３分 |
| 2. では、もしあなたが現在海外に住んでいるとします。この場合、あなたのローカルは住んでいる海外の地域になります。その際、あなたのローカル（現在住む海外地域）の問題の解決を望みますかすか、それともグローバル（この場合、日本も含む 国際的）問題の解決を望みますか？<br>（理由を尋ねる） | 約３分 |

| 項目⑤　あなたの価値観・将来 | TIME |
|---|---|
| 1. あなたの諸問題についての考え方に影響を与えた人物・出来事などはありますか？<br>Prompts：例<br>➢ 諸問題に関心（多少の関心）を持つようになったのは、あなた自身の経験からですか？（学校からですか？両親からですか？友達からですか？）<br>➢ あなたの人生での出来事（例：講義、旅行、諸問題に関する直接の経験、宗教等）があなたの諸問題を考える上で影響がありましたか？<br>2. あなたはどんな職業に将来就きたいですか？<br>　将来の目標は何ですか？ | 約２分 |

| おわりに | TIME |
|---|---|
| これでインタビューを終了します。<br>なにか他に付け加えたいコメント等はありますか？ | 約１～２分 |
| 【録音終了】 | |
| お時間をいただき、ありがとうございました。 | |

**Appendix I. School 3 & 4 Student Interview Schedule (English)**

**STUDENT INTERVIEW (School 3 & 4)**
APPROXIMATE TIME: 30 minutes

**INTRODUCTION** [Time: 3 minutes]

Thank you very much for allowing me to interview you today.

The purpose of this session is to better understand how Japanese youth perceive issues happening around the world and how you may connect those issues into your daily life.

There are no right or wrong answers, so please feel free to tell me what you think.

As your participation to this interview is completely voluntary, if you are uncomfortable answering any of the questions, you do not have to.

This session will be audio-recorded for purposes of accuracy; it would be great if you could please speak as clearly as possible. Everything recorded will be locked in a secure place and will be confidential. Contents may possibly be cited in academic articles; however, your identifiable information will never be shared.

Do you have any questions?

***[If consent form hasn't been signed, have it signed here]***

With that said, is it okay to start the interview and audio-recording?

***[Start recording]***

Are you currently or have you been interested in any societal issues? [1 minute]
      YES:   Go to SECTION 1
      NO:    Go to SECTION 2

## SECTION 1: INTEREST IN SOCIETAL ISSUES

1. What are the issues that you are interested in? [1 minute]
(Could be local issues or global issues)
 [If a local issue] Is this a global issue as well?
 [If a global issue] Is this a local issue as well?

2. What made you interested in those issues? [1 minute]
 Because this directly influences you or somebody you know?
 Because this is an important topic?
 Because this relates to your future career?
 Did you become interested on your own?
 (Or Through: School? Parents? Friends?)
 Other issues

3. Are you engaged in volunteer activities regarding these issues? [2 minutes]
 ***YES***: What kind of volunteer activity? (individual/group)
  Is the activity a part of school curriculum?
  Or extracurricular activity?
  Did you start your participation out of your own interest?
  Or influenced by somebody else?
  How often are you involved in the volunteer activity?
  Have you learned or gained anything through the activity?
  Do you feel you are helping resolve problems by your
  participation?
  (At what level: Local? Japan? Global?)
 ***NO***: What makes you not participate in a volunteer activity?
  Because you do not have an opportunity?
  Because you do not have time?
  Because you do not have an interest?
  Because you think your participation makes no difference?
  Because people around you do not participate?
  (Ask about the images of volunteer activities)

4. On the other hand, are there societal issues you are not much interested in?

[Move onto Section 2]

**SECTION 2: LESS INTERESTED ISSUES**

1.  What are some issues that you are less interested in? [2 minutes]
    Because there are not many opportunities to learn about them?
    Because there is no direct impact on you or people you know?
    Because you do not have time?
    Do you have friends that are interested in societal issues?
    Do you have opportunities to discuss with your family on societal issues?

2. Even though you may be less interested in those issues, do you believe it is important to resolve those issues? Why or why not? [1 min]

**SECTION 3: PLACEMENT OF THE LOCAL – Map of Japan**

Please mark the areas where you feel a connection to, or feel close to what is happening in the area. [3 minutes]
[If they marked the entire prefecture, make sure they feel close to the marked]

1.  What are the reasons that you feel a connection to those places?
    [1 minute]
(e.g., family or relatives, visited or lived before, learned about the place, etc.)

2.  For the places that are not marked, did you not feel a connection?
    [1 minute]
    Because you do not know anyone from the area?
    Because you have not learned about the place?

**SECTION 4: PLACEMENT OF THE GLOBAL – Map of the World**

Similarly, please mark the areas where you feel a connection to, or feel close to what is happening in the area. [3 minutes]
[If they marked the entire nation, make sure they feel close to the marked]

1.  Do you introduce yourself as from xxx Prefecture to Japanese people?
    Does it change if you introduce yourself to a foreigner?
    (e.g. as Japanese)

2.  What are the reasons that you feel a connection to those places?
    [1 minute]
(e.g., family or relatives, visited or lived before, learned about the place, etc.)

3.  For the places that are not marked, did you not feel a connection?
    [1 minute]
    Because you do not know anyone from the area?
    Because you have not learned about the place?

**SECTION 5: PERSPECTIVE-TAKING**

1. If you were able to choose one, will you desire to resolve local issues (happening in close proximity to you) or global issues? Why?        [2 minutes]

2. Now, how about if you were living overseas. Will you desire to resolve local issues (happening where you are overseas) or global issues (which may or may not include issues happening in Japan)? Why? [2 minutes]

**SECTION 6: PERSONAL PHILOSOPHY**

1. In order to make the world a better place, what kind of characteristics of a person do you think is required? [2 minutes]

2. Are there any individuals or events that have influenced your view? [2 minutes]

**CONCLUSION**

This concludes the interview session.
Are there any other additional comments you would like to share? [1 – 2 minutes]

***[END AUDIO-RECORDING]***

Thank you very much for your time.

**Appendix J. School 3 & 4 Student Interview Schedule (Japanese)**

| インタビューの説明 | TIME (約３０分) |
|---|---|
| 本日は、インタビューに参加協力していただき、本当にありがとうございます。<br><br>このインタビューの目的は、日本の青年層が世界をどのように認識し、かつ日常生活と関連して認識しているかを研究・調査することです。<br><br>本調査研究は、答えの正解・不正解を見るものではありませんので、あなたの考えを自由に話してください。<br><br>このインタビューは自由参加ですので、答えたくない質問がある場合は無理に答えなくても結構です。<br><br>また、このインタビューでは、あなたの発言を正確に理解するためにオーディオで録音させていただきますので、できるだけはっきりと話してください。このインタビューの録音は一切公開されることはありません。かつ、責任を持って安全な場所に保管させていただきます。ただし、内容は論文などに引用されることはありますが、実名は一切公開されません。<br><br>この点につき、何かご質問はありますでしょうか？<br><br>[*まだ同意書に署名していただいていなければ、署名していただく*]<br><br>では、インタビューを始めさせて頂きますので、録音を開始してもよろしいでしょうか？ | 約３分 |
| <div align="center">[録音開始]</div> | |
| 現在、または以前から関心をもっている社会的諸問題は何かありますか？<br><ul><li>はい・・・・・項目１へ移動</li><li>いいえ・・・・項目２へ移動</li></ul> | 約１分 |

| 項目① 社会的問題への関心・興味について | TIME |
|---|---|
| 1. どのような社会的問題について関心がありますか？<br>（ローカル・グローバル、どちらでもいいです）<br>  ➤ [ローカルの諸問題だったら] それはグローバルな問題でもありますか？それとも、ローカルだけの問題ですか？<br><br>  ➤ [グローバルの諸問題だったら] それはローカルな問題でもありますか？ | 約1分 |
| 2. 何がきっかけでそれらの諸問題について関心を持つようになりましたか？<br>  Probes(詳細)<br>  ➤ あなたやあなたの知り合いに直接影響してくることだからですか？<br>   重要な課題だからですか？<br>   将来の就きたい職業に関連しているからですか？<br>  ➤ 自ら関心を持つようになったのですか？<br>   （それとも学校を通してですか？両親・友達からですか？）<br>  ➤ その問題について | 約1分 |
| 3. それらの諸問題に関わるボランティア活動などをしていますか？<br> はい Probes (詳細)<br>  ➤ どのようなボランティア活動に参加していますか？（個人・グループ）<br>  ➤ ボランティア活動は学校での授業の一貫としての活動ですか？それとも課外活動ですか？<br>  ➤ ボランティア活動は自分の興味で始めたことですか？<br>   それとも誰かに刺激されて始めたのですか？<br>  ➤ ボランティア活動はどのくらいの頻度で行っていますか？<br>  ➤ ボランティア活動を通して何か学んだこと・得たことはありますか？<br>  ➤ ボランティア活動をすることによって、問題解決の手助けになっていると感じますか？（どのレベルで：地域、日本、世界）<br> いいえ ボランティア活動に参加していない理由は何ですか？<br>  o 機会がないからですか？<br>  o 時間がないからですか？<br>  o あまり興味がないからですか？<br>  o 参加しても何も変わらないと思っているからですか？<br>  o 周りがあまりボランティア活動していないからですか？<br>   （ボランティア活動のイメージを尋ねてみる） | 約2分 |
| 4. 逆にあまり関心のない社会的問題などありますか？<br>  **項目②に進む** | |

| 項目②　関心が少ない社会的問題について | TIME |
|---|---|
| 1.　あまり関心のない理由は何ですか？<br>　　○　学ぶ機会があまりないからですか？<br>　　○　あなたやあなたの知り合いなどに直接影響がないからですか？<br>　　○　時間がないからですか？<br>　　➢　社会的問題に関して関心をもっている友達とかいますか？<br>　　➢　社会的問題について家族で話したりする機会はありますか？ | 約2分 |
| 2.　あまり関心がないとしても、それらの社会的問題を解決することは重要だと思いますか？（理由を尋ねる） | 約1分 |

| 項目③　ローカルの位置付け：日本地図 | TIME |
|---|---|
| あなたが繋がりを感じる地域（その地域で起きていることを身近に感じる地域）に印をつけて下さい。<br>　　　　*[県全体に印をつけた場合]県全体を身近に感じるか確かめる。* | 約3分 |
| 1.　それらの地域にあなたが繋がりを感じている理由は何ですか？<br>　（例：家族・親戚、訪問したことがある、住んだことがある、その地域について学んだことがある等） | 約1分 |
| 2.　印を付けなかった地域は繋がりを感じなかったからですか？<br>　　はい<br>　　　　その地域には知り合いがいないからですか？<br>　　　　その地域のことを学んだことがないからですか？ | 約1分 |

| 項目④　ローカルの位置付け：世界地図 | TIME |
|---|---|
| 同じく、あなたが繋がりを感じる地域（その地域で起きていることを身近に感じる地域）に印をつけて下さい。<br>*[日本全国に印をつけた場合]日本全国を身近に感じるか確かめる。* | 約3分 |
| 1.　日本人に自己紹介する時は〇〇県・都民と自己紹介しますか？<br>　　外国人に自己紹介する時は変わりますか？（例：「日本人」） | 約1分 |
| 2.　印をつけた地域にあなたが繋がりを感じている理由は何ですか？<br>　（例：家族・親戚、訪問したことがある、住んだことがある、その地域について学んだことがある等） | 約1分 |
| 3.　印を付けなかった地域は繋がりを感じなかったからですか？<br>　　はい<br>　　　　その地域には知り合いがいないからですか？<br>　　　　その地域のことを学んだことがないからですか？ | 約1分 |

| 項目⑤　視点－関心事 | TIME |
|---|---|
| 1.　もし1つだけ選べるとしたら、あなたはローカル（身近に感じる地域）の問題の解決を望みますか、それともグローバル問題（国際問題）の解決を望みますか？（理由を尋ねる） | 約2分 |
| 2.　では、もしあなたが現在海外に住んでいるとします。この場合、あなたのローカルは住んでいる海外の地域になります。その際、あなたのローカル（現在住む海外地域）の問題の解決を望みますかすか、それともグローバル（この場合、日本も含む 国際的）問題の解決を望みますか？（理由を尋ねる） | 約2分 |

| 項目⑥　あなたの価値観 | TIME |
|---|---|
| 1.　世界をよくするためにはどのような人格の人が必要だと思いますか？ | 約2分 |
| 2.　あなたの考え方に影響を与えた人物・出来事などはありますか？ | 約2分 |

| おわりに | TIME |
|---|---|
| これでインタビューを終了します。<br>なにか他に付け加えたいコメント等はありますか？ | 約1～2分 |
| 【録音終了】 | |
| お時間をいただき、ありがとうございました。 | |

**Appendix K. Sample Interview Questions for Phase 2 (English)**

1. First, please provide an update about what you have been doing since the last interview (including area of study).

2. Are there any societal issues you are currently interested in?

3. Are there any volunteer activities you are currently involved in? (Is it different from what you were doing in high school?)

[*Ask follow-up questions accordingly*]

**Appendix L. Sample Interview Questions for Phase 2 (Japanese)**

    １）まず、前回インタビュー以降のアップデート・近況を教えてください。
        （学部、勉強していること）
    ２）現在、関心のある社会的問題はありますか?
    ３）現在、ボランティア活動をしていますか? （高校の時とは違いますか? ）


**【回答によって関連した質問をする】**

**Appendix M. Teacher Interview Schedule (English)**

**[Time Frame: 30 min.]**

| Introduction | |
|---|---|

| Thank you very much for allowing me to interview you today. | **3 min.** |
|---|---|

The purpose of this interview is to better understand the environment in which students learn and make connections between their local, national, and global community. I will be asking questions about your teaching experience as well as your thoughts about students' learning experiences.

There are no right or wrong answers, so please feel free to tell me what you think. Although this session will be audio-recorded for purposes of accuracy, everything will be locked in a secure place and will be confidential.

Do you have any questions?

[If consent form hasn't been signed, have it signed here]

With that said, is it okay to start the interview and audio-recording?

[Start recording]

| **[START: AUDIO-RECORDING]** | |
|---|---|

| **Teacher Background** | |
|---|---|
| (1)    First, could you please briefly tell me about your teaching background?<br>       *Probes*<br>       • What subject do you teach?<br>       • How long have you taught at this school? (Other Schools?)<br>       • Do you have any other responsibilities in the schools? | **1 min.** |

| **Student Learning** | |
|---|---|

*For the following questions, I would like to know more about students' learning environment especially with regards to national, local community, and international issues.*

**National**

| (2a)    First, are there opportunities at school for students to learn about **Japan**, **in general**?<br>       *Prompt*<br>       • Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities) | **3 min.** |
|---|---|

- To what extent do you think students know about Japan?

(2b)   Are there opportunities at school for students to learn about **current issues** happening in Japan?
   *Prompt*
   - Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities)
   - To what extent do you feel your students know about current issues in Japan?

(2c)   Are there opportunities for students to engage with various issues? (e.g., volunteering, fundraising)

**Local Community**

(3a)   Are there opportunities at school for students to learn about their **local community** where they reside, **in general**?    **3 min.**
   *Prompt*
   - Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities)
   - To what extent do you feel your students know about their local community, in general?

(3b)   Are there opportunities at school for students to learn about **current issues** happening in their local community?
   *Prompt*
   - Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities)
   - To what extent do you feel your students know about current issues happening in their local community?

(3c)   Are there opportunities for students to engage with various issues? (e.g., volunteering, fundraising)

**World**

(4a)   Are there opportunities at school for students to learn about the **world**, **in general**?    **3 min.**
   *Prompt*
   - Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities)
   - To what extent do you feel your students know about the world, in general?

(4b)   Are there opportunities at school for students to learn about **current issues** happening in the world?
   *Prompt*
   - Through what means do they learn about it? (e.g., coursework, school-wide activities, club activities)
   - To what extent do you feel your students know about current issues happening in the world?

(4c)   Are there opportunities for students to engage with various issues? (e.g., volunteering, fundraising)

## Relationship between Local and Global

(5)    Are there opportunities at school for students to <u>relate</u> what is happening locally (in their community or at national level) with what is happening around the world?    **3 min.**

        *Prompts*
- Through what means do they about it? (e.g., coursework, school-wide activities, club activities)
- What kinds of topics are discussed and related?
- To what extent do you feel your students are relating what is happening locally with what is happening around the world?

(6)    Overall, with the curriculum, how would you classify the level of focus that is placed on issues happening at the local community, nationally, and internationally?    **2 min.**

        *Prompts*
- Do you feel that they are *equally* focused within the curriculum?
- Do you feel that one is more focused that the others among the three? If so, which one?

(7)    Are there any unique aspects of the school in terms of learning about Japan, local community, or the world?    **2 min.**

## Conclusion

This concludes this interview session.    **1 – 2 min.**

Are there any other additional comments you would like to share?

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**[END AUDIO-RECORDING]**

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**Appendix N. Teacher Interview Schedule (Japanese)**

| インタビューの説明 | 約30分 |
|---|---|
| 本日はインタビューをご快諾いただき本当にありがとうございます。<br><br>今回のインタビューの目的は、身近な居住地域・日本国内・世界の国々で起こった出来事を生徒達がどのように関連させ、認識しているかを教師としてのお立場から様々な経験を踏まえ、生徒の学習体験という視点より先生のお考えをお聞かせいただくことが目的です。本調査研究は、答えの正誤を見るものではありませんので、先生の忌憚ないお考えをお話頂ければありがたいです。お答えになりたくない質問がある場合はお答え頂かなくても結構です。また、このインタビューでは、先生の応答を正確に理解するためにオーディオで録音させていただきますので、できるだけはっきりとお応えください。また、インタビューでの録音内容は、責任を持って安全な場所に保管させていただきます。<br><br>この点につき、何かご質問はございますでしょうか？<br>[*まだ同意書に署名していただいていなければ、署名していただく*]<br><br>インタビューを始めさせて頂きますので録音を開始しても宜しいでしょうか？ | 約3分 |
| **[録音開始]** | |
| **教職の経歴について** | |
| (1)　はじめに、先生の本校での教職業務内容についてお聞かせ頂けますでしょうか？<br>　　● 何の教科を教えていらっしゃいますか？<br>　　● 本校で何年教鞭をとられていますか？<br>　　　　　（他校でも教えられたことはありますか？）<br>　　● 教鞭業務以外の職務は担当されていますか？<br>　　　（教頭、学年主任、教科主任など） | 約1分 |
| **生徒の学習について** | |
| *次の質問では、特に日本国内・身近な居住地域・世界の国々で起こった諸問題に関連する生徒の皆さんの学習環境をお尋ねします。* | |
| **【日本について】**<br>(2a)　始めに、生徒の皆さんが学校で、日本について、全般的に学ぶ機会はありますか？（歴史・文化・地理等）<br>　　Probes: 詳細<br>　　● 何を通して学習していますか？<br>　　　（例えば、教科、全校的な行事、グラブ活動など）<br>　　● 生徒の皆さんが日本についてどの程度まで知っていると思われますでしょうか？<br><br>(2b)　本校では、<u>現在日本において全国的レベルで何がおこっているかについて生徒の皆さんが学校で学ぶ機会がありますでしょうか？</u> | 約3分 |

|  |  |
|---|---|
| Probes: 詳細<br>• 何を通して学習していますか？<br>　（例えば、教科、全校的な行事、グラブ活動など）<br>• 生徒の皆さんが、日本国内で現在おきている出来事についてどの程度認識していると思われますでしょうか？ |  |
| (2c)　生徒の皆さんが、日本国内で現在おきている様々な諸問題と関わり<br>あう機会がありますか？<br>（例えば、ボランティア・募金活動等を通して）<br><br>**【生徒の居住地域について】**<br>(3a)　**生徒の皆さんが居住している近隣地域について全般的に学ぶ機会が**<br>**ありますか？**（歴史・文化・地理等）<br>　　　Probes: 詳細<br>　　　• 何を通して学習していますか？<br>　　　　（例えば、教科、全校的な行事、グラブ活動など）<br>　　　• 生徒の皆さんが居住地域についてどの程度まで知っていると思われますでしょうか？<br><br>(3b)　**生徒の居住地域において<u>現在</u>何がおこっているかについて生徒の**<br>**皆さんが学校で学ぶ機会がありますでしょうか？**<br>　　　Probes: 詳細<br>　　　• 何を通して学習していますか？<br>　　　　（例えば、教科、全校的な行事、グラブ活動など）<br>　　　• 生徒たちが、身近な居住地域で<u>現在</u>おきている出来事についてどの程度認識していると思われますでしょうか？<br><br>(3c)　**生徒の皆さんが身近な居住地域に関する様々な諸問題と関わりあう**<br>**機会がありますか？**<br>（例えば、ボランティア・募金活動等を通して）<br><br>**【世界の国々について】**<br>(4a)　**生徒の皆さんが世界の国々について全般的に学ぶ機会があります<br>か？**<br>　　　（歴史・文化・地理等）<br>　　　Probes: 詳細<br>　　　• 何を通して学習していますか？<br>　　　　（例えば、教科、全校的な行事、グラブ活動など）<br>　　　• 生徒の皆さんが世界の国々についてどの程度まで知っていると思われますでしょうか？ | 約３分<br><br><br><br><br><br><br><br><br><br><br><br><br><br><br>約３分 |

| | | |
|---|---|---|
| (4b) | **現在世界で何がおこっているかについて生徒の皆さんが学校で学ぶ機会がありますでしょうか？**<br><br>Probes: 詳細<br>• 何を通して学習していますか？<br>（例えば、教科、全校的な行事、グラブ活動など）<br>• 生徒たちが、<u>現在</u>世界でおきている出来事についてどの程度<br>認識していると思われますでしょうか？ | |
| (4c) | **生徒の皆さんが<u>世界の国々の様々な諸問題と関わりあう機会</u>がありますか？**（例えば、ボランティア活動・募金活動等を通して） | |
| **【居住地域と世界との関連性について】** | | |
| (5) | **生徒の皆さんが身近な居住地域・日本と世界の出来事の<u>関連性・相関関係</u> について学校で学ぶ機会がありますでしょうか？**<br><br>*Prompts*<br>• どのような話題が関連されて議論されていると思いますか？<br>• 何を通して学習していますか？<br>（例えば、教科、全校的な行事、グラブ活動など）<br>• 生徒の皆さんが、身近な居住地域・日本と世界の出来事の<u>関連性</u>についてどの 程度認識していると思われますでしょうか？ | 約３分 |
| (6) | **全体的にみて、本校の学習カリキュラムのなかで、身近な居住地域・日本国内・世界の国々で起こった出来事、それぞれに対し<u>どの程度の重点</u>をおいていると思われますでしょうか？**<br><br>Prompts: 例<br>• 身近な居住地域・日本国内・世界の国々で起こった出来事が本校の学習カリキュラムのなかで<u>同等</u>に重点がおかれていると思われますか？<br>• ３つの事象のなかでより<u>重点</u>が置かれていると思われる出来事がありますか？もしあれば、それはどの出来事ですか？ | 約２分 |
| (7) | **身近な居住地域・日本国内・世界の国々で起こった事象を学ぶ際、何か<u>特別な取り組み</u>を学校としてやっていらっしゃいますか？** | 約２分 |
| **おわりに** | | |
| インタビューの最後になりますが、何か他に付け加えたいコメント等があれば、是非よろしくお願い致します。 | | 約１-２分 |
| **［録音終了］** | | |
| 大変ご多忙な中、貴重なご意見を伺わせていただき、本当にありがとうございました。 | | |

## Appendix O. List of Courses under each taught subject

| 教科 | Subject Area | 科目 | Subject |
|---|---|---|---|
| 国語 | Japanese Language | 国語総合 | Integrated Japanese Language |
| | | 国語表現 | Japanese Language Expression |
| | | 現代文 A | Contemporary Japanese Language A |
| | | 現代文 B | Contemporary Japanese Language B |
| | | 古典 A | Classics A |
| | | 古典 B | Classics B |
| 地理歴史 | Geography and History | 世界史 A | World History A |
| | | 世界史 B | World History B |
| | | 日本史 A | Japanese History A |
| | | 日本史 B | Japanese History B |
| | | 地理 A | Geography A |
| | | 地理 B | Geography B |
| 公民 | Civics | 現代社会 | Contemporary Society |
| | | 倫理 | Ethics |
| | | 政治・経済 | Politics and Economy |
| 数学 | Mathematics | 数学 I | Mathematics I |
| | | 数学 II | Mathematics II |
| | | 数学 III | Mathematics III |
| | | 数学 A | Mathematics A |
| | | 数学 B | Mathematics B |
| | | 数学活用 | Application of Mathematics |
| 理科 | Science | 科学と人間生活 | Science and Our Daily Life |
| | | 物理基礎 | Basic Physics |
| | | 物理 | Advanced Physics |
| | | 化学基礎 | Basic Chemistry |
| | | 化学 | Advanced Chemistry |
| | | 生物基礎 | Basic Biology |
| | | 生物 | Advanced Biology |
| | | 地学基礎 | Basic Earth Science |
| | | 地学 | Advanced Earth Science |
| | | 理科課題研究 | Science Project Study |
| 保健体育 | Health and Physical Education | 体育 | Physical Education |
| | | 保健 | Health |
| 芸術 | Art | 音楽 I | Music I |
| | | 音楽 II | Music II |
| | | 音楽 III | Music III |
| | | 美術 I | Art and Design I |
| | | 美術 II | Art and Design II |
| | | 美術 III | Art and Design III |
| | | 工芸 I | Crafts Production I |
| | | 工芸 II | Crafts Production II |
| | | 工芸 III | Crafts Production III |
| | | 書道 I | Calligraphy I |
| | | 書道 II | Calligraphy II |
| | | 書道 III | Calligraphy III |

| 教科 | Subject Area | 科目 | Subject |
|---|---|---|---|
| 外国語 | Foreign Language | コミュニケーション英語基礎 | Basic English Communication |
| | | コミュニケーション英語 I | English Communication I |
| | | コミュニケーション英語 II | English Communication II |
| | | コミュニケーション英語 III | English Communication III |
| | | 英語表現 I | English Expression I |
| | | 英語表現 II | English Expression II |
| | | 英語会話 | English Conversation |
| 家庭 | Home Economics | 家庭基礎 | Basic Home Economics |
| | | 家庭総合 | Integrated Home Economics |
| | | 生活デザイン | Design for Living |
| 情報 | Information | 社会と情報 | Information Study for Participating Community |
| | | 情報と科学 | Information Study by Scientific Approach |
| 特別活動 | Special Activities | | |
| 総合的な学習の時間 | The Period for Integrated Studies | | |

**Appendix P. References to national and/or global content in the guidelines for senior high school education**

The following sections are portions of the senior high school curriculum guidelines (translated by the researcher) that were highlighted as having a "National and/or Global" connection.

<u>Foreign Language</u>
- To incorporate material aligning with students' interest and developmental stage regarding daily life, customs, stories, geography, history, tradition and culture, and natural science of the people who use the foreign language in their daily lives as well as people of Japan. (p.92)
- While deepening one's understanding of the livelihood and culture of foreign countries and our country, to cultivate interest in language and culture and to help in the effort to nurture the attitude which value these. (p.92)
- Deepen international understanding through a broad lens and raise the awareness of being a Japanese living within this international community, and help in nurturing the spirit of international cooperation. (p.92)

<u>Arts</u>
**Music**
- Taking into consideration the situation of the community and school, to handle a wide spectrum of cultural music of our country and the local community as well as various music from foreign countries. Also, as for materials for section B, handle music from Asian region. (p.77)
- To listen to our country's and other countries' music with an understanding of its unique characteristics. (p.78)

**Art and Design**
- To deepen understanding about the history and expressive attributes of Japanese art and design and cultural aspects of Japan and other countries' art and design. (p.79)
- In terms of section B, while focusing on Japanese art and design, to handle art and design from Asia. (p.79)

**Calligraphy**
- To understand the tradition and culture of Japan and China's letters (characters) and calligraphy. (p.84)
- To deepen understanding of the contemporary meaning of the history and culture of Japan and China's calligraphy. (p.85)

<u>Civics</u>
**Contemporary Society**
- Within the spread of globalization, to understand the trend of politics and economics within the international community, and to understand about human rights, national sovereignty, the meaning of international law in relation to territorial reigns, race and ethnic issues, nuclear weapons and disarmament issues, our country's security and defense, international contribution, the deepening economic ties, regional economic integration, north-south issue, poverty and disparity existing within the international community, and the role of international organizations in promoting

international peace, international collaboration and cooperation. To reflect on all of these issues in respect to the role of Japan within the international community and the way to live as a Japanese. (p.32)

### Ethics

- To understand the Japanese way of perceiving life, nature and religion, touching upon our country's customs and tradition and its reception of foreign ideas and thoughts, and understand one's role in it. From that, deepen awareness of living as an initiative-taking Japanese within the international community. (p.33, "Awareness of living as a Japanese within the International Community")
- To deepen one's speculation about current ethical issues, and while establishing one's way of living, deepen one's awareness to live as a human being who can take initiatives to contribute to the international community. (p. 33, "Present Day and Ethics")
- To deepen one's awareness as a human being living in the current age and acquire the ability to think and express ethically through participating in exploratory activities which connect one's personal challenges (topics) to existing ethical issues relating to life, environment, family, local community, information society, culture and religion, international peace and public welfare. (p. 33, "Current Issues and Ethics")

### Politics and Economy

- Cultivate interest in knowing about of contemporary trends of Japanese politics and international politics and understand the meaning behind the value of advocating for basic human rights and parliamentary democracy, while grasping the essence of democratic politics and acquiring the basics of perceiving and thinking about politics. (p. 34, "Contemporary Politics")
- To understand the role of international law in relation to the changing international community, human rights, national sovereignty and territorial possession, and to understand the role of international organizations such as the United Nations and our country's security and defense and our contribution internationally. To grasp the essence of international politics and the contributing factors of international conflict, and to discuss the role of Japan that contributes to international peace and public welfare. (p. 34, "Contemporary International Politics")
- To cultivate interest about contemporary Japanese economy and world economy. To understand changes within economic life commencing with the globalization of the Japanese economy and the mechanism and workings of contemporary economics. To acquire basic skills of perceiving and thinking about economics through grasping its essence. (p. 34, "Contemporary Economics")
- To understand the role of commerce, the mechanisms of exchange rates and balance of payments (BOP), and the necessity of international cooperation and the role of international economic organizations. To grasp the essence of the globalizing international economy and discuss the role of Japan within the international economy. (p. 34, "National Economy and International Economy")

## Japanese Language
### Integrated Japanese Language
- To notice the essence of language culture and the relationship between our country's culture and foreign culture and to cultivate interest and curiosity about traditional language culture. (p. 12, "With Respect to Traditional Language Culture")
- From a broad perspective, deepen international understanding, and with an awareness as a Japanese, to help in the cultivation of the spirit for international cooperation. (p.13, "Items to pay attention with regards to the teaching materials")

### Japanese Language Expression
- To bring forth teaching material that will assist in learning activities that enable students to think about contemporary Japanese language from an international perspective. (p. 14, "The management of content")

### Contemporary Japanese Language A
- When reading, to understand the essence of language culture and the relationship between our country's culture and foreign culture. (p.14, "content")
- By placing the relationship to foreign culture into perspective, conduct research on the uniqueness of the literature's content and expression and report it in orally or written form. (p.14, "content")

### Classics A & B
- Through reading classical literature, to understand the essence of language culture and the relationship between our country's culture and China's culture. (p. 15, "content"; p.16, "content")

## Geography and History
- To understand and deepen awareness about the historical process of our country and the world's formation and to understand the regional essence of culture. To nurture the necessary awareness and qualities to become a Japanese national (citizen) who lives proactively within the international community and who forms a peaceful and democratic nation and society. (p. 18, "Goal")

### World History A
- Based upon references, to understand modern world history through connecting it to geographical provisions and Japanese history. Through analyzing contemporary issues through a historical perspective, to cultivate the ability to think historically, and to nurture the awareness as a Japanese living proactively in the international community. (p.18,)
- To illustrate the relationship and exchange with the world seen within the Japanese island by bringing forth suitable examples of people, things, techniques, culture, religion and livelihood. To use a timeline and map to make aware of the connection between Japanese history and world history. (p. 18, "World history within the Japanese island")
- To touch upon the essence of Eurasian civilization centering upon the development of world commerce and capitalism post-16th century, and to understand the modern world and its progress towards unification. In doing so, to focus on the role of the world and Japan's involvement. (p.18, "The unification of the world and Japan")

- To handle content of Europe and Africa during the Age of Exploration, America, the contact and exchange with Asia, Asian empires, European sovereign nations, the evolution of the Pacific world and the transformations of Africa and America. To understand the movement towards world unification between the 16<sup>th</sup> and 18<sup>th</sup> century and grasp the responses of Japan. (p.18, "The coming together of the world and modern era Japan")
- To handle content regarding the situation of Asian countries with the advancement of Europe, the resistance and setback in the process of colonization and subordination, and the transformation of traditional culture. To understand the position of Japan within that, and to understand the unification of the world in the 19<sup>th</sup> century and Japan's modernization. (p.18, "The transformation of Asian countries and modern Japan")
- To understand the essence and the development process of the modern world that has integrated on a global scale and to analyze humanity's challenges from a historical perspective. In doing so, focus on the role of the world and Japan's involvement. (p.19, "global society and Japan")
- To understand the feud caused by imperialistic countries and the responses of Asia and Africa, the cause of the two world wars and its all-out war characteristics, and to understand how those have influenced the world and Japan. To analyze the world's role during from the end of the 19<sup>th</sup> century to the first half of the 20<sup>th</sup> century and the meaning of peace. (p. 19, "world war and peace")
- To understand the conflict between US and Soviet Union after World War II and Japan's role, and the independence movement of the colonies in Asia and Africa. To discuss about issues on nuclear weapons and the challenges Asia and Africa hold. (p.19, "The three worlds and Japan's role")

**World History B**
- Based on references, to understand the large structure and development of world history while connecting it to Japanese history, and to cultivate the ability to think historically by discussing the diversity and compositeness of culture and analyzing the essence of modern world through a broad perspective. To nurture the awareness and qualities of being a Japanese national (citizen) living proactively within the international community. (p.20, "Goals")
- Through bringing forth suitable examples from food, clothing, housing, family, leisure, and sports to illustrate where world history is embedded within daily life and to analyze the transitions made. (p.20, "World history seen within daily life")
- To touch upon the geographical essence of East Asia and Inner Asia, the origins of Chinese civilization along with Shin and Han dynasties, the movement of nomadic empires, and the activities of Tang Dynasty and East Asian tribes. To grasp the process of formation of East Asia, including Japan, and Inner Asia. (p.20, "The world of East Asia and the world of Inner Asia")
- To touch upon the feud between Inner Asian tribes and Sung Dynasty, the rise and fall of the Mongol Empire, and the transformations of Eurasian region and Japan. To grasp the role of Inner Asian tribes in their efforts to have exchanges and reestablish relations with various regions of the world. (p.21, "The movement in Inner Asia and various regions of the world" )
- To understand the essence of Asian regions and Japan's position within it between the 16<sup>th</sup> and 18<sup>th</sup> century through understanding the movement of West Asia and South Asia's Islam Empires and South East Asian countries, and the relationship between Ming and Shin Empires with Japan and Korea. (p. 21, **"The Prosperity of the Asian Region and Japan")**

- **"The Establishment of the Global Market and Japan"** (p.21)
- **"The Globalized World and Japan"** (p.22)
- **"Using references to conduct research the world"** (p.22) – To envision how the world and Japan should be from here on now and how to actualize a world where people can collaborate and coexist in a sustainable society.

**Japanese History A**
- Based on references, to understand the historical movement of our country's modern age and with geographical provisions relate to world history. To cultivate the ability to think historically through focusing on analyzing contemporary issues. To nurture the awareness and qualities of being a Japanese national (citizen) who lives proactively within the international community. (p.23, "Goals")
- **"Modern Japan and the World"** (p.23)
- **"The Establishment of Modern Nation and the Transition of International Relations"** (p.23)
- **"The Development of Modern Industry and International Situation over the Two World Wars"** (p.23)
- **"Thorough Investigation of Modernity"** (p.23)
- **"Present Day Japan and World"** (p.23)
- **"Contemporary Japanese Politics and International Society"** (p.23)
- **"The Development of the Economy and the Change in People's (Nationals') Living"** (p.23)

**Japanese History B**
- Based on references, to understand the historical movement of our country's history and with geographical provisions relate it to world history. To cultivate the ability to think historically through deepening awareness of our country's traditions and culture. To nurture the awareness and qualities of being a Japanese national (citizen) who lives proactively within the international community. (p.24, "Goals")
- **"Primitive and Ancient Japan and East Asia"** (p.24)
- **"The Dawn of Japanese Culture and the Establishment of Ancient States"** (p.24) – connection with Chinese Dynasties and East Asia
- **"The Development of Medieval Society"** (p.24)- connection with Chines Dynasties and East Asia
- **"Early Modern Period of Japan and the World"** (p.25)
- **"The Development of Early Modern States"** (p.25) – connection with Europe and Asia
- **"Formation of History"** (p.26) – positioning Japan in the world.

**Geography A**
- To understand the challenges of modern world through discussing the background of regional characteristics and the relation to daily life. To nurture a geographical awareness of the modern world and to cultivate the ability to think geographically. To nurture the awareness and qualities of being a Japanese who lives proactively within the international community (p.26, "Goals")
- **"The Modern World through Globe and Map"** (p.26)- looking at various maps and the positioning of Japan.

**Geography B**
- To understand the challenges of modern world through discussing the background of regional characteristics and the relation to daily life. To nurture a geographical awareness of the modern world and to cultivate the ability to think geographically. To nurture the awareness and qualities of being a Japanese who lives proactively within the international community (p.29, "Goals")
- **"Modern World and Japan"** (p.29) – geographical issues of world and Japan


## Health and Physical Education
- To know that there are various health-related initiatives happening in our country and around the world. (p.74)

**Appendix Q. School means and standard deviations of socio-emotional perceptions and pairwise comparisons**

| Variables | | F (*df*) | M (*SD*) for Each School | | | |
|---|---|---|---|---|---|---|
| | | | School 1 | School 2 | School 3 | School 4 |
| Awareness/ Knowledge | Local | .63 (*3, 551*) | 1.74 (*.76*) | 1.74 (*.76*) | 1.84 (*.72*) | 1.72 (*.63*) |
| | Japan | .39 (*3, 553*) | 2.19 (*.70*) | 2.25 (*.71*) | 2.24 (*.62*) | 2.29 (*.63*) |
| | Global | 1.63 (*3, 552*) | 1.78 (*.72*) | 1.92 (*.67*) | 1.79 (*.65*) | 1.88 (*.57*) |
| Relevancy | Local | 2.53 (*3, 490*) | 2.14 (*.93*) | 2.44 (*.95*) | 2.30 (*.85*) | 2.25 (*.77*) |
| | Japan | 6.89 (*3, 508*)*** | 2.43 (*.97*)[a] | 2.95 (*.96*)[a] | 2.72 (*.88*) | 2.75 (*.83*) |
| | Global | 3.98 (*3, 494*)** | 2.08 (*.92*) | 2.28 (*.95*)[a] | 1.93 (*.72*)[a] | 2.06 (*.80*) |
| Efficacy | Local | .57 (*1, 227*) | - | - | 1.84 (*.72*) | 1.91 (*.72*) |
| | Japan | .04 (*1, 227*) | - | - | 1.39 (*.58*) | 1.37 (*.55*) |
| | Global | .24 (*1, 227*) | - | - | 1.22 (*.47*) | 1.25 (*.43*) |
| Belonging | Local | .06 (*1, 227*) | - | - | 2.53 (*.90*) | 2.56 (*.89*) |
| | Japan | 5.09 (*1, 227*)* | - | - | 2.26 (*.88*) | 2.52 (*.83*) |
| | Global | .03 (*1, 227*) | - | - | 1.47 (*.72*) | 1.48 (*.68*) |
| Commonality | Local | .98 (*3, 544*) | 2.31 (*.81*) | 2.40 (*.94*) | 2.32 (*.87*) | 2.48 (*.88*) |
| | Japan | 1.68 (*3, 543*) | 2.17 (*.80*) | 2.26 (*.87*) | 2.18 (*.81*) | 2.38 (*.78*) |
| | Global | 6.90 (*3, 544*)*** | 1.95 (*.90*)[a,b] | 1.79 (*.85*)[c] | 1.53 (*.63*)[a,c] | 1.62 (*.60*)[b] |
| Care | Local | 15.82 (*3, 542*)*** | 2.58 (*.94*)[a,b,c] | 3.04 (*.92*)[a] | 3.27 (*.79*)[b] | 3.25 (*.77*)[c] |
| | Japan | 4.94 (*3, 540*)** | 2.36 (*.85*)[a,b] | 2.67 (*.94*)[a] | 2.59 (*.81*) | 2.78 (*.79*)[b] |
| | Global | 1.46 (*3, 541*) | 2.15 (*.86*) | 2.26 (*.90*) | 2.29 (*.80*) | 2.38 (*.80*) |

*Note.* *p < 0.05, **p < 0.01, ***p < 0.001

Significant pairwise difference between shared superscript letters (Bonferroni comparisons).

**Appendix R. Local, national, and global means and standard deviations of cognitive engagement and socio-emotional perceptions as well as pairwise comparisons across spheres**

| Variables | F (*df*) | M (*SD*) for Each Sphere | | |
| --- | --- | --- | --- | --- |
| | | Local | National | Global |
| Knowledge Level of Issues | 135.30 (*2, 1104*)*** | 1.76 (*.72*) | 2.25 (*.67*) | 1.85 (*.66*) |
| Relevancy | 111.69 (2, *932*)*** | 2.31 (*.89*) | 2.76 (*.92*) | 2.10 (*.87*) |
| Self-efficacy | 146.90 (2, *456*)*** | 1.87 (*.72*) | 1.38 (*.56*) | 1.23 (*.45*) |
| Belonging | 177.19 (2, *456*)*** | 2.55 (*.90*) | 2.39 (*.87*) | 1.48 (*.70*) |
| Commonality | 174.17 (2, *1092*)*** | 2.38 (*.89*) | 2.25 (*.82*) | 1.73 (*.78*) |
| Care | 263.08 (2, *1086*)*** | 3.04 (*.90*) | 2.61 (*.88*) | 2.27 (*.85*) |

*Note.* ***$p < 0.001$

All pairwise differences were significant (Bonferroni comparisons).

**Appendix S. Pairwise comparisons of perceived contribution of involvement in recycling or saving energy/water across spheres**

| Variable | F (*df*) | M (*SD*) for Each Sphere | | |
|---|---|---|---|---|
| | | Local | National | Global |
| Contribution | 58.16 (2, *198*)*** | 2.43 (*.84*)[a,b] | 2.14 (*.80*)[a,c] | 1.65 (*.77*)[b,c] |

*Note.* **$p < 0.01$

Significant pairwise difference between shared superscript letters (Bonferroni comparisons).

**Appendix T. Mediums used to learn about issues by spheres**

| Type of Medium | Local (*N* = 556) | National (*N* = 557) | Global (*N* = 556) |
|---|---|---|---|
| TV | 291 (52.3%) | 519 (93.2%) | 512 (92.1%) |
| Newspaper | 136 (24.4%) | 226 (40.6%) | 209 (37.6%) |
| Magazine | 30 (5.4%) | 38 (6.8%) | 33 (5.9%) |
| Bulletin Board | 48 (8.6%) | 47 (8.4%) | 35 (6.3%) |
| Internet | 115 (20.6%) | 244 (43.9%) | 231 (41.6%) |
| SNS | 118 (21.2%) | 213 (38.2%) | 189 (34.0%) |
| School | 145 (26.0%) | 226 (40.6%) | 185 (33.3%) |
| Friends | 121 (21.7%) | 127 (22.8%) | 84 (15.1%) |
| Family | 216 (38.7%) | 188 (33.8%) | 148 (26.6%) |
| Other | 22 (3.9%) | 9 (1.6%) | 3 (0.5%) |
| Not informed | 21 (3.8%) | 2 (0.4%) | 6 (1.1%) |
| Do not follow news | 81 (14.5%) | 17 (3.1%) | 27 (4.9%) |