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Editors' Introduction

Katherine E. Bishop and Gregory Dunne

Welcome to *Comparative Culture*, the in-house journal of Miyazaki International College.

This issue features a range of content. It begins with two complementary articles that emphasize a topic that has been the focus of increased attention at MIC in recent years: sexual identity and human rights. First, a write-up of the Rainbow Café Human Rights Forum, a community-wide event on LGBTQIA issues held at MIC in January 2019 by Ellen Head, "Rainbow Human Rights Forum at MIC: Thinking Together about LGBTQ in Miyazaki," and complementary article by Stephanie Keith Digma Lim on the importance of inclusive language, particularly pertaining to sexual identity, in the EFL classroom. These two articles are followed by another article related to active learning—"Focus on 'Topics in American Literature': A Love Letter to Teaching Epistolary Texts," an explication of a class on epistolary literature and its materials by Katherine E. Bishop. Futoshi Kobayashi continues the pedagogy-related section with "Analysis of Japanese Preschool Educational Policy with Standards from the United States of America," a comparative analysis of early educational practices. Completing this section is Anderson Passos's consideration of early stages of programming-related programs in Japanese elementary schools, "An Initial Survey of on Japanese Elementary Schools Student's' Reactions to Robots and Tablets in the Classroom."

Moving beyond the scope of the classroom to the wider linguistic landscapes of Aoshima, Japan and Cambodia, Debra J. Occhi discusses recent work presented at a conference abroad in "Contextualizing Ethnographic Linguistic Landscape Research by Comparing Notes from Long-And Short-Term Fieldwork." This is followed by Atsushi Yasutomi's analysis and discussion of language and practices related to combat-related deaths in Japan, "Combat-Related Death of Soldiers and Public Support for Military Missions Abroad: The Case of Japan."

We have one Japanese-language article in this issue. It is "宮崎国際大学の大学教育再生加速プログラムへの取組 〜2014 年から 2019 年までの軌跡〜 (Miyazaki International College and the Acceleration Program for University Education Rebuilding: From 2014 to 2019)" by Satoshi Ozeki. He kindly provided an English-language abstract. For more information on the article, please contact the author. Finally, Cathrine-Mette Mork reviews *Dynamic Lecturing* (2017).

NEWS

Exciting things are ahead for *Comparative Culture*, which has long been the in-house journal of Miyazaki International College. We will be changing the schedule and formatting requirements of *Comparative Culture*. For 2019, first drafts will be due to the editors **by 15 October 2019.** We will also be adding a section focused on active learning and critical thinking. Although *Comparative Culture* is an in-house journal, the editors are well aware that its reach is far and wide in the digital age. With this in mind, the editors intend to make a concerted effort to improve the quality of the journal both in terms of overall attractiveness and quality of content. We would appreciate your contribution and support in this endeavor. If you will be receiving Additional Funds, please make a note of your situation in your manuscript body and provide acknowledgements accordingly.

Thanks to all of our contributors and peer editors for their work on this volume of *Comparative Culture*.

Rainbow Human Rights Forum at MIC: Thinking Together about LGBTQ in Miyazaki

Ellen Head

Abstract

This article reports on a forum on LGBTQ equality held at MIC on January 2019. The report outlines the content of the forum before moving on to discuss how LGBTQ equality relates to other issues such as gender equality and identity for young people in Japan today. It is suggested that events like the forum may help to increase the understanding of LGBTQ points of view particularly from the perspective of cultivating intergenerational dialogue.

Introduction

MIC held a seminar in conjunction with Rainbow View Miyazaki, a local human rights organization focused on LGBTQ equality, in January 2019. The seminar was open to the public and attracted local people of all ages. About 200 people attended. It was impressive both as evidence of students thinking critically, initiating and organizing for themselves and as a clear introduction to human rights in that most private of areas, gender and sexuality. It was also significant that Miyazaki Prefectural government supported the forum. In this short reflection I will write about the forum and its significance in the context of discussion about human rights in Japan today.

The Forum at MIC

The original contact between MIC and Rainbow View, Miyazaki was initiated by two students after they returned from the USA. They noticed that the US university campus had support for LGBT students. Being gay seemed to be socially acceptable in the USA in a way that it was not in Japan. However, they found an organization called "Rainbow View", a monthly discussion group set up by activist Kenji Yamada, and invited the organizers to have an event at MIC.

Rainbow View aims to provide a safe space for talking about personal issues especially focusing on gender dysphoria issues and sexuality. They work both to influence public awareness and to provide a place where LGBTQ people can talk. Each month they have a meeting which includes a period of time open to anyone who is interested followed by a closed meeting for confidential issues. The forum at MIC followed a somewhat similar pattern. Aya Kasai and Erik Bond of MIC helped the students to organize the forum. However students acted as M.C. and facilitators with a degree of confidence which left no doubt that the event was their event.

The forum had two parts, a presentation from members of Rainbow Café called "The basic understanding from LGBT standpoint", and then a time for discussion in small groups focused on themes such as "Laws and legislation for LGBTQ rights", "Improving LGBTQ life and education in college" and "LGBTQ life in workplaces in Japan". After a welcome from the students, they read out ground rules about protecting confidentiality to create a safe space for exploring personal issues. Then K. Yamada and A. Egami of Rainbow View gave a presentation giving definitions of various different aspects of gender and sexuality. They were supported by Hirotaka Kawagoe, a journalist from Miyanichi Newspaper. The clarity and friendliness of the presenters contributed to making the presentation open and unthreatening. They shared their personal stories and the story of creating Rainbow View.

Presenters explained the differences between gender expression (what you do, how you dress) and gender identity (feeling masculine or feminine or transgender), sexual characteristics (your physical characteristics) and sexual orientation (who you are attracted to). It was explained that various choices such as wearing a dress or having feelings of attraction to same or different gender are not contingent on one another. The degree to which such things are kept private should also be a choice. A person might be gay or lesbian but not want to be an advocate or representative. Another person might be an advocate (or "ally"), but that person might not be LGBTQ. One message was that one should not make assumptions and, equally, everyone should be free not to have assumptions made about them. Name-calling and "outing" (publicly identifying someone as gay without their consent) could cause great unhappiness. But also, depression could be caused by being forced to hide one's true identity. They explained that this connects with why LGBTQ rights are important. It is difficult to gather statistics on suicide related to LGBTQ issues but evidence suggests that a number of teenagers and adults may be driven to suicide by bullying or simply lack of social acceptance.

Students' interest in LGBTQ issues

In my experience, students have great curiosity about LGBTQ issues. When I was a teaching first year Social Studies/CLIL class on the Intensive English program at Kansai Gaidai University in 2012-13, I asked students to choose one chapter from a textbook called *Fifty Facts Which Should Change the World* and prepare a presentation on the topic. "Same sex marriage is illegal" was the topic which was most-mentioned in their feedback. One student wrote "…because of this my prejudice has gone away." Another said:

> Most important presentation for me is same sex marriage because in some countries same sex is given death penalty. I don't know why they are given such a heavy penalty. (Comments reproduced with permission.)

In December 2018, students in my writing class at MIC told me they were doing a debate about LGBTQ rights in their Japanese class and I decided to include an essay option about the topic because they were very interested in it. I noticed that the students tend to use the term LGBTQ as a single category for all non-heterosexual people when writing about the topic. I wondered if there needs to be more explanation of the idea that the coalition exists for the point of lobbying rather than due to actual similarity between lifestyles and identities of people who are lesbian, gay, bi-, trans or queer. In my students' writing the use of the term LGBTQ has created a kind of "othering" and "lumping together" of some very different experiences and very different kinds of people. One consequence of the forum was to highlight the importance of looking for ways to explore gender identity in the language classroom.

Discussion: heteronormative social pressures in Japan

When discussing LGBTQ issues in Japan, it is worth noticing that the birth rate drop in Japan has ratcheted up the social pressure on young people to get on with establishing a family and by implication to have a heterosexual identity with traditional gender roles. Statements which reinforce such roles are made at regular intervals by influential figures. One example was the statement by Nikai Toshihiro, the secretary general of the ruling LDP that "Childless couples are 'selfish'" (*Guardian*, June 27, 2018). In 2015, chief cabinet secretary Yoshihide Suga, announced "I am hoping that mothers will contribute to their country by feeling like they want to have more children." Perhaps the most infamous of these comments was the one referring to women as "birthing machines" (Minister Yanagisawa, January 2007). Comments like this generally draw an outcry of media disapproval and result in an apology, but they are heard regularly and represent a norm which is slow to change. On the other hand recently, reports of anti-LGBT comments have been removed from news websites. "Ruling party law-maker says that LGBT couples lack productivity" was reported on July 26, 2018 and then the report was withdrawn from the *Japan Times* English news site. An article reporting "Japanese Law-Maker Under Fire for LGBT Comment", January 6th, 2019 was also withdrawn from the Japan Today Website by February 2019.

The withdrawal suggests that the government does not want to be associated with this kind of view. However, there is still an impact on young people. In their essays some of my students reflected an acceptance of this norm by saying things like "If they are gay they will cause problems for their family" while at the same time wondering "Why do they have to suffer because they are gay?"

In the light of such comments it seems very possible that heteronormative gender roles are prevalent to such an extent and in such a way as to add to the stress of social expectations in Japan. Writing 14 years ago, Leonard Schoppa (2006) suggested that one reason for the falling birthrate in Japan is that women lacked "voice" in society. He makes a connection between lack of political voice and various ways of "opting out" of society by not having children or by emigration or suicide. Although his analysis is somewhat out-of-date in the light of Japan's new gender equality policy launched with the WAW! Tokyo conference, much work remains to be done. On the positive side, the UN ranked Japan 22nd out of 189 countries globally for gender equality in 2017.

Idealization of "foreign" societies as more liberal that Japan?

As a teacher of English, it is sometimes apparent to me that students project their longing and hopes onto foreign culture and imagined foreign societies. The students I chatted with at the forum imagined that England and the USA would be havens of tolerance and equality. They did not know that it had been illegal to teach about homosexuality in UK schools from 1982 until 2000 and that teaching about LGBTQ issues is still not integrated into sex education in the UK because of cautions against the "promotion" of homosexuality. Same-sex marriage is only legal in 26 countries out of the 190 or so countries in the world. LGBTQ people still suffer from hate speech or prejudice even in countries where same-sex marriage is legal. It is easy to forget this when we only look at liberal environments such as university campuses in Westernized countries.

Through interviews with young adult language learners, Ingrid Piller and Kimie Takahashi (2006) discovered what they called "the *ryugaku* illusion of finding one's self and one's *ikigai* in Sydney, New York or some other mythical place in the West" (Piller and Takahashi, 2006). Piller and Takahashi's interviewees were idealistic young women dreaming about young white men. It seems many students have somewhat utopian fantasies about "Western countries". Marlen Harrison has written about dual identities in Japanese gay and lesbian communities in which his informants identify as gay in English-speaking contexts but not in Japanese-speaking ones. (2011). One of Harrison's Japanese interviewees said that he learned English as part of a search for gay identity while another felt she could discover a new self in an English-speaking context. The reasons for this seem to lie in the power of a foreign language to function as a "safe house" free of the cultural restrictions of one's first language. (Canagarajah, 2004b cited in Harrison, 2011).

In fact, Japan appears to be making an effort to implement legislation to improve rights for people of diverse genders and sexualities, although slowly. According to Dale (2016), two wards in Tokyo, Hokkaido and Okinawa legalized same-sex partnership in 2015. These areas were not, in fact, all that far behind England, which legalized in 2014. Individual officials continued to contest same-sex partnership in some states of the USA until overruled by federal government in June 2018 (Governing.com). Students discussing these issues tended to underestimate the negativity that still exists about unconventional gender and sexuality choices in the UK and USA. I think it is important that young people try to make a society in which they *can* have a voice rather than "opting out" by moving overseas to a place which they only imagine is more liberal than their home country.

Conclusion

In conclusion, the Rainbow Human Rights Forum at MIC was an example of an event which encouraged learning and discussion across various divides of age, language, culture and belief. Students played their roles as translators and facilitators with confidence and tact. The discussion in the small group which I joined was well-organized and respectful. Since the conversation was confidential, I will not report it here. But the various things which I learned will certainly help me to understand other people better. I felt that my point of view and my experiences were heard and understood. I will close with an anecdote which illustrates how respectful dialogue can bring about attitude change. Kawagoe Hirotaka of the Miyazaki Newspaper told how an angry reader had phoned him to complain about his reporting on an LBGT event. The person said "This is not news! Why do we need such things in the news?" The journalist listened to the caller for a while and then tried to explain. They talked for about 30 minutes. By the end, the caller calmed down and thanked the journalist, saying that he understood. The forum was full of this kind of respectful dialogue, animated by the optimism of MIC students.

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Sexual Identities in the Language Classroom

Stephanie Keith Digma Lim

Abstract

The reality is that sexual identities are silent or being silenced in many language classrooms as a result of many complex reasons. However, studies that look into identities as they relate to language education have found that this reality can in fact be a major disservice to all students in their language learning as a whole. Consequently, it is argued that it is crucial for language educators to increase their knowledge and awareness about the topic. To help facilitate this process, this paper aims to (1) define how identities, specifically sexual identities, relate to language learning (2) highlight some negative experiences of queer students in their language classrooms (3) explain how this situation detrimentally affects queer and non-queer students alike (4) discuss the steps the field has taken to address the situation and (5) provide some suggestions on how language educators can foster a safe and equitable learning environment for all. The article concludes with the author's personal reflection about the topic.

Introduction

One of my recurring struggles in the classroom is in regards to tackling sexual identities. Like many other teachers, despite recognizing the importance of addressing the issue, I have long felt uncertain and anxious about how to handle it. As a result of my growing awareness about the topic of sexual identities and the politics of language teaching and learning in general, I have come to recognize that this is one area of my pedagogical practice that I and other educators may need and want to improve on. To do so, it is important to first understand the underlying and/or surrounding issues about sexual identity in the language classroom. Consequently, in this paper, I attempt to do the following: (1) trace when and how the notion of identity became relevant to second language learning (2) define how sexual identity relates to the second language classroom (3) give an overview of current classroom realities when it comes to sexual identities (4) present some of the factors that have been pointed out to contribute to this reality (5) highlight the arguments that have been made on why sexual identities need to be addressed in the language classroom (6) discuss some of the approaches the field has taken to address the situation (7) summarize some recommendations teachers could try to apply in their own classrooms and (8) end with my reflection about the topic.

Identity in Second Language Acquisition

From the 1970s to the 1990s, cognitivism prevailed in the field Second Language Acquisition (SLA). Essentially, this learning theory views knowledge acquisition as a mental activity. How learners acquire, process, store, retrieve and activate their knowledge are the main subjects of study (Anderson, Reder, and Simon 1997; Greeno, Collins, and Resnick 1996 as cited in Yilmaz, 2011). As Yilmaz (2011) points out, cognitivism arose as a result of the limitations of and dissatisfaction to another learning theory called behaviourism. In contrast to cognitivism, behaviourism is more externally-oriented in that focus is heavily put on individuals' observable behaviour. Cognitivists argue that behaviourism does not account for how information is actually being understood and processed by learners. This is problematic because for cognitivists, prior knowledge and mental processes do play a role on how individuals respond to their environment (Yilmaz, 2011);

individuals do not respond to stimuli in the same way every time (Matlin 1994 as cited in Yilmaz, 2011).

However, during the 1990s, a major shift, or as Kumaravadivelu (2006) puts it, an "awakening" started to take place in the field as some researchers, most notably Firth and Wagner in 1997, began to criticize the "overwhelmingly cognitive orientation" SLA was taking on (Block 2007). Subsequently, pressure began to build to open up the field to social theory and sociolinguistic research, which eventually led other scholars to recognize that language learning is not exclusively about individual cognition and motivation, but a social process wherein participation and interaction in social communities are important (Johnson, as cited in Wadell, Frei & Martin, 2011/2012). As a result, the notion of identities became relevant to language learning as they can affect what opportunities learners have to speak and/or practice their target language (Wadell et al., 2011/2012).

Over the years, researchers have looked into various identity dimensions and how they relate to language learning. As Stille (2015) summarizes, work has been done on global location (Adawu and Martin-Beltran 2012; Canagarajah 1999, 2007; Lee and Norton 2009; Makoni and Pennycook 2007) gender (Davis and Skilton-Sylvester 2004; Norton and Pavlenko 2004; Pavlenko 2008), and social class (Block 2013; Vandrick 2009). Undoubtedly, all of this work exploring identity as it relates to second language education has contributed to the advancement of the field's understanding of the language learning process. However, there are other identity aspects that are only beginning to be explored (Nelson, 1999; Wadell et al., 2011/2012): one of these is sexual identity.

Sexual identity in language learning

Studies in sexual identity as it relates to language learning largely delve into the experiences of LGBT (Lesbian, Gay, Bisexual, Transgendered) students and teachers (Wadell et al., 2011/2012). Of course, as Nelson (1999) points out, there are scholars as well as instructors who have expressed various reservations about discussing sexual identity in the language classroom: some have questioned its relevance to language learning; others, meanwhile, have challenged its appropriateness to be talked about in the first place as they see it as "invasive".

Scholars who take on a more sociocultural view, on the other hand, have made the case that the issue of sexual identity is in fact not only relevant and appropriate, but can even be central to all students' language education (Nelson, 1999; Dumas, 2008; Moore 2016). They reason that one's sexual identity inevitably, like other identity dimensions, affects one's level of participation in the community, which in turn directly relates to one's opportunities to acquire, practice and/or use the target language.

Classroom realities when it comes to sexual identity

Nelson (2006) argues that in addition to being multicultural and multilingual spaces, language classrooms are, in fact, also "multisexual spaces". Given the degree of heterogeneity of people in any given classroom, it is almost always unavoidable that there is at least one person in the group who identifies as LGBT, be it openly or not (Moore, 2016; Wadell et al., 2011/2012; Vandrick, 1997). However, a number of researchers have noted that the reality in most of these classrooms is that queer identities and other queer-related issues are commonly silent or are silenced in different ways and in different occasions (Moore, 2016; Wadell et al., 2011/2012; Vandrick, 1997). To illustrate this situation, three example cases are presented.

First, in one study by Moore (2016) that looked into the experiences of queer Japanese students taking classes in both mainstream English language schools and in an exclusively queer English class in Japan, a participant named Junya, shares a typical predicament he encounters in his mainstream English classes:

> Teacher ask us often… "How about your weekend?" or "What's up?" … Those questions were really annoying… I cannot talk about… when I go see movie with my gay friends… I cannot go "I went to go see the movie with my partner." … (p.95)

For Junya, these extremely common small talk questions regarding his weekend activities and how he is doing quickly became difficult as his responses are affected by his sexual identity. It is worth noting that asking about, and sharing of personal stories (e.g., about families, relationships, and reasons for leaving their home countries) is standard practice in language classrooms, be it in class activities or during informal conversations among students (Wadell et al., 2011/2012). Hence, an argument can be made that situations like this (i.e., queer students not being able to take part even in casual conversations) may very well be a recurring challenge for many LGBT students (Moore, 2016).

In another example, Wadell et al. (2011/2012) cites the case of a female student named Cielo, who, unlike the Japanese student cited above, did attempt to make her sexual identity known in her English class in the United States. She did so by sharing that she has a girlfriend in a big group discussion. However, after doing this once, Cielo's fear of being rejected ultimately prevailed, so she never mentioned anything about her girlfriend in class again. What makes this situation truly unfortunate is the fact that she left her country to study English in the United States and to get away from familial conflicts over her sexual identity. Yet, in the end, this part of her identity remained hidden in the place she initially thought and/or hoped to be more welcoming of her queerness.

Finally, another gay student named Tomo, while talking about the advantages and disadvantages of studying in a mainstream language school and a class exclusively for LGBT students (i.e., OPEN class) relates:

> One . . . special thing in OPEN class might be to have discussion . . . about romance or life plan with their partner . . . . That kind of thing is, er, difficult to talk in heterosexual world . . . . That is so stressful for us . . . . Sometimes I was asked, er, "Do you have any girlfriends? . . . When will you get married?" ... I need to tell a lie ... but in OPEN class it is not necessary to tell a lie. That is completely different point with other classes . . . I think that is the worth existence of this class (Moore, 2016, p. 98).

For Tomo, his situation is also very difficult given that he felt it necessary to lie when in the company of his straight classmates.

These experiences of the three LGBT students in their respective language classrooms clearly demonstrate that queer identities are silent, or are silenced, one way or another. Certainly, it is conceivable that many more variations of these negative experiences do happen to other queer learners elsewhere.

Factors that lead to silencing

A number of researchers have looked into what brings about this silence in classrooms when it comes to queer identities and issues. Some of the factors that have been identified that engender this negative environment for queer learners include different levels of homophobia, teachers not knowing how to handle such homophobia, and heteronormativity.

One reason that has been pointed out that contributes to the silencing of LGBT identities and issues in the classroom is homophobia, which is defined as "hatred and fear of homosexuals". Homophobia in classrooms can either be institutional or simply an inevitability given the diversity of learners within one classroom. In regards to institutional homophobia, one example is O'Mochain's (2009) experience teaching at a Christian women's college in Japan. He shares that he feared suffering some form of professional repercussion if he introduced topics that could be seen as "promoting homosexuality" because his institution "rarely encouraged" students to discuss issues about sexuality (O'Mochain, 2009). At the same time, however, he deemed it important that students have a space to talk about these issues, as there may be students who are lesbians or at least are questioning their sexuality. In the end, although O'Mochain (2009) reported to have been able to devise some "context-appropriate" strategies for these topics to be explored, the point is that institutions do have the power to determine what can and cannot be talked about. In the case of O'Mochain's (2009) college, sexual identity is not one of them. As for homophobia as an imminent reality in second language classrooms, Wadell et al. (2011/2012) point out that in many cases, students who study English (especially in study abroad contexts), have very rich linguistic and cultural backgrounds. Although this is generally viewed as an asset, it also arguably makes inevitable, the reality that within one classroom, there will be students who have different and/or outright dissenting views or interpretations of LGBT people and issues (Nelson, 1999). Unfortunately, for many queer students the expression or even just the perception of homophobia in the classroom can be sufficient to silence them (Moore, 2016).

Another reason that contributes to the silencing of LGBT matters in the classroom is that many teachers simply do not know how to deal with the issue (Wadell et al., 2011/2012; Moore, 2016). To be fair, it is important to acknowledge that these situations can be very complex. For example, according to Wadell et al., (2011/2012), when teachers are confronted by homophobic comments in their classrooms, the following questions often arise in their minds:

> When a student makes a comment about gay people, is he making a joke that should not be tolerated, or is he genuinely curious and testing the waters? If the teacher does not respond, or treats the question as a slur, what will the students think? If teachers assume that students are homophobic and uncomfortable discussing LGBT identities, as many of the teachers in our study reported, would they then close down students' genuine dialogue? (p.106)

Accordingly, it is not surprising that many teachers either fail to confront this prejudice when they do come up in class (Moore, 2016; Wadell et al., 2011/2012) or they choose to avoid talking about sexual identities all together, which in turn perpetuates the silence.

Finally, heteronormativity (i.e., "hegemonic norms positing heterosexuality, and only heterosexuality, as natural and desirable"), which manifests in different ways, also contributes to this silencing (Nelson, 2002). Language education textbooks, for instance, have been found to be pervaded by heteronormative assumptions. Nelson (2006) highlights the fact that many language textbook publishers appear to be "collectively imagining a monosexual community of interlocutors" because most textbooks only feature "straight people interacting with other straight people", while LGBT characters are few and far between. Moreover, heteronormativity is also pervasive in class discussions. A clear illustration of this is the case Liddicoat (2009) presents in which a queer student is clearly asserting his sexual identity through his choice of adjectives. However, the teacher interprets the student's assertions as "linguistic failure" (p.93):

> Teacher: *Y Sam. (.) ¿Como es tu novia?*
> And Sam. What's your girlfriend like?
> Sam: *Mi uhm (0.2) novio es alto y:: delgado.*

My uhm boyfriend is tall (m) and slim (m).
T: *¿alta y delgada?* Tall (f) and slim (f)?
Sam: *¿alta y delgada?* tall (f) and slim (f)?
Mi novio (.) uhm es alta y delgada.
My boyfriend (.) uhm is tall (f) and slim (f).
T: *Tu novia es alta y delgada.*
Your girlfriend is tall (f) and slim (f).
Sam: *.hh uhm:: (n-) ¿novia?*
.hh uhm:: (n-) girlfriend?
T: *Sí tu novia e::s::*
Yes your girlfriend i::s::
Sam: *O::h no es novio. Mi novio es alto y delgado. Y tiene una barba.*
O::h no it's boyfriend. My boyfriend is tall and slim. And he has a beard.
T: *Lynn. (.) ¿Como es tu novio?*
Lynn (.). What's your boyfriend like?
Sam [sic?]: *Mi novio es guapo y alto.*
My boyfriend is handsome and tall.
T: *Muy bien.*
Very good.

In this extract, confusion ensued between Sam and the teacher, because the teacher had assumed that Sam has a girlfriend, as he is a man. This heteronormative assumption made the teacher interpret Sam's utterances as grammatically incorrect. Although this extract is taken from a Spanish language class, it can be argued that this type of exchange between students and teachers can also easily happen in many English classes.

Taken together, it is not difficult to see why many LGBT students end up being silent in their language classrooms. As presented above, the classroom reality for many of them is that (1) homophobia is present (2) many of the people who are supposed to have the authority to keep watch of such prejudice (i.e., teachers) often do not know how to do so and (3) the standards by which everything is presented or judged are based on the standards that are only directly applicable to the majority (i.e., their heterosexual peers). Therefore, the dynamics within the classroom itself have the power to curtail, if not completely silence, queer identities and other queer matters.

So why must we address sexual identities in the classroom?

A number of researchers have made the case that sexual identities must indeed be addressed in language classrooms because not doing so adversely affects students in different ways. Some of these detrimental effects include (1) students having negative feelings towards their language classes that are not educationally facilitative (2) students not being able to truly engage with their peers which in turn affects their motivation to learn and (3) students (whether queer or not) being denied the opportunity to develop sociosexual literacy that is a skill arguably becoming increasingly necessary.

First, it is clear that silence perpetuates homophobia and the hegemony of heteronormativity discussed above (Dumas, 2008; Nelson, 2006). Some point out that this is a problem that ought to be addressed because a classroom is supposed to be a place where students not only learn about the world, but also about themselves. Ideally, a classroom must be a safe space where students can examine and question all kinds of topics including their sexuality if they so choose. If homophobia and heteronormativity pervade the learning environment, however, that is if the classroom is continuously constructed as a "heterosexualized zone" which in effect enforces compulsory heterosexuality across the board, then queer and questioning students would not have the opportunity, not to mention a sense of security, to go through this important process of inquiry. Indeed, it has been found that some LGBT students regard their language classrooms as unwelcoming and unsafe (Kappra & Vandrick, as cited in Moore 2016). Moreover, there are LGBT learners who report feeling marginalized, ignored, and even angry in their own classrooms (Moore, 2016). Certainly, these negative emotions are not facilitative of language learning.

Second, it is now fairly established in the field that learning a language is a social process, so it is imperative that students are able to interact and participate in their communities for them to be able to actually learn. However, often, LGBT students are not able to do so. Many are not able to genuinely engage with their peers as well as the materials they deal with in their classes because a lot of the topics that are being talked about and a lot of the activities that are being done in language classes are not really reflective of, and so not really relatable to, queer students. This is particularly disadvantageous because it can lead to students feeling disempowered, which in turn can potentially limit their motivation and learning.

Finally, Moore (2016) also argues that silence denies both queer and non-queer students valuable opportunities to develop sexual/sociosexual literacy defined by Nelson (2009) as "having the knowledge and ability to enquire how sexual identities are experienced and formed in day to day interactions". This is arguably important because one way or another, students are exposed to, or will have exposure to, queer people and queer issues. It may be through having people in their lives who are LGBT or through the media, which now features relatively more LGBT characters and/or stories. Consequently, the ideal is that students develop the skills that would enable them to appropriately handle queer identities and issues around them. In addition, being literate in this way can allow all students to be critical participants in discourses around sexual identities both inside the classroom and beyond. However, because of the pervasive silence in classrooms when it comes to sexual identities, students are not able to develop this form of linguistic competence that is becoming more and more essential to be able to navigate today's world more effectively. For this reason, sexual identities must be part of classroom discourse.

What has the field done and what does it know: lesbian and gay identity framework and queer theory

Lesbian and gay identity framework

Nelson (2002) notes that since the 1980s, there has been growing interest to make education in general more "gay friendly". Most of the early efforts to achieve this goal was underpinned by the lesbian and gay identity framework which is based on the idea that people can and should be categorized based on their sexual identities (i.e. straight, lesbian, gay, bisexual, transgendered, etc.), as sexual identities are seen in this view as stable internal truths/facts. The primary objective of any endeavour grounded on the lesbian and gay identity framework is to ensure that all of these "subordinate" sexual identities (i.e., LGBT identities) are included, legitimized and tolerated. To do so, according to Nelson (2002), the following suggestions were offered through journals, newsletters, and conferences:

- addressing heterosexist discrimination at educational institutions and homophobic attitudes among teachers, administrators, and students (Anderson, 1997; Brems & Strauss, 1995; Hirst, 1981; Nelson, 1993a)
- making curricula, resources and teaching practices more gay-inclusive (e.g., Carscadden, Nelson & Ward, 1992; Hanson, 1998; Jones & Jack, 1994; in English as a Foreign Language see Neff, 1992; Summerhawk, 1998), for example, by integrating the topic of lesbian and

gay relationships within discussions of families, or homophobia within discussions of social discrimination.
- considering the educational needs of learners who themselves identify as lesbian, bisexual, or gay (Kappra, 1998/1999; Nelson, 1993a) and those who encounter gay people or issues in their everyday lives
- creating learning and working environments where any learner or teacher (not just straight ones) can be open about their sexual identity without fear of reprisals (Censotti, 1998; Destandau, Nelson & Snelbecker, 1995; Mittler & Blumenthal, 1994; Nelson, 1993a; Saint Pierre, 1994; Shore, 1992; Snelbecker, 1994)
- mobilizing support within the profession–for example, Teachers of English to Speakers of Other Languages (TESOL), an international organization, established a task force (now a caucus) to investigate lesbian, gay, and bisexual concerns in relation to policy and pedagogy (see Cummings & Nelson, 1993a; Nelson, 1993b).

Despite its good intentions, some have pointed out that adopting approaches based on the gay and lesbian identity framework may not be the most pedagogically effective. For one thing, the notion of "inclusion" creates and perpetuates a hierarchy of the different sexual identities in which those who identify as heterosexuals predominate, while those who do not are rendered subordinate and their minority status continually reinforced.

Moreover, Nelson (1999) argues that this framework may be much too fixed and narrow to account for the diversity within the queer community. After all, there is not one kind of lesbian, gay, bisexual, transgender, or queer identity. As an out gay Japanese student in Moore's (2016) study puts it, "... I don't know sometimes, what is gay culture? Gay culture is many various gays exist and they have own preference and the sense of humor, sense of worth" (p.102). Just as there is no singular straight experience (i.e. heterosexuals experience their heterosexuality in different ways), queerness is also unique and profoundly individual.

To illustrate this difficulty, the following are some of the questions Nelson (1999) asks us to think about:

- "How is a "lesbian" to be represented in curricula or materials?
- Which characters or characteristics will be included, which excluded?
- After inclusive references are made, what happens next? Who decides?" (pp. 376-377).

Queer theory

Subsequently, in the mid 1980s and 1990s, queer theory, which presents a more radical way of thinking about sexual identity, emerged. First of all, it is important to note that the word "queer" takes on two paradoxical meanings: one is to blur/protest the clear-cut notions of sexual identity, and second is to encompass all the minority sexual identities (Nelson, 1999). Queer theory, which draws from poststructural theories of identity, distinctly diverges from the lesbian and gay identity framework as it holds the view that sexual identities are not "stable internal truths" but "culturally readable acts" that people "do" or "perform" through discourse in day to day social interactions (Nelson, 1999). As Bauman (1996 as cited in Dumas, 2008) puts it, "though ostensibly a noun" identity "behaves like a verb: a verb in the future tense, as relationships are constructed across time and space with an eye to future possibilities".

Therefore, because identities are readable or observable acts, about "becoming" as opposed to "being", sexual identities can then be problematized, that is, be made subject to critical inquiry. This process of critical inquiry in turn could help people see, acknowledge, and examine the great diversity of sexual identities and perhaps even see that sexual identities may be unnecessary to begin with. Moreover, this process of inquiry could also help people see how "heterosexuality and only heterosexuality is made to seem normal". The main goal of queer theory is to facilitate critical analysis as opposed to facilitate the inclusion of LGBT people. It is hoped that through this inquiry-based approach, a better intercultural understanding could be fostered as a result.

Nelson (1999) offers a few sample questions to illustrate how queer theory could look like in practice (p.378):

- In this country, what do people do or say (or not do or say) if they want to be seen as gay [lesbian] [straight]?
- How is this different in another country? How is it similar?
- Why do people sometimes want to be able to identify others as straight [gay] [bisexual]? When is it important to know this about someone? When is it not important at all?
- Is it easy to identify someone as gay [straight] [lesbian]? Why or why not? Does it make a difference if the person is old or young, a man or a woman, someone you know or someone you only observe? What other things can make it easier or more difficult?
- In this country [in this city] [on this campus], which sexual identities seem natural or acceptable? Which do not? How can you tell?

It is clear through these example questions how queer theory puts the focus on inquiry as opposed to inclusivity and tolerance.

Nelson (1999) also suggests a number of reasons why the queer theory approach may be more useful than the lesbian and gay identity approach especially in "culturally and linguistically diverse groups" such an English as a Second Language (ESL) class: first, it is more "flexible and open ended" which enables analysis and questioning as opposed to obligating people to accept "subordinate" identities. Second, theorizing about identities as acts instead of stable, internal truths make it less abstract (i.e., observable) and "situates it in the realm of the ordinary" (Nelson, 2002). Third, from a teacher's standpoint, the queer theory approach may be more "doable" because it focuses on inquiry. There are no expectations for teachers to have all the answers about the topic. Instead, teachers can focus on "fram[ing] questions, facilitat[ing] investigations and explor[ing] the unknown along with the students (Nelson, 1999). Finally, and most importantly, queer theory puts no pressure on students to expose any part of their identity they are not willing or ready to reveal.

Recommendations

In terms of recommendations, a number of researchers/educators have offered some suggestions for how teachers can go about attempting to make their classrooms truly a place of learning for all students. First, as supported by Nelson (1999) and Moore (2016), the adoption of the queer theory-based inquiry approach to sexual identities would be beneficial.

Second, as Wadell et al., (2011/2012) note, given how teachers' actions and reactions can be consequential to how issues (in this case, sexual identities) are framed and/or received in class, it would be valuable if teachers are (1) more proactive about the topic, for example, by introducing the topic themselves as opposed to waiting for it to come up in class and (2) presenting it matter-of-factly to demystify it. By doing so, it would make it clear to the students that the classroom is a place where openness, understanding, and respect are fostered.

Finally, as pointed out above, one of the biggest reservations among teachers when it comes to sexual identity is the fact that many of them struggle to talk about sexual identities in an appropriate/productive way. To address this, there have been numerous calls made for more significant preservice and in-service teacher training, which could include awareness raising, critical reflection, development of strategies to respond to "challenging" comments and questions, and goal setting (Wadell et al., 2011/2012; Paiz, 2018). At the end of the day, perhaps it is safe to say that if teachers want to create a learning environment that is equitable and one that works for all, awareness and openness both on the side of teachers and students seem to be the most crucial.

Conclusion

In summary, it is evident that that there are indeed many complex issues surrounding sexual identities in the language classroom, showing the importance of making classrooms safe spaces for diversity instead of exclusionary places. The reality in many classrooms today is that sexual identities are not at all prominent. Many queer students choose to keep silent or are silenced as a result of homophobia, general lack of awareness both on the sides of teachers and students and heteronormativity. Researchers have pointed out that this is a problematic situation for a number of reasons. They argue that sexual identities must be addressed in the language classroom because failing to do is a major disservice to LGBT and non-LGBT students alike. There is no denying that it is not the easiest task, however, perhaps by taking the suggested inquiry approach based on queer theory and the other recommendations that have been put forth, we can make English teaching and learning more effective and beneficial for everyone involved.

Reflection

I believe this topic is important because I know from professional and personal experience that the consequences are real. It is indeed very difficult when you do not have the opportunity or the sense of empowerment to be able to share what you want about your life and feel like you have to keep silent. Consequently, I would really like to be able to cultivate a learning environment in which queer students, or all students for that matter, as people, are free to be themselves. My hope is that as I try to apply what I have learned about how to tackle sexual identities in the classroom, my queer students, now and in the future, may be able to share more about their lives if they choose to do so and my non-queer students can learn how to listen without judgment.

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Focus on "Topics in American Literature": A Love Letter to Teaching Epistolary Texts

Katherine E. Bishop

Abstract

Letters are underutilized but exceedingly valuable resources for any class but are particularly key for literature courses: they reveal important historical details, emphasize character, tone, and setting, as well as often embodying the practice of close reading. Literature composed of letters is known as epistolary literature. In this short essay, a love letter to the form, I briefly explain what epistolary literature is, why it is important, and how I use it within the active learning framework at Miyazaki International College (MIC) to support a range of learners. To that end, in this brief essay I focus on an epistle-centric course I developed for MIC under the heading of "Topics in American Literature." Throughout this essay, I will limn some (but not all) of the readings my students and I found particularly effective, discuss some of the contextualizations we employed, and describe assignments and approaches that have been especially successful. I conclude with the course's reading list.

Keywords: epistolary literature, close reading, pedagogy, active learning, letters

Literature is central to the humanities. It helps us understand what it means to be human within this world—and any other worlds we can imagine. Perhaps no other type of literature is more human than the epistolary, a form focused on and formed by the drippings, outpourings, and sediment of the daily lives, loves, and posturings of humanity: diaries, journals, blog posts, text messages, telegrams, and, above all, letters. These letters may have been intended to be private, as Kathy Acker's emailed missives to McKenzie Wark, now published in *I'm Very Into You* (2015), almost certainly were, they may have been intended for publication, or at least posterity, as some now think of Wark's letters to Acker, or as are open letters first published in a public forum.[1] Epistolary literature is often composed of the musings of one person to themselves and their recording of daily life (as in a diary), the recording of events (as in a journal), or correspondence between two or more people or entities, as in correspondence of various types. It is personal, personable, voyeuristic. It involves the reader as an active participant. It is a perfect vehicle for active literary practices as well as for myriad topics ranging from the history of the book, daily lives and intimate thoughts of quotidian and famous people, and rhetoric at work. In this short essay, a love letter to epistolary literature, I briefly explain what epistolary literature is, why it is important, and how I use it within the active learning framework at Miyazaki International College (MIC) to support a range of learners. To that end, in this brief essay I focus on a course I developed for MIC to fit the umbrella of "Topics in American Literature" that is an homage to the epistle. Throughout this essay, I will limn some (but not all) of the readings my students and I found particularly effective, discuss some of the contextualizations we employed, and describe assignments and approaches that have been especially successful.

Letters are ideal fodder for any literature class, first and foremost, because of their literary value and impact on the rise of the novel. Many argue that some of the first novels, especially in

[1] Because of the circumstances surrounding Wark and Acker's correspondence, I have cited the text by editor rather than author in the apparatus below.

English, were epistolary, looking especially to Aphra Behn's three-volume series *Love-Letters Between a Nobleman and His Sister* from the 1680s and Samuel Richardson's *Pamela* (1740) and *Clarissa* (1749), which helped to popularize the novel as a mode and epistolary novels as a genre. Audiences were used to the form of letter writing by the time the novel came about; letters were how people received tales from the lives of others and was how they told the stories of their own lives, crafting it for an audience—even just an audience of one, if they were writing in a diary. The novel, after all, stemmed from the practice of letter writing, the practice of narrating one's life to another, of recounting one's travels, as Petrarch pioneered in the fourteenth century, so they say, of courtship and/or seduction under cover of propriety, as Hélöise and Abelard, tragically, famously, modeled. Even at their most banal, letters provide drama of a sort that easily sorts itself into textual intrigue. For ages before (and after) radios and computers came about, families in drawing rooms and crowds in pubs alike would read from the letters they received to share news, gossip, or just an outside perspective. In so doing, these sharers opened the expanse of the world to their listeners, who, remember, were often constrained to a much smaller area than we are today, with much fewer sources of information. Adding to their dramatic effects, letters are sometimes intercepted in real life, causing real consequences. People are fired. Hearts are broken. Wars are won and lost (see the case of General Lee's Lost Order 191 for a thrilling real-life example of the consequences of misdirected mail). Who among us has not received (or, gasp, sent) a misaddressed email, a mistaken 'reply all' meant for one, or an otherwise intended text?

We can relate to letters. And so can our students. Letters, more than almost any other type of text, allow the reader to step into the inner circle of the text, to serve as an interlocutor, as a fly on the wall of a private exchange. We readers are there as the story unfolds, creating a sense of urgency and of presence that helps our learners to feel connected to the works at hand, the settings, the characters, the atmosphere, the motivations, the stakes.

While any literature class benefits from the inclusion of epistles, and any Topics class at MIC could be focused on epistolary works, I chose to center my "Topics in American Literature" class on epistles, in part, because of the importance the form played in shaping the United States as a nation. Where would North America be if Christopher Columbus had written about the Taíno people differently in his diaries; where would the United States be if the Revolutionaries of 1776 hadn't declared their independence from the crown in what amounts to an open letter, as the Declaration of Independence can be regarded?

We begin the semester with excerpts from Winnifred Gallagher's *How the Post Office Created America: A History* (2016) and *Neither Snow nor Rain: A History of the United States Postal Service* by Devin Leonard (2017) to assist us in understanding the history of postal systems throughout human history and the specific history of the postal service and the ramifications of its rise on the United States. From the colonial government onward, the postal service helped the United States to build its infrastructure, contributing to roads, address schematics, and locally-marked means of identification. It has long distributed newspapers, playing an important role in rallying revolutionaries, creating circuits of information, and connecting far-flung areas with a sense of centrality. The burgeoning postal service helped to unify the thirteen original colonies, keeping them together, as the first postmaster Benjamin Franklin delivered newspapers (mostly his) with letters, creating a network of knowledge that unified the colonists into what Benedict Anderson calls an imagined community. The unfairness of the Stamp Act (which taxed all paper, not only correspondence) brought with it taxation without representation and a growing resentment toward a colonial government that leeched income from the laboring colonists also contributed to the rise of the United States of America. This sense of connection also contributed to the growth of the United States: settlers were far more willing to travel far afield beyond the relative safety of the eastern seaboard with the promise of a postal tether maintaining personal, political, and financial ties to their homes and to the inner spaces of domesticity represented by letters, sharing news of home and hearth.

The postal service further added to the air of mystery and manifest destiny in the growing myth of dominance, particularly through the Pony Express and other mail services that helped to domesticate the image of the West as an extension of 'home.' The short-lived Pony Express, which raced letters across the western portion of the then-territories at a supposed loss of $5 per letter until the telegraph poles took over the routes in 1860, became iconic for bravery, temerity, and derring-do in the face of danger and symbolic of chivalric knights errant questing across the frontier. In "Topics in American Literature," we consider it through a number of cultural artifacts, including Bret Harte's 1860 poem "The Pony Express" and Mark Twain's *Roughing It* (1872), looking as well at its impact on the later rise of Wild West shows. Harte's pulsing rhythms mimicking the hoof beats of riders, "heralds of victory" as he calls them, streaming across the land; he dedicates an entire stanza to the rapid movement of the riders and another to the types of landscapes they pass through. The Pony Express service only survived for eighteen months but the myth endures in postage stamps and dreams of 'taming' the so-called Wild West, of the "times of adventure, of battle and song" Harte describes. This pairs well with an excerpt from Mark Twain's *Roughing It*, in which he contends with the romantic transformation and mythification of the Pony Express rider in the observers' eyes.

We continue to delve into Twain's consideration of those old chestnuts of American culture, manifest destiny, the empire of liberty, and expansion in excerpts from his *Letters from the Sandwich Islands*, sometimes published as *Letters from Hawai'i*, a collection of travel letters he was commissioned to produce for the *Alta* about his trip to the kingdom of Hawai'i in 1866. These provide a springboard for us to learn about the form of the travel letter and travel blogs today. Students build on these ideas to create travel letters (or blog posts) of their own about Miyazaki, presenting information and images on a beloved location and then reflecting on their own choices and how their travel letters compare to those we read in class both orally and in a written assignment.

Beyond the institutional postal service and its function, though, letters worked behind the scenes to create the United States as we know it today. In response to this, most people would nod and say something about letters between the founding fathers, Benjamin Franklin's virtue journal, maybe mention Crèvecœur, de Tocqueville, even Columbus or Las Casas, and, yes, all of these are important, as gestured to above. But even more formative, letters have historically provided spaces for voices who did not have the power of the men listed in the previous part of this paragraph. Throughout history, these voices were rarely published publicly but made it to their audiences via more private networks. Small, personal records like letters help modern readers to see what life was like beyond the master narratives of history. They contain recipes, poems, menus, habits, details of daily life, and otherwise color in the world in ways that public records cannot always do. These legacies of the mundane were significant; often, they created psychological and, in a few cases, physical outlets. Letters historically expanded the small spaces of the home. This was especially important for many women who were barred from otherwise publishing. Emily Dickinson, for example, published very few poems in her lifetime but shared many within her voluminous correspondence, tucking particularly intimate moments into correspondence with her sister-in-law Susan Huntington Dickinson.

Another woman, Linda Brent (also known as Harriet Jacobs), used letters to catalyze her own self-emancipation. She hid from the man who called himself her master in such as small space that she could barely move but in which she was free. She did this for seven years. Letters allowed her to communicate with her loved ones—and to throw the scent off of her hiding hole; she had friends post notes to her grandmother from faraway cities, letters that her nemesis seized and examined, helping maintain the illusion that she was far from his grasp. As we discuss in class in conjunction with excerpts from her *Incidents in the Life of a Slave Girl* (1861), letters provided her with a small sort of freedom, the freedom to communicate, to express herself, and to evade recapture and re-enslavement. They also provided a foundation for her legitimacy, as was so often the case in such narratives of enslavement. Lydia Maria Childs, one of the most famed white female activists of the nineteenth century, was among those whose voices joined Brent's and lent authority to her narrative. Such letters also garland Solomon Northrup's 1853 narrative of enslavement in *Twelve Years a Slave*, highlighting the credibility of his story for incredulous readers. Likewise, letters were also his path to freedom, as we explore in class; after being kidnapped and sold, despite his status as free, Northrup used letters (and his family and friends used quite a bit of persistence) to re-emancipate himself. Along with excerpts from the text, students view the 2013 film of the same title, responding to it in a brief written assignment in preparation for class discussion. Scaffolding our understanding of narratives of enslavement are advertisements for "runaway slaves," which in themselves provide mini-biographies of lives otherwise buried, the history of enslavement in the United States, and hint at epic tales of heroic battles for freedom.

Complementary to building and solidifying connections with texts is celebrating diversity and valuing the many complex worldviews that complement our own. My students report that although it is a major challenge to understand the Southern dialect in which Pulitzer Prize winning novelist Alice Walker's epistolary novel *The Color Purple* (1982) is written, learning how to understand it is worthwhile. Many want to stop reading initially but then reconsider: they realize we should not turn away from others' stories because they are different to our own or hard for us to access. In the end, they unanimously agree that the novel and the reading processes it engenders are invaluable resources for learning about American literature and culture as well as promoting social justice and global citizenship. Moreover, a number of students have expressed how *The Color Purple* has helped them to realize greater self acceptance and a feeling of greater self-worth, to appreciate their differences and individuality.

Along with Walker, we cover contrapuntal texts, including Blues legend Bessie Smith's "A Good Man is Hard to Find," a song alluded to in the novel as both Smith and the Blues are integral to the world of the novel. To the same end, we study the history of quilting in the United States, which some scholars have connected to the Underground Railroad and abolitionist efforts. While it is difficult to prove this one way of the other, understanding quilting helps students to understand the symbolism of quilts and sewing in. In this novel, Walker draws on the world-building nature of correspondence. *The Color Purple* is ever a class favorite, telling the protagonist Celie's story and showing her growth through a diary of letters as she defeats her misanthropic and misogynistic husband and finds love. Letters help Celie to find her sister and, as importantly, herself. To encourage students to look further into character, form, and material history, they are asked to write a letter to a character from another character from any text. They are encouraged to emulate the style and syntax of their chosen person and to think about not just what they would write but how. Additionally, they reflect separately on these choices, providing textual evidence.

To further students' understanding of the history and culture depicted in Walker's award-winning novel, they watch the eleven-time Academy Award nominated film (1985), writing a film review, which is excellent critical writing practice. Moreover, because *The Color Purple* is a long unit, students supplement our frameworks by researching a historical or cultural element that interests them and sharing their findings with the class and as a paper. Topics range from comparisons of fashion at different price points to better understanding Prohibition. These materials lead to lively discussion.

Rounding out this unit are open letters such as Jourdan Anderson's 1865 "Letter From a Freedman to His Old Master," first published in the *Cincinnati Commercial*, Martin Luther King Jr.'s

1963 "Letter from Birmingham Jail," first published with his consent in *Liberation*, *The Christian Century*, and *The New Leader,* and James Baldwin's 1962 "Letter to My Nephew," which first appeared in *Progressive*. These provide opportunities to think about the legacy of the framing texts, building upon them to understand how foundations of the United States, narratives of enslavement, and mediums of resistance contributed to the Civil Rights Movement of the 1950s and 1960s. These letters also provide opportunities to examine open letters as a mode and to introduce foundational tenets of rhetoric such as audience, forum, intent, and appeals to emotion, logic, credibility, and community. Students additionally write open letters of their own, thinking about how to persuade a wide public on a stance regarding controversies that impact their own lives.

In the class's third unit, we consider experimental forms that epistles have taken in American literature, moving through music, poetry, art, and speculative futures. We follow up on Walker's productive estrangement with a series of poems, for example, including the perennial favorites, "This is Just to Say," by William Carlos Williams, a 1934 poem about eating plums and the wonders of the quotidian that my classes adore parodying, and Craig Raine's 1979 poem "A Martian Writes a Postcard Home," a study in metaphors that alienates the things we think we know, such as dreams and time and poetry and belonging, and asks us to reconsider our assumptions, positing that we tend to see with our "eyelids shut." We play a game similar to Taboo to prepare for it, an excellent exercise to build fluency, and then work together to pair images to the abstracted comparisons within the poem, before digging further into them. Students also create their own "riddle" metaphors, which we share as a class. Raine's poem pairs delightfully well with Margaret Atwood's "Postcard," 1987, a consideration of the ramshackle reality behind our idylls and our paradoxical ability to love despite imperfections.

How can letters be more than just letters, we ask before prodding the script for A. R. Gurney's epistolary play *Love Letters* (1988). How can thinking of drama through correspondence make us reconsider both forms? And where will epistles go in the future? How will they affect our relationships with ourselves and with one another and with technology? To that end, we consider scenes from *Star Wars* (1977), *The Martian* (2015), *The Postman* (1997), *Her* (2013), and *Final Space* (2018) as well as music videos such as the Postal Service's "Such Great Heights" (2003).

Moving along the experimental corridor, we come to memoir. The Dear Data project, a year-long exchange of postcard infographics by graphic designers in which they capture often lost details of their lives, such as types of doors they used and when, when and why they laughed and with whom, or complaints they made or thought of making, returns the everyday to the spotlight, much like William Carlos Williams and his plums. The Dear Data project provides us with a fulcrum for reconsidering the stories we tell about ourselves and how we tell them. What becomes part of our histories? How do we visualize our lives through media, through our emails, through various ways we edit and share ourselves? To complement this unit, students follow an underexplored path in their own lives through a week and create their own visualizations of this path on postcards along with reflective essays. They then share their work. Topics range from app use to smoking cessation efforts to songs sung to oneself. Sure, students regularly groan in anticipation of this assignment, worrying that it will take a lot of time, and just as regularly report appreciating the new insight this self-exploration provides for them.

Self-exploration and reflection are integral components of this class. In accordance with the theme (and my own teaching philosophy), students reflect on their own goals in letters to themselves and to me three times throughout the semester. In these letters, they outline what their goals were for the term (or long term), how our class can help them to reach those goals, what they can do to support themselves, and how I can best help them. These letters provide a comfortable and safe space. Emails can seem distant, students have said. They are so black and white and full of red lines. Students worry about getting things right in emails. The cursor blinks at them. Office hours can also be intimidating. But letters? My students find they feel safer, less formal. As a complement to these check-in letters, students (here as in my other classes) also chart their growth along the course goals rubric at three points in the semester. These artifacts help me to adjust foci from time to time and, just as importantly, help the learners in my classes to stay focused.

Correspondence also helps learners in my classes to help one another to stay focused in this class. Building community can be difficult in any situation but especially in classrooms in which cohort, language proficiency, and cultural norms vary wildly, as they can do at MIC. So, to augment discussion, and to help my students to connect, they are tasked with writing ten letters throughout the course of the semester. At least five of these letters must be to classmates (though five (in addition to their check-in notes) can be to me). They can use any materials they wish and write about anything under the sun—with a few ground rules. For one, of course, these letters have to be respectful. They also have to include class-relevant remarks. They can expand on something related to the class, ponder on a line, add to discussion, or relate to a character for at least a few lines. As a bonus, they are encouraged to include some of the highlighted phrases and vocabulary we cover in class. All letters need to be "posted" to the mailbox we keep in the General Affairs office. And, crucially, all letters have to be photographed and emailed to me. These letters push them to be bold and to reach out to one another. It is always a bit challenging to get this correspondence project off the ground, but as it counts for a fifth of their grade, most do it in a timely manner. And then some keep writing. The glories they come up with! Highlights include using stationery to emphasize a theme, wax sealed envelopes, and friendships formed. Some students comment that despite having taken multiple classes with other course participants, they had never really talked to one another before "Topics in American Literature" but there become friends.

My students learn to worry less about perfection when they write physical letters than emails. Scratched out phrases, I remind them, are part of the personality of letters. The physical act of writing to one another frees them, for a moment, of the compressing fear of being 'wrong': orthography and grammar are important, yes, but even more so, I would argue, is communication. There's something about putting a pen to paper and leaving your own mark upon the page that they respond to well. There's something to giving and receiving the small gift of a sealed envelope that they hunger for in today's pixelated world. There's something freeing in allowing oneself to exist on a page, unformatted by the press of Times New Roman. There's something human and utterly delightful, my students agree.

The specialized focus of "Topics in American Literature" encourages community, fosters communication, and enables students to boldly engage with the course materials. Students feel connected to the texts, come to feel connected to one another, and thus are able to become more comfortable in discussion, one-on-one, in groups, and as a class. Letters are not the only way to breed success in the literature classroom but they are neglected enough that they warrant spotlighting benefits of using them and a few ways to employ them here. And, of course, letters are often short, contained works, perfect for students for whom English is not their native language or for whom confidence is not high: such letters allow a sense of mastery when completed. I have employed epistolary literature in other classes, looking to texts such as Nick Bantock's *Griffin and Sabine* (1991) in "Literary Genres and Trends," Mary Shelley's *Frankenstein* (1818) in "British Literature," and so forth and plan to write more on this for *Comparative Culture* in the future.

I encourage you to use letters as well, Gentle Reader, in whichever application suits your classes best. Should you like to see a full syllabus or discuss this class further, I can be reached at kbishop@sky.miyazaki-mic.ac.jp or Miyazaki International College 1405 Kano Kiyotake-cho, Miyazaki-shi, Miyazaki-ken, 889-1605, JAPAN. Go ahead; drop me a line.

In lieu of a works cited list, I present a supplementary introductory reading list of texts referenced in and influential to this essay.

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Analysis of Japanese Preschool Educational Policy with Standards from the United States of America

Futoshi Kobayashi[1]

Abstract

It is probably not easy to compare educational guidelines for preschools in Japan and the United States of America because only the former has a national educational policy and the latter has diverse policies and programs for preschool education throughout many different states. Such a comparison may be valuable for educators and policy makers in both countries because, to my knowledge, there is no article with such a comparison. This review analyzes the contents of the most recent version of the Youchienkyouikuyouryou *[Guidelines for kindergarten education] (Ministry of Education, Culture, Sports, Science, and Technology, 2017) and other relevant laws and regulations in Japan in comparison with the ten recommended practices for preschools from the* State of Preschool 2017: State Preschool Yearbook *that was published by the National Institute for Early Education Research in the United States (Friedman-Krauss et al., 2018). Similarities, differences, and the author's opinions are reported.*

Keywords: preschool, the United States of America, Japan, educational policy

There were famous cross-cultural investigations into preschool education in China, Japan, and the U.S. in the 1980s (Tobin, Wu, & Davidson, 1989) and in the beginning of this century (Tobin, Hsueh, & Karasawa, 2009). However, to my knowledge, there is no article that has compared the actual educational guidelines for implementing preschool education between Japan and the U.S. It is not easy to make such a comparison because only the former has a national policy for preschool education and the latter has diverse policies and programs for preschool education throughout many different states (Pianta, Barnett, Burchinal, & Thornburg, 2009).

In order to offer comprehensive, high quality early childhood education and care all over Japan, there are three educational institutions: yochien (kindergarten), hoikuen (day nursery), nintei-kodomo-en (authorized early childhood education and care center), with specific guidelines for each institution. New and comprehensive guidelines for each institution of preschool education were simultaneously created in 2017 from a unified perspective (Abumiya, n.d.1; Muto & Shiomi, 2017) and have been enforced since April 1st, 2018 all over Japan (Cabinet Office, Ministry of Education, Culture, Sports, Science, and Technology, & Ministry of Health, Labour and Welfare, 2017; Ministry of Education, Culture, Sports, Science, and Technology, 2017; Ministry of Health, Labour and Welfare, 2017). Here I do not describe the three educational institutions mentioned

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above in detail because such information is irrelevant to the topic of this paper. Nevertheless, if more information is desired, one may refer to Abumiya (n.d.1, n.d.2) for a succinct summary.

As to the American standards, I chose ten recommended practices from the *State of Preschool 2017: State Preschool Yearbook* that was published by the National Institute for Early Education Research: one of the most authoritative agencies for preschool educational policy in the U.S. (Pianta, Barnett, Burchinal, & Thornburg, 2009).

Among the guidelines for the three Japanese institutions, I chose to discuss the guidelines for yochien (kindergarten) in this paper as the Japanese preschool education counterpart for the following two main reasons. First, traditionally, the yochien (kindergarten) has been assumed to be a school system under the jurisdiction of the Ministry of Education, Culture, Sports, Science, and Technology (MEXT), and the hoikuen (day nursery) has been considered to be a child welfare center system for working mothers under the jurisdiction of the Ministry of Health, Labour and Welfare (MHLW) (Abumiya, n.d.1; Oda & Mori, 2006). Second, among these three institutions, only the yochien (kindergarten) targeted children from the ages of three to five (Abumiya, n.d.2) and the target ages of the *State of Preschool 2017: State Preschool Yearbook* (Friedman-Krauss et al., 2018) were three years and four years. Therefore, I chose the yochien (kindergarten) for the sake of the most valid comparison of preschool education between the two countries.

Below I listed the ten recommended practices from the *State of Preschool 2017: State Preschool Yearbook* (Friedman-Krauss et al., 2018), comparing them with similar practices described in the *Youchienkyouikuyouryou* [Guidelines for kindergarten education] (MEXT, 2017) and other relevant laws and regulations in Japan.

Benchmark 1. Early Learning and Development Standards

According to Friedman-Krauss et al. (2018), an effective preschool program should have "clear and appropriate expectations for learning and development across multiple domains" (p. 17). The *Youchienkyouikuyouryou* [Guidelines for kindergarten education] clearly described "youchienkyouikunioitehagukumitaishishitunouryoku [personal qualities and abilities that should be developed in preschool education]" (MEXT, 2017, pp. 3-4) and "youjikinoowarimadenisodattehoshiisugata [characteristics that should be developed in preschool education]" (MEXT, 2017, pp. 3-5). Therefore, the Japanese policy is aligned with this benchmark.

Benchmark 2. Curriculum Supports

Friedman-Krauss et al. (2018) stated that "states must provide (a) guidance or an approval process for selecting curricula, and (b) training or ongoing technical assistance to facilitate adequate implementation of the curriculum" (p. 17). Regarding Japan, the national government made a national policy and each kindergarten must design its curriculum based on the national policy, then each kindergarten, the committee of guardians and local citizens, and a third-party committee of school management specialists should evaluate how well the curriculum was implemented in one's school and each kindergarten should improve its quality of service based on these evaluations under the jurisdiction of MEXT (MEXT, 2011, 2018a). Therefore, the Japanese policy is aligned with this benchmark. However, MEXT (2018b) points out fewer than five percent of all kindergartens received the evaluations from a third-party committee of school management specialists. Although Japanese policy is aligned with the benchmark, its implementation needs improvement.

Benchmark 3. Teacher Degree

Friedman-Krauss et al. (2018) stated that the minimum degree that a preschool teacher in the U.S. must have is a bachelor's degree. The Japanese policy is currently not aligned with this benchmark because there are three types of teacher certification for kindergarten teachers in Japan. The highest level requires a master's degree, the middle one requires a bachelor's degree, and the lowest one requires at minimum an associate degree from a junior college (Educational Personnel Division in Elementary and Secondary Education Bureau of Ministry of Education, Culture, Sports, Science, n.d.; Numano, n.d.).

Benchmark 4. Teacher Specialized Training
Friedman-Krauss et al. (2018) stated that kindergarten teachers "should have specialized preparation that includes knowledge of learning, development, and pedagogy specific to preschool-age children" (p. 18). The Japanese policy is aligned with this benchmark (Educational Personnel Division in Elementary and Secondary Education Bureau of Ministry of Education, Culture, Sports, Science, n.d.; Numano, n.d.).

Benchmark 5. Assistant Teacher Degree
According to Friedman-Krauss et al. (2018), an assistant teacher should have the certification of a "Child Development Associate (CDA)" (p. 18) or other similar qualifications, at least. When I considered the CDA requirements (Hannon, 2016) and the level of requirements for becoming a kindergarten teacher in Japan after earning an associate degree (Educational Personnel Division in Elementary and Secondary Education Bureau of Ministry of Education, Culture, Sports, Science, n.d.; Numano, n.d.), it seemed to me that the Japanese requirements were similar to (or surpassed) the CDA requirements. A newly-hired teacher in a Japanese kindergarten was often assigned the role of an assistant teacher and later, after gaining some experience, to become a teacher who had one's own homeroom class (Tobin, Wu, & Davidson, 1989). Considering the forgoing, the Japanese policy seemed to be aligned with this benchmark.

Benchmark 6. Staff Professional Development
Friedman-Krauss et al. (2018) stated that kindergarten teachers "must be required to have at least 15 hours of annual in-service training" (p. 18) and "are also required to have annual written individualized professional development plans" (p. 18). "In addition, some professional development must be provided through coaching or similar ongoing classroom-embedded support" (p. 18). Although MEXT requires the kindergarten teachers to have (a) in-service training and (b) professional development through observation and receiving the guidance of other teachers, there are no specific descriptions in such requirements (c.f., MEXT, 2018a, p. 97). Therefore, the Japanese policy seemed to be aligned with this benchmark.

Benchmarks 7 and 8. Maximum Class Size and Staff-Child Ratio
Friedman-Krauss et al. (2018) stated that "class size should be limited to at most 20 children" (p. 18) and "class should be permitted to have no more than 10 children per classroom teaching staff member" (p. 18). In Japanese kindergarten, every class must have a teacher and the maximum number of children is 35 (Abumiya, n.d.1). Thus, the Japanese policy is currently not aligned with these benchmarks.

Benchmark 9. Screenings and Referrals
Friedman-Krauss et al. (2018) stated that "preschool programs ensure children receive vision, hearing, and other health screenings and referrals" (p. 18). The Japanese policy is aligned with this benchmark (MHLW, n.d.).

Benchmark 10. Continuous Quality Improvement System (CQIS)
Friedman-Krauss et al. (2018) stated, "An effective CQIS operates at local and state levels to ensure that information is gathered regularly on processes and outcomes, and that this information is used to guide program improvement"(p. 18). MEXT started to use the term "kariquramumanegimento [curriculum management]" (MEXT, 2018a, p. 69) and requires each kindergarten to evaluate their program and continuously improve the quality of the program (2011, 2018a). This improvement process is supposed to follow the Plan-Do-Check-Action Cycle (PDCA Cycle) which means each kindergarten should plan its curriculum based on national policy, implement it, evaluate it, and improve upon it. This cycle should be a continuous cycle aimed at further refinement of the curriculum (Muto, 2017). Therefore, the Japanese policy is aligned with this benchmark.

Author's Opinions
In summary, I found significant similarities between the two countries because most of the ten recommended practices for American preschools are aligned with educational guidelines for preschools in Japan. Therefore, I would like to discuss the differences regarding two issues: a required degree for a preschool teacher (i.e., Benchmark 3) and the maximum class size and staff-child ratio in preschool (i.e., Benchmarks 7 and 8).

The Japanese government is eager to improve the quality of preschool education and care and has already commented that 68.0% of kindergarten teachers in Japan have earned their teaching licenses with their associate degrees (MEXT, 2018b). Thus, I expect that the minimum degree requirement will eventually become more similar to the American standard in the future than they are in the present.

Nevertheless, each educational system reflects each society's ideology and philosophy of education (Kobayashi, 2000). Therefore, I would like to discuss the second issue: the maximum class size and staff-child ratio in preschool (i.e., Benchmarks 7 and 8) with reference to the reports of previous cross-cultural studies.

Famous cross-cultural studies on preschool education (Tobin, Hsueh, & Karasawa, 2009; Tobin, Wu, & Davidson, 1989) have already pointed out that Japanese preschool education assumes that large class size and high staff-child ratio are essential methods for facilitating the social development of contemporary Japanese children who are growing up in isolated environments. These isolated environments mean that contemporary Japanese children spend much time playing with artificial toys such as video games at home, with few (or no) siblings and friends, and little involvement with their relatives and neighbors. According to Japanese preschool educators, children should learn how to get along with others in preschools. If a preschool offers small class sizes and low staff-child ratios to children, they will rely on the teacher for solving their problems because their teachers intervene too often. Tobin, Hsueh, and Karasawa (2009) reported that "a class size of twenty-five to thirty children with one teacher for children four- and five-years-old" (p. 129) can "support a curriculum that emphasizes children's peer relations, learning to do things as a group, and self-sufficiency in changing clothes and organizing belongings" (p. 129) in Japanese preschools.

However, the Japanese government seems to have begun following the American standard because it has been offering financial incentives to preschools which provide a staff-child ratio of 1:15 (and better) for three-year-old children since 2015 ("Sansaijimuke," 2014). The Japanese government has already started the Comprehensive Support System for Children and Child-rearing since spring 2015 (Cabinet Office, MEXT, & MHLW, 2014). The new system aims to reduce the staff-child ratio in preschools (Muto, 2017). Thus, the Japanese policy will be aligned to the American recommendations for the maximum class size and staff-child ratio (i.e., Benchmarks 7 and 8) in the near future. If the national policy requires a low staff-child ratio, how can a preschool facilitate the social development of children? Probably, by making a large class with more than one teacher in a class, each preschool will facilitate the social development of children and simultaneously keep a low staff-child ratio.

Why did the Japanese government choose a low staff-child ratio over the traditional educational philosophy of Japanese preschools? I do not know the exact reasons but I found a low staff-child ratio became one of the featured improvements in the Comprehensive Support System for Children and Child-rearing toward the taxpayers who probably prefer individual attention for their own children (or grandchildren) to the traditional educational philosophy of Japanese preschools (See Cabinet Office, MEXT, & MHLW, 2014, p. 4). More than that, I guess that most (if not, many) taxpayers today are not familiar with or well informed on the traditional educational philosophy of Japanese preschools.

I expect that Japanese preschool education policy will eventually be matched more closely with the American standards. Historically, preschool education in Japan has been influenced by foreign educational policies and methods, and almost all of them originated from Western countries (Abumiya, n.d.1). But should we call the current trend a Westernization of preschool education in Japan? Instead of calling it Westernization, I would rather call it a kind of systematization for maximum efficiency. Every country wants to spend its human and material resources for maximum efficiency in education. If educational policies are to be made from such a perspective and countries continue to share information in this increasingly globalized world, it is a matter of course that the answers from every country will become very similar to each other.

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An Initial Survey of Japanese Elementary School Students' Reactions to Robots and Tablets in the Classroom
教室でのロボットやタブレットに対する日本の小学校生の反応についての最初の調査

Anderson Passos

Abstract

From 2020, elementary schools in Japan will be required to teach programming to their students. It is clear that Japanese publishers have already done their homework and published numerous materials to help elementary school teachers to fulfil Japanese government's requirements. Nevertheless, it is still unclear how teachers can successfully teach programing concepts without proper training and materials, and also how receptive to new methods and tools elementary school students will be. This paper focuses on the later, on an initial attempt to teach programming concepts to elementary school students and evaluate their level of engagement while using tablet computers and robots. By conducting a small experiment, it is shown that students naturally engage with the content, but special care must be taken to keep students focused on the lesson objectives.

Introduction

In 2017, the Japanese Ministry of Education (MEXT) released its General Course of Study Guidelines [1]. The guidelines are usually reviewed every ten years and this time it is said to include directives for programming education in elementary school. As most computer scientists know, teaching programming requires the understanding of algorithms, and a good deal of procedural thinking. Also, considering these guidelines apply to Japan, it is easier to foresee problems related to language of instruction and school infrastructure. Regarding the language of instruction, most programing applications make use of English words. Taking Apple's Swift [2] as an example, although the interface language can be changed to Japanese, the commands are still written in English. At the moment, English is not taught in the first years of elementary school in Japan and even after the 2017 guidelines are enacted, English instruction will only become mandatory for fifth and sixth graders [3]. Thus, in actual classroom instruction teachers will have the additional burden of explaining the language used to write down programs and algorithms.

One way to circumvent this problem is for the teacher to choose applications that use the students' native language in their command syntax. Although the selection is quite limited at the present time, it can be done and it has been proven successful by Korean and Japanese researchers

[4][5]. Another solution, is for the teacher to actually teach the language necessary before hand, but this assumes that the teacher knows the words to be used and is prepared to use them.

Another issue that many schools in Japan face, is the lack of available equipment and infrastructure. It seems unrealistic that all schools will be able to offer computers to each student in the classroom. One alternative way to address such problems is to use methods that are connected to programming, but can actually be exercised without a computer. One example is the CS Unplugged initiative [6], which is sponsored by the tech giant Google and comes with a book in Japanese [7].

The use of books in this regard is an area in which Japanese elementary school teachers can be sure to find some support. A quick search of an online bookstore will reveal more than a hundred results for "puroguramingu kyouiku", as it reads in Japanese. Many of these books are already focusing on elementary school students. Because of this, teachers can find many examples and activities to integrate into their own classes [8][9].

Unfortunately, the conversation takes a tangent at this point. MEXT guidelines do not specify programming as a new subject, but as something to be taught in conjunction with other subjects. The document refers to "programmatic thinking," something that students should learn in order to be able to understand and solve problems.

Although teacher training and work overload [10] do come to mind when reading the guidelines, the purpose of this paper is not to discuss if the MEXT guidelines can be fully implemented but to actually survey on how receptive elementary school students are to programming as a subject. Next, we will try to understand how programming education fits into 2017 MEXT guidelines and later, report on the results of a small experiment conducted with Japanese elementary school students.

Understanding MEXT Guidelines for Programming in Public Education

Reading the 2017 MEXT General Course of Study Guidelines [1], we find programing education discussed, but the guidelines regarding the methods or tools to be used are not clear. One thing clear in the text is that, instead of creating a new subject, programing concepts should be taught using different subjects already in the curriculum. The document even goes further as to provide examples of how to achieve this end.

The whole idea of introducing programming education to Japanese elementary schools is based on asking teachers, who did not learn programming or algorithms, to actually introduce its concepts while teaching a plethora of other things to students. This situation is very similar to asking teachers to teach English, even though most elementary school teachers in Japan did not receive English language training and many cannot even speak it [11].

Although the idea does not seem very good at first, teaching programming together, or inside, other subjects actually opens up many possibilities to elementary school teachers. For the tech savvy, companies like Sphero [12], have already a lot of content that can be used for Mathematics, Science, Social Studies and Art [12], and many other free websites like Hour of Code [13] offer a great variety of activities that can be used by teachers.

As mentioned before, not all schools may have the resources to actually use or purchase equipment. In such cases, the use of unplugged activities [6] can be very helpful. Researchers have analysed a set of Japanese textbooks related to programming education, and discovered that, more than 50% of textbooks contained at least 12 unplugged activities [14]. This research finding suggests that it is possible for Japanese elementary school teachers to teach those twelve themes in the classroom by using such books.

As mentioned before, the purpose here is to find out how receptive Japanese elementary school students might be to programming classes. To answer this question, a small experiment was conducted in order to survey the use of robots, iPads and algorithm instruction to students of different ages.

Materials and methods:

Participants

For this preliminary study 3 Japanese elementary school students were observed while learning a set of basic programming concepts in 5 sessions. Each session was planned as a 45 minute lesson, in which students were introduced to the concepts of the lesson, practiced it and finally reported to the instructor on their experience. Students were first, third and fourth graders, and were chosen by availability due to the tight schedule imposed by this project.

Instrument

For the duration of the five sections we made use of Sphero SPK+ robots, iPads, and different programming applications.

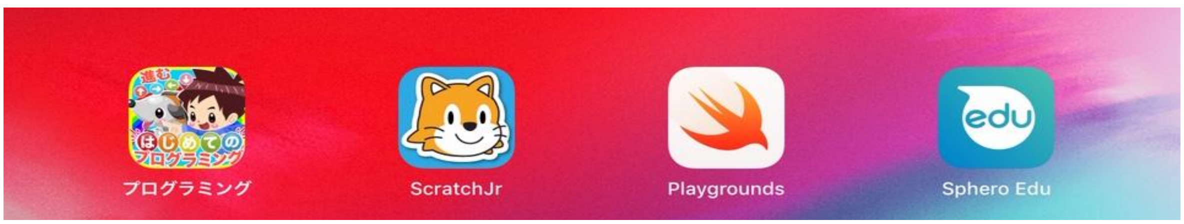

Figure 1 - All applications used in the experiment as shown in the iPad screens

Results

Lesson 1:

All three students were extremely excited to see the Sphero robots and also the tablet computers. The first thing that was necessary in order to keep the lesson going was to set Guided Access into the tablets. When students first received the tablets their first reactions were to check all the applications available in it and also to begin to play with the camera. Guided Access ensures that only one application will run at a time, and until it was set up in all iPads, the lesson was delayed.

This lesson actually ran for two hours, much longer than expected. The reason for this was that students wanted to try out different things with the Sphero robot and also experiment with the different applications installed in the iPads.

Instructor's observations: it looks very clear that students get excited with gadgets. Proper instruction is necessary before handing the hardware to students.

Lesson 2

In our second encounter, students were posed with the challenge of creating a track for the Sphero robot. It was amazing how the students were interacting among themselves by exchanging ideas and collaborating to create a race track for the Sphero robots. Physics concepts were clearly being applied when students try to create a cardboard bridge for the robots. Geometry concepts were also there when students were drawing circles on the cardboards and calculating were to cut them.

The lesson finished really quickly as students were enjoying the preparation more than the race itself. As a reward, students were allowed to race their Sphero robots for an additional 10 minutes.

Instructor's observations: Although not on purpose, this lesson showed how the robots can be used as a motivational tool or students to use concepts from other disciplines.

Lesson 3

For our third encounter we decided to focus on programming applications. Students went back to the programming applications introduced in the first lesson. All students were asked to start with the same application and after ten minutes, a new application was introduced. Once all three applications were shown, students were free to go back to the application that they liked the most. It is important to note that all available applications were carefully chosen so as to be applications that teach the same concepts, in this particular case, procedural thinking.

Instructor's observations: Students' progress within the applications was different. This seems to suggest that children of young school years might benefit from applications with simple interfaces that have bigger appeal to their age range.

Lesson 4

In this lesson, students were exposed to the concept of functions. The flow into this lesson was very easy as students remembered the tasks from the previous lesson. The concepts of functions and function calls were explained by the instructor and students were able to grasp it very easily.

Instructor's observations: Explaining functions required a little bit of role-playing. For example, to explain the function "turn right" as being the same as three calls of the function "turn left", students had to stand up and act as if they were the character inside the application.

Lesson 5

This lesson served as review of the previous lessons. The concepts of commands and functions were reviewed and the lesson ended with recreation time with the robots.
Instructor's observations: It became clear that students were waiting for the recreation time. Teachers can label an activity as recreation, but, in fact, such time can be used to teach programming concepts. The review was very successful: students remembered all the content of previous lessons.

Figure 1 - Students using the Swift Playground application

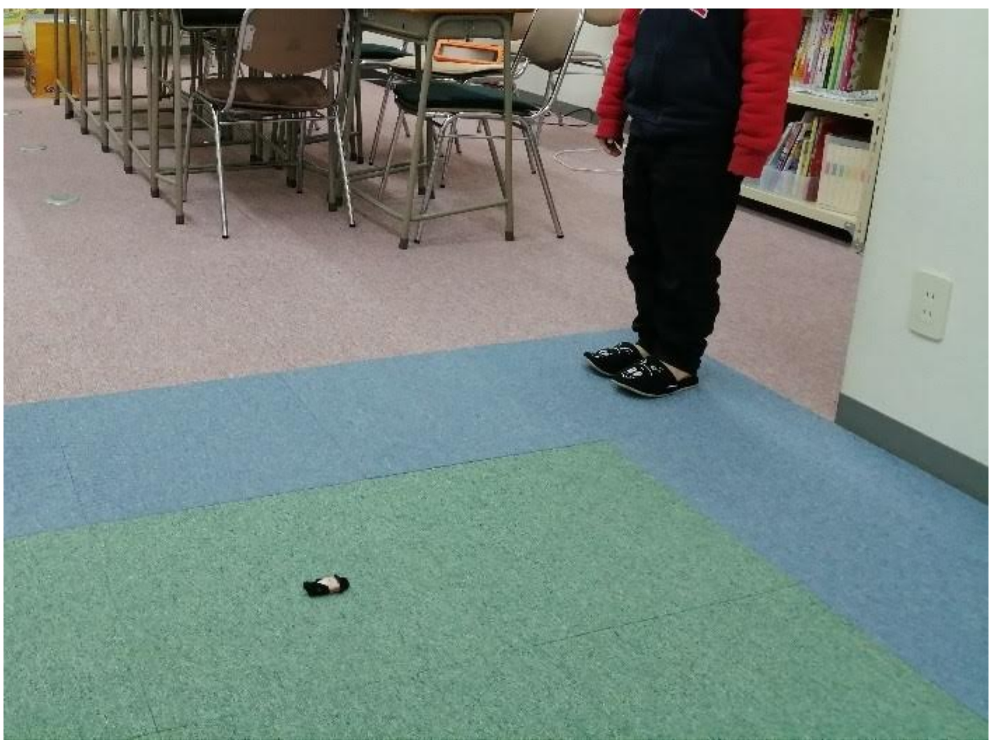

Figure 2 - Unplugged activity: Student follows commands from other students in order to reach the marked carpet tile

Discussion

After interacting with the students for five lessons it became clear that the content of the lessons needed to be tailored according to the student's age. Even though all three students had no previous programming experience, the difference in how fast the concepts were understood created huge gaps during the third lesson.

<table>
<tr><th></th><th colspan="3">Observations</th></tr>
<tr><th>Student</th><th>Crafting</th><th>Using commands</th><th>Using functions</th></tr>
<tr><td>1st year</td><td>Very active during the craft activity while making the race track for the robots.</td><td>Using commands in English was not a challenge. Had some problem understanding the instructions in Japanese</td><td>Took some time to understand the concept of function calls. Writing down function names in English was problematic.</td></tr>
<tr><td>3rd year</td><td rowspan="2">Participated well and was very creative providing many suggestions.</td><td rowspan="2">Had no problems with directional commands.</td><td>Was able to create own functions. English naming was a problem (many functions had simple names like "aaa" or "bbb").</td></tr>
<tr><td>4th year</td><td>Was able to create own functions. Spent some time crafting the function names.</td></tr>
</table>

Student feedback was collected orally. Overall, all three students showed a lot of enthusiasm and reported that they wanted to continue learning. Surprisingly, the first-year student reported that the most enjoyable activity was the "writing in English to make the character move". This comment was related to the Swift Playground application and showed that the student perception was very different from the instructor's.

Final Considerations

Although a great number of videos have been developed for Sphero, and schools outside of Japan have successfully implemented it, special care needs to be taken regarding how children interact with the tablets and the robot. Children tend to play with it a lot and the focus of the lesson can be lost very quickly, requiring the instructor to be always attentive and checking if students are following the lesson.

Although the approach here has been quite different from MEXT guidelines, response from students has been so positive that it leads one to believe that both methodologies (i.e. teaching programming as a separate subject and teaching programing with other subjects), can be effective. From my personal experience, and looking at the current workload of Japanese elementary school teachers, I believe many elementary school teachers would rather "include" the programming-like way of thinking in their classes rather than learn a new set of tools themselves.

This raises an interesting question: Should instructors and professors, in our university, begin to teach programming to those students in our educational department who are aspiring to become elementary school teachers in the future? And to what extent? Presently, our next step is to create seminars for such students and make sure that MEXT's recommendation can be achieved in the next couple of years.

At this point, it becomes clear that teachers themselves have to try out whatever activities they are planning to use in the classroom so that they might become comfortable with them. It is important to understand the different ways a class may go if the teacher is not properly trained and prepared. Without such training and experience, the teacher's learning objectives may not be achieved.

Due to time and volunteer constraints, this experiment is far from decisive, but served to give a good insight of future steps in our research.

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Contextualizing Ethnographic Linguistic Landscape Research by Comparing Notes from Long- And Short-Term Fieldwork

Debra J. Occhi

Abstract

This paper studies the visible use of English – some decorative and some functional – contrasting with varying levels of fluency and varying attitudes for the need for English speech at all by Japanese in globalized contexts of Aoshima, Miyazaki. This data is discussed with reference to both global trends in this scholarly field of linguistic landscape and to the specific context of the data's presentation, Siem Reap, Cambodia. Siem Reap is unique among places discussed here because of its status as a UNESCO heritage site; this is reflected in the relatively strong level of English performance observed there.

In this working paper I will contrast a discussion of a local long-term project tracing touristic development at a beach in Miyazaki, Japan, within the context of my brief experiences as a traveler to conduct a presentation at a colloquium held in Siem Reap at the CALA (Conference for Asian Linguistic Anthropology) meeting in January 2019. This colloquium, titled "Beyond Multilingualism: Scaling Contemporary Asian Experiences", discussed contemporary experiences of linguistic diversity in various regions of Asia, asking whether recent work in contemporary linguistic anthropology developed in Europe and North America are adequate for analyzing linguistic diversity found in Asian societies. Particularly, to quote the symposium abstract:

> The tremendous varieties of experience in Asia offers us a diversity of multilingualisms, and each of the papers in this colloquium seeks to explore and extend the applicability of tools developed in the European and North American context to the specific forms of multilingualism found in Asia.…Drawing from recent work in linguistic anthropology, these papers each draw upon the concept of "sociolinguistic scale" (Blommaert 2007) to explore these diverse multilingualisms.

As a first-time visitor to Cambodia, traveling alone with no skills in Cambodian, I was curious about how easy it may be given those limitations. Signage was abundant, and to my relief everyone I contacted for communicative purposes had sufficient English to conduct business transactions. Hui (Annette) Zhao, a fellow conference attendee I met, was similarly relieved and has described her experience on a blog about multilingualism (Zhao 2019). This experience contrasted strongly with the scenario I was to describe in the colloquium, as follows.

In my presentation entitled "Scripts, orality, embodiment: code-mixing and silence in Japanese beachside sports and leisure recreational spaces," I spoke about the visible use of English in Japan, some decorative and some functional, contrasting with varying levels of fluency and varying attitudes for the need for English speech at all; in the staff at the beachside food truck space and the lifestyle recreation center areas I have been working on lately. Given the inclusion of words such as 'code-mixing' (the use of more than one language in the same utterance) and 'silence' in the proposed title, there is an immediate difference of linguistic expertise experienced in touristic encounters in Siem Reap and in Aoshima, Miyazaki, a peripheral area of southern Kyushu in Japan. I have been in Miyazaki for eighteen years, first spending my weekends in and eventually becoming a resident of the Aoshima area, so I am well integrated and familiar with the situation prior to and during its revival in recent years. This is part of my larger project grounded in ELLA (ethnographic linguistic landscape analysis) (Blommaert, Jan & Ico Maly 2014:5) ongoing in Miyazaki during my residence in the area.

Places (specifically, a former gasoline stand and a grassy/sandy space between the beach and the public toilets) are, as part of the current development, newly branded and transformed. These places, known respectively as Surf City and Aoshima Beach Park, break with previous traditions to align with global English semiotics, following the aesthetics of 'global beach cool'. This alignment is aspirational from the perspective of sociolinguistic scale, given the physical and ideological distances of Miyazaki from Hawaii, Gold Coast, and southern California, English-dominant places from which its branding aesthetic has drawn inspiration, and aspirationally so, from the perspective of 'scale'. The data I examine reflect this genericity of 'global surf cool' in terms of scale for space, and the time that is indexed in this aesthetic is, of course, summertime. Aoshima lies at 33 degrees north latitude and does have four, even five distinct seasons, therefore it cannot be construed as tropical despite the palm trees. Given the sunny climate, amazingly stunning photography of this seemingly tropical mirage is possible year round, even on days in January like this one during the time of year I write this (January) when we surfers are clad in full wetsuits because the low is 0C with a high of 15C.

And though as a local I surf Aoshima, as a so-called mecca of surf culture, in truth the waves are usually much better in the surrounding breaks that are not undergoing this kind of touristic development and recent media attention. One reason for the disparity between signage and performance reflects the preexisting infrastructure and fame of Aoshima as a domestic travel attraction. The 'global cool' beach park is located at the foot of the bridge leading to Aoshima Island, on which is located a shrine. The shrine's fame, and one of the original tourist rationales, is its connection to the Kojiki book of Shinto religious origin narratives through the saga of the Dragon Princess and Mountain Brother. As Japanese postwar domestic travel developed, Aoshima was promoted as a popular honeymoon spot, since the shrine is lucky for couples. There is also a prior connection to the world of globalized sport, since the nationally famous Tokyo-based Yomiuri Giants baseball team (and other sports teams, increasingly) make their winter camp in Miyazaki. They leave a trail of Japanese linguistic landscape data of their own by visiting Aoshima Shrine, leaving messages to the gods on wooden placards, and as well leaving their signatures on 'shikishi' square cards posted in local restaurants, both of which also attract tourists.

These areas are celebrated locally as well on the web--even in Chinese-orientated tourism campaigns-- but there is no similar top-down attention seemingly English-dominant branding aesthetic does not extend to potential performance of English in these places, so the burden is laid on the (mostly precariat) workers. This situation is generally not perceived as a problem; there are multiple reasons for this that owe to the ideological relationship of the languages involved. Yet, as

Peter Backhaus observes, in Japan "English on signs providing a translation of Japanese text is mainly intended for the foreign population, while English on signs not providing a translation is for the Japanese reader...it appears that a minimal degree of proficiency in English has become a basic requirement in order to understand a sign in Japan these days (2011:45).

For Brussels, Berlin, and Tel Aviv, Eliezer and Miriam Ben-Rafael find that English, as a prestigious *lingua franca* in non-English-speaking countries, constitutes an asset for LL actors' self-presentation, even in underprivileged neighbourhoods where the language is not widely known (2015).

Monica Barni and Carla Bagna found that:

> The data collected and analyzed in various cities in Italy confirmed the hypothesis that there is no direct relationship between the visibility of a language in an area and its vitality. This relationship depends on numerous linguistic, extralinguistic, and contextual factors: political, economic, etc. (2015)

The signs in my fieldsite are mostly nonofficial (i.e., commercial) and thus do not reflect nation level branding in any level of coordination or control (in contrast to, e.g., Macedonia's nation branding, see Graan 2016). In fact, now that the official beach season is over, most signs have been removed as the food shops are closed; the neighboring lifeguard stand does still have some multilingual signage for toilets and lockers, though most information is in Japanese. Notably, the lifeguard stand does provide wifi, the imagined solution to all linguistic barriers thanks to translation software. However, the predominance of English signage in the warm season does hearken to national level practices (see Backhaus's Tokyo data) as well as global English spread. The monolingual impact these signs create is not reflected in spoken practice, resulting in a situation which can be interpreted through several lenses beyond the internal situation described above. First, the majority of clientele are Japanese. Then, the majority foreign tourist base currently consists of Asian (Korean, Taiwanese, Hong Konger) group tours, with a minority visitorship from so-called native English speaking or English dominant countries. This may change with the upcoming 2020 Tokyo Olympics, for which Japan has promised a warm welcome, using the keyword 'omotenashi' (hospitality).

Nonetheless, the use of English and "global beach cool" image does echo Graan's assessment of nation-branding: "That is, the language of nation-branding advertisements often sounds the same. The photographs and videos—of notable historical sights, lovely beaches, and fine dining—tend to look the same" (86). In this case, "the same" means the same as in other beachside areas where English dominates. So given the Japanese situation of English signage without reliable verbal performance, we can see that the Japanese case aligns with that in the European countries discussed in the citations above, and in contrast to the Cambodian case in which locals were able to use functional English, and much signage was bilingual.

Other researchers have provided further context to the Japanese situation that can be helpful to further flesh out this contrast. As Patricia Wetzel states: "It is hard to describe to the uninitiated the place of English study in the Japanese psyche" referring to an advertisement aimed at "Everyman who has struggled with language training, especially the rote training that afflicts the educational system leading up to entrance exams" (2011:14). That place is a resistant and ideology-laden point of trauma for many Japanese I have encountered and taught over the last 24 years. Another panelist recounted from her fieldwork how English as a part of Japanese preschool education was considered to be either a kind of play, or perhaps, a danger to development of Japanese skills. One major part of my professional development has been concerned with helping learners overcome such issues. The sociolinguistic scale of English relevant here reaches from (historically, in post-World War II context) the USA, via the Tokyo area as an urban hub and actual home of the producers of these global-looking beachside facilities, and into peripheral Miyazaki, out of the city center to Aoshima. One difference I found coming to Miyazaki 18 years ago was that in Miyazaki locals are happy to speak Japanese right away to someone like me who does not appear to have Asian features. In Tokyo it is not normally assumed by Japanese that non-Asian looking interlocutors can speak Japanese, which often results in real difficulty in transactions given the overall low proficiency levels of English. And though peripheral areas of Japan may be much more globalized than is ordinarily believed, including at in my department at a university that teaches Liberal Arts in English, there is undeniably a gap between the aspirational English signage and the reality of performance for workers in the English-labeled spaces. This gap indicates the English is there for decorative purposes. When global touristic encounters take place, the visitors I meet are often surprised when the veneer of English fails under pressure.

Discussion

From this local context we can see that though the current gap between English signage and actual performance by precariat service workers in Aoshima has potential problems, it is a fairly recent development in imagined contrast with earlier touristic manifestations largely domestic in orientation. This finding aligns with the international data showing gaps between signage and performance discussed above and hints that perhaps the answer to the conference colloquium question of whether current theories of sociolinguistic scale may be adequate in the Japanese case as well, is "yes". In contrast to the local situation, Siem Reap's impressive level of worker competence (and not only in English, but also in Chinese, Korean, French, and German--at least as languages spoken by temple guides I overheard during my brief time there) certainly reflects the prominence of global tourism aimed at Angkor Wat and other temples undergoing internationally supported reconstruction efforts. Recognition as a UNESCO Global Heritage site (and, said to be the largest worldwide) has clearly brought global tourism to Angkor Wat and other nearby temples, while there are more temples still enrobed by jungle foliage that may possibly be excavated in the future. Thus, the situation in Siem Reap differs from that of my local field site as another kind of scale that is reflected in the sociolinguistic data. Nonetheless, given that Japan overall expects an increase in global tourism with the 2020 Tokyo Olympics, the need for an increase in local language skills development (at least in English) is real and calls for local solutions.

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Combat-Related Death of Soldiers and Public Support for Military Missions Abroad: The Case of Japan

Atsushi Yasutomi

Abstract

How will the Japanese public react to the first combat-related death in the Japan Self-Defense Force (JSDF) on a military mission abroad? Given the fact that Japan has experienced no such casualty as yet, it is not difficult to imagine the public's initial shock and panic about the loss. Will the Japanese public, however, be able to continue to support JSDF deployments despite their human cost? This article analyzes applicable social learning theories to examine whether and to what extent Japan is ready to accept combat-related deaths and—despite them—to continue to support further missions away from home.

Current opportunities for the public to discuss, understand, and accept (or reject) the threat of JSDF combat casualties are limited. The public's understanding of the legitimacy of their military missions and of combat-related deaths remains inadequate, stalling social learning in this area across Japan. Under these circumstances, the chance for continuing public support for military missions will be slim once the JSDF suffers its first casualty in combat. Japan faces serious and urgent needs for more adequate and profound discourse among the public and between state authorities over what it means to lose JSDF troops' lives. Failure in these efforts will jeopardize the very legitimacy of Japanese military missions abroad and threaten the loss of support for Japanese contributions to international peace.

Introduction

While a total of 1,964 soldiers in the Japan Self-Defense Force (JSDF) have lost their lives in training accidents or to suicide to date, Japan has yet to experience combat-related casualties during its foreign missions, including United Nations Peacekeeping operations (UNPKO) and other peace support operations. However, legal reforms in 2015 expanded the scope of JSDF missions beyond their conventional engineering functions, allowing for the assistance and rescue of troops from any nation participating in UNPKO as well as local civilians when they are under attack by armed groups. Accordingly, the 2015 reforms relaxed restrictions on the JSDF's use of weapons during missions abroad. Under these circumstances, it is more likely that the JSDF will exchange fire with armed groups in their mission theatres, thereby raising the likelihood that JSDF soldiers will be killed on foreign deployments in the years to come.

How will the Japanese public react to the first combat-related death on a military mission abroad? Given the fact that Japan has experienced no such casualty as yet, it is not difficult to imagine the public's initial shock and panic about the loss. Will the Japanese public, however, be able to continue to support JSDF deployments despite their human cost?

This article analyzes applicable social learning theories to examine whether and to what extent Japan is ready to accept combat-related deaths and—despite them—to continue to support further missions away from home.

Literature review on public support for war and military casualties

The literature on the relationship between military casualties and public support for war is rich. John Mueller's study on casualty aversion is a cornerstone in the field. Investigating both the Korean War and the Vietnam War, he concluded that the public withdraw their support for war as the number of casualties increases. In his article "What costs will democracies bear?", Hugh Smith explains that the public also tend to be averse to casualties when they recognise that the war and other military operations deviate from their core national interests.

Other scholars like Christopher Gelpi, Peter Feaver, and Jason Reifler explain that it is not the number of casualties that determines public support for a war but rather the possibility of winning the war based on cost-benefit analyses. If the public believe that the war is likely to be won, they are more likely to continue to support it despite high casualties. Similarly, Gartner emphasises that it is not the casualty *number* that influences public support for a war; rather, but is the it serves as a context of the war through which the public can understand, experience, and interpret the war.

Adam Berinsky discusses another of these determinants: how political leaders and other elites' opinions greatly shape the public's understanding of the causes of war. He observes that public support is likely to be higher when political elites share unanimous opinions about the goals and the means of the war than when the elites are more divided amongst themselves. A similar observation is made by Jacobsen and Ringsmose in their examination of recent Danish experiences. They focus on the role of the media, concluding that when political elites present the media with a unanimous explanation of the cause and goals of war, the public are more likely to support the war and other military operations despite a high number of casualties amongst the soldiers.

These observations are useful, but they focus on countries and contexts where military casualties are already present and rising. They are not immediately applicable to today's Japan and may not adequately predict the Japanese public's acceptance of military casualties in missions abroad. Japan's military roles and functions on missions abroad have, since its first foreign deployment in 1992, been confined to those of engineering, such as repairing roads and civilian buildings. None of these activities involved combat of any kind, and no casualty has taken place to date. until today.

Society's acceptance of deaths of soldiers in foreign missions: social learning

It is for this reason that more attention needs to be paid to the study of processes by which the public can gradually confront and accept the reality of military casualties. Scholars including Gerhard Kümmel, Nina Leonhard, and Eyal Ben-Ari have turned to the field of social learning to assess the public's understanding and acceptance of their soldiers' deaths in military operations during humanitarian and peacekeeping activities. These scholars focus on how the public can come to justify casualties and define when and how their soldiers should risk their lives while deployed.

In their article, "Casualties and Civil-Military Relations: The German Polity between Learning and Indifference," Kümmel and Leonhard analyse the *Bundeswehr*'s casualties during out-of-area missions since 1992. During 15 years of military missions abroad, the *Bundeswehr* has suffered a total of 108 soldiers killed (including those killed in accidents and exchanges of fire). Kümmel and Leonhard observe that Germany has experienced social learning while justifying the deaths of soldiers engaged in specific missions. They also argue that functional indifference—a corroborated sign of social learning—has increased over the years even though deaths of soldiers continue during its foreign missions. Over time, the "functionally indifferent" public pay less attention to information (particularly in the media) on soldiers' deaths. In modern Germany, they find, the public have taken the position that the death of soldiers is largely a concern for political actors and the military, not the society as a whole. For social learning (and functional indifference) to be present, they conclude, an unquestionable sense of the legitimacy of the military mission must be fostered in the public. In other words, the public must feel that it is adequately informed and agree with the proposition that meeting international peacekeeping responsibilities may lead to the loss of lives.

Leonhard is particularly interested in the vocabulary of war. By carefully examining the use of language in the German media, she finds that the public's turn to alternative vocabulary representing or related to the issues of soldiers' deaths indicates that social learning is underway. She points out that the public actively (and bravely) began to trade euphemistic expressions for casualties (meant to avoid confrontation with those who oppose the sending of troops overseas) for terms that indicate death and loss more directly and explicitly. In her examples, words such as "*Gefallene*" (fallen) soldiers and "*Veteranen*" (veterans) had never been used in official documents and general use because they were associated with the Hitler regime; however, the current generation has resurfaced them to indicate casualties in military missions abroad. The Minister of Defense has used a similarly problematic word, "*krieg* (war)," to describe the situation of the German contingencies in Afghanistan suffering from a series of casualties. Leonhard traces the semantic effects of Germany's shifting war vocabulary, arguing that it is one of the important processes through which the public have come to justify their military commitments and accept that international missions could cost German soldiers their lives.

Ben-Ari focuses on the social rites following combat deaths. He argues that a "good death" can achieve legitimisation through a symbolic victory over the sense of meaninglessness and helplessness associated with a soldier's loss in combat. Ben-Ari claims that public acceptance hinges on retrieving the body, an official (and/or military) commemoration accompanied by informal rites of remembering, and psychological care for the families and next-of-kin left behind. By providing public and official rites to commemorate fallen soldiers, the deaths become social deaths—they become the subjects of public mourning and political discourses. This process demonstrates to the public that the soldiers are granted the military organisation's respect. It honours the soldiers' ultimate commitment to serving their community and symbolises that the military organisation remains committed to the individuals in death as well as in life. For Ben-Ari, even the minutia surrounding the handling of soldiers' deaths—the ceremonies, burials, funeral, family support, psychological care, and administrative compensation—helps cement the effect of a "good death." Furthermore, they help to restore the military organisation's legitimacy, as well as troop morale and cohesion, after they are tarnished by the loss of soldiers' lives.

The subsequent three sections return to Japan, searching for applications of these findings that could help Japan prepare for the seeming inevitability of JSDF casualties in combat on current and future deployments abroad.

Assessing the public's sense of legitimacy of the JSDF's missions abroad

Public opinion polls

A stark contrast can be observed between public support for the JSDF's humanitarian missions and their defence/combat tasks. Notably, the vast majority of the Japanese population favours the very *presence* of the JSDF itself. The public opinion poll conducted by the Cabinet Office of Japan in 2015 shows that 89.7% of the respondents highly evaluate the JSDF's services.

It is important to note that such high approval is generated by the public's evaluation of its non-combat services including those of disaster and humanitarian relief both inside Japan and abroad. 79.2% of the respondents in the 2018 poll believe disaster relief to be the JSDF's primary function. The same poll shows that 87.3% highly approve of the JSDF's current activities abroad including those of United Nations Peacekeeping operations (legally limited to engineering activities) and disaster relief outside Japan. Furthermore, 89.4% believe that the JSDF should continue with such activities in the future.

However, a large part of the public is skeptical about the use of the military in foreign countries. According to analysis by Paul Midford, a leading scholar on Japanese public opinion, the Japanese tend to view the use of military power to solve international conflicts in foreign countries to be ineffective and inappropriate; the polls show that they often disagree with the use force to prevent human rights abuses, genocide, and terrorism in other countries. Similarly, Japanese responders believe that the JSDF's deployment to UNPKO should be limited to non-military, non-combat, and humanitarian contributions as they conceive them to be more appropriate.

These numbers suggest that the public expect the JSDF to be responsible for disaster relief and national defence to a limited degree, with PKO functions restricted to engineering and other non-combat tasks. With regards to the JSDF's missions abroad, the public are more likely to recognise the legitimacy of its deployments as long as they entail disaster relief and engineering. In other words, the public are less likely to accept the legitimacy of any JSDF missions threatening or related to combat in foreign countries.

The 2015 Security Legislation

Nationwide disputes erupted during the discussion (and passing) of the Diet's 2015 Security Legislation bill. This package of eleven laws aims to prepare Japan for the changing security landscape in Asia by relaxing regulations on the use of force. The Security Legislation has expanded conditions under which the JSDF can take military action, allowing it, *inter alia*, to assist the Japan Maritime Safety Agency in protecting civilian ships under attack in international waters and to intercept ballistic missiles aimed at US soil. It has also enabled JSDF soldiers to approach and fight local armed groups to rescue Japanese nationals as well as military personnel from other countries participating in UNPKO.

Critics claim that the new Security Legislation compromises the 9th Article of the Constitution (i.e., Japan's renouncing the belligerency right). According to a May 2017 opinion poll, 41% of respondents support the legislation while 47% do not. In the same poll, 40% believe the legislation violates the Constitution while 41% think it is constitutional. Moreover, the public are still confused about the legal reforms since they were written in such a complicated manner that general readers are not able to fully understand how the regulations have been modified and supplemented. A poll showed that 81.4% of respondents felt that the legislation was not sufficiently explained to the public by the government.

The use of weapons in UNPKO

Controversies and confusions also derived from the disputes over whether the JSDF's activities as part of the UN Mission in South Sudan (UNMISS) violate the Five Principles of their participation in UNPKO. The Five Principles of peacekeeping stipulated in Article 6 (7) of the PKO Act specify the conditions under which Japan can participate in UN peacekeeping operations. They include: (1) agreement on a ceasefire reached amongst the parties to the armed conflict; (2) consent from the UN and from the host country allowing Japan to participate in UNPKO; (3) impartiality of the Japanese operations; (4) withdrawal if the above conditions are not met; and (5) the use of weapons within limits judged reasonably necessary. The debate came to the fore when a 300-member strong JSDF engineering unit—stationed in Juba under UNMISS since 2011—was granted wider permissions for the use of weapons under the auspices of the 2015 Security Legislation. In June

2016, the JSDF encountered serious exchanges of fire between the national armed forces of South Sudan and armed opposition groups. It was the first serious incident in which the JSDF was confronted with dangers that could result in the loss of soldiers' lives. It touched off a new wave of legal debates weighing the JSDF's right to combat the insurgents (covered by the Security Legislation's permissions for the use of weapons to protect soldiers from local insurgencies) against violating the PKO Five Principles (under which the JSDF must withdraw because the ceasefire of the conflicting parties is compromised). Subsequent polls showed that more than 50% of respondents did not support the JSDF's new combat functions as part of PKO activities.

Examining a sense of legitimacy over the JSDF's missions abroad

Political debates over casualties and the value of overseas military missions take place in any democratic society, and the presence of such debates *per se* is not problematic. What matters most, however, is that the public are debating the legitimacy of the military organisation itself, as well as that of its mission, based on a series of defence laws that appear to so conflict with each other that division is all but guaranteed. This situation prevents the public from adequately gauging the legitimacy of the JSDF's overseas operations, let alone the legitimacy of the JSDF's handling of its own force. In this situation, there is little room for the public to discuss, evaluate, accept, and understand what it means to lose their soldiers during foreign missions contributing to international peace. The current legal structure has proved an unconstructive platform that alienates the public from social learning about the deaths of soldiers away from home.

The semantic effects in the use of combat-related vocabulary

This section examines whether "semantic" debates pertaining to the JSDF over the use of the words "*senshi*" (combat death) and "*sento*" (combat) provide opportunities for social learning about combat-related deaths.

Senshi

While the word "*junshoku*" (death on duty) is used to signify the deaths of officers (particularly police officers and fire-fighters) killed on duty or in accidents, words such as "*senshi*" (death in combat) are generally treated as taboo in the JSDF. As the organization discourages its soldiers from talking about service-related deaths, particularly in peacekeeping missions abroad, opportunities for soldiers to examine and interpret *senshi* are rare. Commissioned Officers (CO) and Non-Commissioned Officers (NCO) alike have been trained not to bring up this topic officially—at least openly—unless absolutely necessary. They have been taught to hesitate when it comes to treating cases of combat-related deaths and avoid using related terminology. Additionally, many JSDF soldiers at both CO and NCO levels tend to believe in sprits residing in words, or "*kotodama*," a belief that saying a word repeatedly, in this case "*senshi*" or "casualty," could make it become reality. Yet, it is not only the spiritual factor that keeps the JSDF soldiers from discussing deaths. One should perhaps understand that *kotodama* is a reflection, rather than the cause, of other important organisational and disciplinary factors.

<u>(1) Organisation</u>

Currently, there is no formal programme within the JSDF's pre-deployment curriculum for PKO that allows the soldiers to discuss casualties in action, administrative procedures and the handling of bodies in case of death, or family support.

Some individual unit leaders within the JSDF keen on this issue designed a short non-commissioned individual workshop in their pre-deployment classes and trainings allowing their subordinates to discuss deaths in mission and to write their last will notes to their families.

However, these are exceptional cases, and their classes were all handled in a personal and non-commissioned manner, outside the JSDF official curriculum. These unit leaders often felt pressured by their superiors to stop offering such unofficial classes. As a result, most of the JSDF soldiers, COs and NCOs alike, are unfamiliar with administrative procedures in case of their deaths. One soldier states, "all the JSDF soldiers dispatched to foreign missions know that body bags are amongst the list of things to be sent to the mission areas, but no one actually knows how the JSDF and the Ministry of Defence would facilitate casualties and their families in detail. Yet no one dares to ask anyone."

(2) Discipline

Shying away from casualties may also stem from JSDF discipline and training. Soldiers interviewed unanimously revealed that they were trained to think how to avoid any casualties during overseas missions but *not* trained how to react should any take place. JSDF soldiers with experience in past PKO missions mirrored this sentiment. A representative comment reads, "I have never thought about nor discussed casualties in overseas missions so far with any of my colleagues. I have never heard anyone doing that during my PKO career in the past decade." More importantly, for many JSDF soldiers, talking about deaths and casualties on deployment implies disloyalty towards their senior officers as well as colleagues who previously served in peacekeeping missions. JSDF soldiers understand that a single casualty may lead to a surge in public criticism and questions, including the potential censure of top personnel or even Ministers in Tokyo. The fact that officers have (thus far) prevented a casualty that would lead to political turmoil is also seen as an achievement, and soldiers believe that discussing the matter in expectation of future casualties would tarnish their officers' accomplishments to date. In this respect, talking about casualties is not only a taboo, but actively harms soldier morale. This situation constrains the JSDF from discussing and interpreting their members' deaths and prevents both an exchange of ideas between the public and the military about casualties and progressive social learning on the topic.

Sento

A similar case emerged during recent public debates over the use of a specific word written in an activity log book kept by the JSDF soldiers serving in South Sudan.

An official accountability request was placed by a journalist to open a part of the JSDF log books written by an active peacekeeper stationed in Juba, South Sudan. The logs contained the word "*sento* (combat)" on the page describing the national armed forces' exchange of heavy fire with insurgents in June 2016. It described the moment that the JSDF was caught in the middle of this clash, one that forced it to prepare to combat the insurgents alongside the South Sudan national armed forces. The log book described how the JSDF was preparing to respond to the combat environment, describing the situation the *sento*.

The media questioned this log book for two reasons. First, then Defence Minister Tomomi Inada explained to the Diet that the log book in question had already been destroyed, but soon after a copy was discovered. She was questioned about why she had disavowed its existence. Second, the journalist believed the word *sento* was not an "appropriate" word to appear in the JSDF's log book as, in accordance with the Five Principles of UNPKO, peace accords and ceasefires must not be compromised for the JSDF to remain on deployment. The presence of combat, the press realized, must itself lead to the JSDF's immediate withdrawal. Consequent political battles continued in the Diet over what *sento* is and how it should be defined, with the Japanese government insisting that the events of June 2016 did not describe "*sento*" but rather "*shototsu*" (armed collision) and thus did not violate the Five Principles.

One could compile a long list of Japanese military terminology that was used during WWII but then altered after in order to soften its connotations and avoid political criticism, especially from Asian countries. Narushige Michishita discusses how the current, euphemistic ways of using or reinventing these terms blur their meanings and weaken civilian control over the JSDF. He suggests that the original terms would promote transparency and help tighten controls. Similar arguments could be made from the perspective of social learning, as these blurred labels distance the public from opportunities for discussing the deaths of soldiers. The following is an excerpt of Michishita's list:

Current JP terminology	Current terminology used	Literal translation	⇒	Suggested terminology	Suggested terminology	Literal translation
自衛隊	***jieitai***	self-defence force	→	日本防衛軍	***nihon boei gun***	Japan armed force
自衛官	***jieikan***	JSDF member	→	軍人	***gunjin***	members of the military
陸上自衛隊	***rikujo jieitai***	Ground Self-Defense Force (GSDF)	→	陸軍	***rikugun***	Japanese Army (JA)
海上自衛隊	***kaijo jieitai***	Maritime Self-Defense Force (MSDF)	→	海軍	***kaigun***	Japanese Navy (JN)
航空自衛隊	***kouku jieitai***	Air Self-Defense Force (ASDF)	→	空軍	***kugun***	Japanese Air Force (JAF)
普通科	***futsu-ka***	general department	→	歩兵科	***hohei-ka***	infantry
特科	***tok-ka***	special department	→	砲兵科	***ho-hei-ka***	artillery
施設科	***shisetsu-ka***	installation department	→	工兵科	***kohei-ka***	engineer
統合幕僚長	***togo bakuryo cho***	Chief of Staff	→	統合参謀長	***togo sambo cho***	Joint Staff Chief of Joint Staff
護衛艦	***goei-kan***	protection ship	→	駆逐艦	***kuchiku-kan***	destroyer
1 佐	***issa***	first colonel	→	大佐	***taisa***	colonel
1 尉	***ichii***	first lieutenant	→	大尉	***taii***	lieutenant
部隊行動基準	***butai kodo kijun***	unit activity standard	→	交戦規則	***kosen kitei***	rules of engagement

Source: An excerpt from Michishita 2012, modified by the Author

The government's resistance to the current debate suggests that any semantic progress will be slow to develop. Indeed, in this regard, no social learning appears to be happening when it comes to public or institutional discussion of the deaths of soldiers abroad.

Institutionalising the dead

The Ministry of Defence has long held public and official commemorations and ceremonies for JSDF personnel killed in accidents. The "Memorial Zone," an official cenotaph erected within the grounds of the Ministry of Defence, was built to commemorate and to "pay profound honour and grief to the members of the JSDF who lost their lives in service." The Memorial Zone was visited by Prime Ministers Kishi (1957), Ikeda (1962), Takeshita (1988), and it has been made an official annual memorial visit by Prime Ministers since Murayama (1994). It is also open to the public (registration required). Prime Minister Abe paid an official visit to the Zone on 13 October 2018, saying "we will never waste their lives lost during service, deliver their wills, and will firmly continue to defend peace and lives of our people."

However, a formalised procedure for handling future combat-related deaths does not exist, nor has there been formal discussion of standardised procedures for commemoration and public mourning. One officer from the Welfare Division in the Ministry of Defence revealed that there are no standard protocols or guidelines should the need arise, though past practices for accident-related deaths in the JSDF might suggest that such casualties would be commemorated in the Memorial Zone in the same way. In the same vein, other officials have explained that no formalised public mourning procedures have been discussed in the Ministry for the specific case of combat deaths, unlike for other types of deaths.

These witnesses suggest that the government will wait until the JSDF suffers its first combat casualty abroad to discuss official rites and ceremonies for public commemorations and mourning, leaving no time to examine whether and to what degree such rites should (or should not) be handled differently from other types of military deaths. This may fail to provide the public with adequate information regarding the reasons and the value of deaths on deployment, thereby blurring the legitimacy of their sacrifice.

Conclusion

Since its withdrawal from UNMISS in May 2017, Japan has not sent JSDF troops to UNPKO. At this point, no specific plan is being made for deployment to UNPKO missions in the imminent future. Risks of military casualties in UNPKO have diminished for the time being. Still, the risk of combat-related casualties remains. Since the enactment of the Law on Punishment of and Measures against Acts of Piracy in 2009, Japan has deployed a nearly 400-member strong unit to Djibouti for anti-piracy missions in the Gulf of Aden, including air patrol and vessel escorting activities near the Somali coast. It also has established its first overseas military base in Djibouti to provide a secure work and maintenance environment for its troops. As of January 2019, the mission in Djibouti is the JSDF's lone foreign deployment, and it has yet to suffer military casualties.

Current opportunities for the public to discuss, understand, and accept (or reject) the threat of JSDF combat casualties are limited. The public's understanding of the legitimacy of their military missions and of combat-related deaths remains inadequate, stalling social learning in this area across Japan. Under these circumstance, the chance for continuing public support for military missions will be slim once the JSDF suffers its first casualty in combat. Japan faces serious and urgent needs for more adequate and profound discourse among the public and between state authorities over what it means to lose JSDF troops' lives. Failure in these efforts will jeopardize the very legitimacy of Japanese military missions abroad and threaten the loss of support for Japanese contributions to international peace.

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宮崎国際大学の大学教育再生加速プログラムへの取組 ～2014 年から 2019 年までの軌跡～

(Miyazaki International College and the Acceleration Program for University Education Rebuilding: From 2014 to 2019)

大関　智史 (OZEKI Satoshi)

Abstract

Miyazaki International College (MIC) was selected for Themes I and II of the Acceleration Program for University Education Rebuilding (AP), one of the programs sponsored by MEXT for 2014 University Education Reform. In 2018, the MIC-AP project completed its 5th year, with now only 1 year remaining. Since MIC was founded, "Development of Critical Thinking through Active Learning" has been the core of our education. The MIC-AP project aims to advance this educational foundation by clarifying effective teaching practices among the active learning activities MIC has implemented thus far, visualizing educational outcomes in e-Portfolio and developing a PDCA cycle of learning with rubric-based syllabi. This paper discusses the progress of the MIC-AP project up to 2018 and a project plan in its final year.

はじめに

宮崎国際大学は、2014 年に文部科学省の大学教育再生プログラム（Acceleration Program for University Education Rebuilding：AP）に採択され、2019 年度で 5 年目を終える。この文献では、まず、AP とその背景にある文部科学省の教育改革への動向に触れる。そして、宮崎国際大学の教育の特色を紹介し、それを加速させるための AP について議論する。最後に、宮崎国際大学のこれまでの主な取組及び毎年文部科学省に提出している必須指標をまとめる。

大学教育再生加速プログラム（AP）

AP 事業は、2014 年度に文部科学省が開始した事業であり、その背景には、従来の日本の雇用システムの変化による不安定な社会基盤やグローバル化による多様性の増加などの日本が直面する社会の変化があった。そういった社会では、柔軟で高度化な人材が求められており、今後の変革する社会の中で日本が繁栄していくため、多様化そして高度化した社会で活躍できる人材を輩出する必要があった。特に、教育の集大成としての大学教育は、高校で育成した力をさらに伸ばし、社会で活躍できる若者を育

成するという重要な役割がある。そして、大学教育が、その役割をしっかりと担える支援をするために始まったのが AP 事業である。文部科学省（2014 年）によると、教育再生実行会議の 3 次及び 4 次提言等で提言された教育改革の方向性のうち、3 つのテーマ（テーマ□：アクティブ・ラーニング、テーマ□：学修成果の可視化、テーマ□：入試・高大接続）に取り組む高等教育機関を支援するために、2014 年に AP 事業が開始された。2015 年にはテーマ□（長期学外学修プログラム）が追加され、更に、2016 年にはテーマ V（卒業時における質保証の取組の強化）が追加された。文部科学省（2014、2015、2016）によると、各テーマの定義は以下となる。

1. テーマ□ アクティブ・ラーニング※　学修者の能動的な学修への参加を取り入れた教授・学習法を行うことにより、認知的、倫理的、社会的能力、教養、知識、経験を含めた汎用的能力の育成を図るもの。※ゼミ・卒業論文の指導を除く。
2. テーマ□　学修成果の可視化　全学的教学マネジメントの改善又はそれを視野に入れた学部（短期大学、高等専門学校においては学科）における教学マネジメントの改善を図るため、各種指標を用いて学修成果の可視化を行い、その結果を基に教育内容・方法等の改善を行うもの。
3. テーマ□　入試改革・高大接続（高等専門学校は対象外）（入試改革）大学入学者選抜を、意欲・能力・適性を多面的・総合的に評価・判定するものに転換するもの。（高大接続）高等学校関係者と大学関係者との間で互いの教育目標や教育内容、方法について相互理解を図ること等により、高等学校教育と大学教育の連携を強力に進めるもの。
4. テーマ□　長期学外学修プログラム（ギャップイヤー※）　課題発見・探求能力、実行力等の「社会人基礎力」や「基礎的汎用的能力」などの社会人として必要な能力を有する人材を育成するため、ギャップイヤー等を活用し、「何のために学ぶのか」という学びの動機付けに資するよう、入学直後等に１か月以上の長期の「学外学修プログラム」を開発・実施し、学生が主体的に学ぶことができる体制整備を推進するもの。
5. テーマ□　卒業時における質保証の取組の強化　3 つのポリシーに基づき，卒業段階でどれだけの力を身に付けたのかを客観的に評価する仕組みやその成果をより目に見える形で社会に提示するための効果的な手法等を開発するとともに，大学教育の質保証に資するため，学外の多様な人材との協働による助言・評価の仕組みを構築するもの。

2016 年には、文部科学省（2016）は、各大学において策定された３つのポリシー（ディプロマ・ポリシー（卒業認定・学位授与の方針）、カリキュラム・ポリシー（教育課程編成・実施の方針）、アドミッション・ポリシー（入学者受入れの方針））の下、採択されたテーマを中心に高大接続事業として AP 事業に取り組むよう、AP 採択校に促している。大学入学時の学生の能力を大学教育により更に伸ばし、困難な時代における社会で活躍できる人材を輩出できるような質の高い教育を提供し、そして保証する AP 事業への取組とするよう求めている。この背景には、学士課程教育の確立が日本の将来にとって重要な課題であるという認識と、それに伴う近年の文部科学省の教育政策があった。中央教育審議会（2008）の中央教育審議会答申『学士課程教

育の構築に向けて』においては、グローバル化などの処々の社会問題を抱える不安定な社会で、日本が繁栄するための人材を養成するため、学士課程で培う基礎的な力である学士力の重要性や、3 つの方針などの改善方策がまとめられた。また、中央教育審議会（2012）の同答申『新な未来を築くための大学教育の質的転換に向けて』においては、アクティブ・ラーニング主体の授業による、学生の主体的な学修を促す質の高い学士課程教育への質的変換を唱え、また、プログラムとしての学士課程教育を通じた改革の実施を提言している。そして、中央教育審議会（2016）の同答申『「卒業認定・学位授与の方針」（ディプロマ・ポリシー）、「教育課程編成・ 実施の方針」（カリキュラム・ポリシー）及び「入学者受入れの方針」（アドミッション・ポリシー）の策定及び運用に関するガイドライン』においては、3 つのポリシーの策定の意義及び具体的な策定方法が発表され、大学は 3 つの方針を策定・公表することが義務けられ、大学教育の質的転換に向けた制度が構築され、教育改革が実施されている。

宮崎国際大学の AP 事業での改革構想

宮崎国際大学は比較文化学部比較文化学科の 1 学部 1 学科で、1994 年に開学した。教育目標は、グローバル化社会において活躍できる人材の育成で、建学の精神である礼節・勤労の人材養成方針に基づいた国際的なリベラルアーツ教育を提供している。開学当初からほぼ全ての授業を英語で行い、学生の主体性を促すアクティブ・ラーニング（AL）を通じたクリティカル・シンキング（CT）能力を教育目標の一つとし、力を注いできた。比較文化学部（2006 年に国際教養学部と改称）では、1 年次に、リベラルアーツの基礎となるリベラルアーツ入門や世界市民の科目を開講し、また、初年度から 2 年次前期まではティームティーチング（専門科目教員と英語専門教員による授業）を展開し、平均的な英語力の日本人学生に対して、英語による AL が効果的になるための授業を提供してきた。教員の 7〜8 割が外国人の国際色豊かな教授陣で、更に、2 年次後期での海外研修を必須としたカリキュラムを通じて、英語力の向上だけではなく、国際感覚豊かな人材の養成に努めている。3・4 年次では、リベラルアーツの様々な科目の中から、卒業論文のテーマを選び、選択したテーマを深く学べるようになっている。2014 年には、教育学部児童教育学科を新設し、教育学部においても AL を主体とする教育を行うべく、全学一体の教育改革を進めている。

しかし、近年の文部科学省の 3 つのポリシーに基づいた質保証の伴った大学教育という観点から宮崎国際大学の教育を考慮すると、いくつかの課題があった。中央教育審議会（2016）によると、高等教育機関は 3 つのポリシーの一体的な策定を中心とした、学修の PDCA による教育の内部質保証が大学教育に求められている。3 つのポリシーを踏まえ、各大学は自己点検及び評価を実施し、カリキュラム、そして、学修方法や学修成果の改善が求められている。こういった質保証の観点から、これまでの宮崎国際大学の教育を議論すると、まず、AL により育成されると考えてきた CT 能力やその他の AL に得られる学修成果を客観的に測定するための指標が確立されておらず、また、その評価方法も曖昧である。例えば、CT とは具体的にどんな思考力を示すのかなどが不明確であった。更に、AL を取り入れた授業を実施する上で必要な指導的技量が教員間個人で異なるので、教育効果の高い AL を一貫して提供できているか

どうかは不明確で、教員全体の AL の実践力の底上げが必要であった。学生間の英語力の差も、教育上の課題であった。国際教養学部では、英語で授業を実施しているので英語力は教育の根幹に関わる問題である。英語教育カリキュラムを充実させるための改善は実施し、英語教育全般の質の向上は見られるかもしれないが、学生の英語スキルの個人差を埋める方法が明確ではなく、学生間の英語力の差が授業に影響することもあった。最後に、情報通信技術の進歩によって、大学教育に普及が進んでいる e ラーニング等の教育をより充実させるための教育資源があまり整備されておらず、オンライン上で使用する英語教材などの有効活用も課題であった。

宮崎国際大学の AP 事業は、こういった課題を解決するための改革構想の中核として位置づけられた。開学以来目標としてきた AL による CT の育成、そして、国際社会で活躍できる人材の育成など、開学から実践してきた教育とその学修効果を可視化し、AL を通じてその学修成果が達成できるような教育のシステムを構築することが大きな目的である。具体的には、開学当初から目標としている CT 能力、そして英語で授業を実施する上で重要な英語スキルについては、その具体的な技能及び能力を可視化する。そして、これまで教員が実施してきた様々な AL の手法をそれぞれの学修成果に焦点を当てた技法に発展させ、FD 研修等で共有することで、大学全体の AL の実践能力を底上げする。また、その際、e ポートフォリオの導入などの必要な教育的資源の開発と実践を行い、教育の質を向上・保証することで、グルーバル化社会に適応し、活躍できる人材を育成する。宮崎国際大学の AP 事業の申請時には、教育学部がまだ立ち上げたばかりということもあり、国際教養学部の教育改革を主体に AP 事業を展開し、導入できる部分を教育学部にも反映させるという形態を取っている。

宮崎国際大学の AP 事業の目標

前述した構想の下、主に 4 つの目標を掲げ、AP 事業は展開している。テーマ□（アクティブ・ラーニング）への主な取組は、これまで伝統的に実施してきた AL を更に発展させることである。具体的には、使用されている AL を体系化し、効果的な AL の手法を提示し、英語スキルを向上させる AL プログラムの構築することである。英語で授業を実施している国際教養学部では、英語力は非常に重要で、授業内で提供する AL を向上させることで、学生の英語力の底上げし、より多くの学修成果が得られるようにする。テーマ□（学修成果の可視化）への主な取組は 3 つあり、1 つ目は、重要な学修成果の一つであるが、これまで明確にされてこなかった CT を定義し、その能力を客観的に測定するツールを開発することである。2 つ目は、ルーブリック・ベース・シラバスの導入により、学生および教員が学修効果や学生の到達度を確認することで、学修の PDCA の確立することである。3 つ目は、e ポートフォリオを用いて、CT や英語力などの学修成果の可視化を実現することである。これら 4 つの取組を包括した事業を展開することで、教育の質を向上させ、保証するシステムの構築を目指している。図 1 は、申請時に提出した全体図である。また、2016 年度の文部科学省による 3 つのポリシーの下での高大接続という AP の新たな枠組みを考慮し、学修成果は当初予定していた CT 及び英語力だけではなく、ディプロマ・ポリシーに基づいた学修成果を当初の予定よりも色濃く AP 事業の取組の中で反映させることとなった。

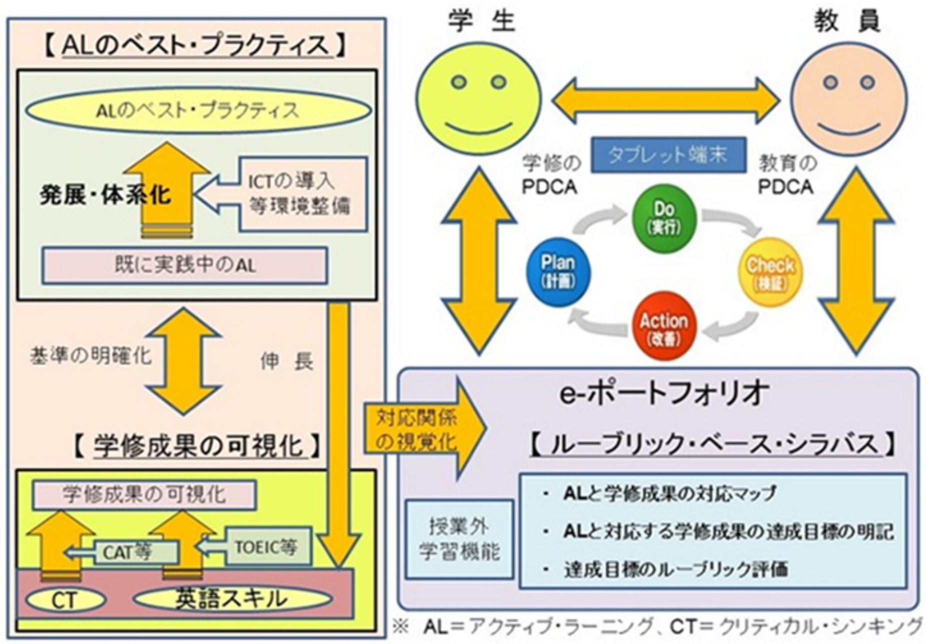

図 1：申請時に提出した事業全体のポンチ絵

これまでのテーマ □（アクティブ・ラーニング）への取組（2014 年～2019 年）

テーマ □ への主な取組は、AL の体系化及び効果的 AL の特定・普及、そして、AL プログラム構築への活動である。まず、使用されている AL の手法を効果的に体系化するため、教員へのインタビューや授業観察が行われた。その結果を基に、AL の手法分析のためのマトリックスが作成された。このマトリックス上で、33 種類の AL の特性に応じて分類された AL に関するデータを整理・可視化することができる。表 1 は、分類した AL の具体的な手法のリストである。

<table>
<tr><th colspan="2">アクティブ・ラーニングの分類</th></tr>
<tr><td>分類 1: 内向き–準備型（全 7 種類）
1. クリエイティブ・ライティング
2. 自己評価
3. 要約やまとめを記述する
4. フィードバック・アンケート/レポート
5. ジャーナル・ライティング（振り返りの記述）
6. リアクション・ライティング
7. 卒業論文</td><td>分類 2:　外向き–準備型（全６種類）
1. スキットやドラマ制作
2. ディベートやパネル討論
3. プレゼンテーションやリバース・プレゼンテーション
4. 創造的な朗読
5. アンケートやインタビュー
6. ピア・ティーチング</td></tr>
<tr><td>分類 3: 内向き–即興型（全５種類）
1. 作文についての筆記による相互評価
2. 思考する時間を取る
3. アクティブ・リスニング
4. 読解
5. 要約したりまとめたりする</td><td>分類 4: 外向き–即興型（全１１種類）
1. 対話式講義
2. ファシリテートされたディスカッション
3. 自由討論
4. 事例研究
5. ロールプレイや即興のスキット
6. ジグソーアクティビティー
7. 口頭での言い換えやまとめ
8. インフォーマルなディベート
9. 質問に対するグループワーク
10. ペアで考えてシェアする、グループで考えてシェアする
11. 作文についての口頭での相互評価</td></tr>
<tr><td colspan="2">分類 5: すべてのカテゴリーに含まれるアクティブ・ラーニング（４項目）
1. 学生が協力して行うプロジェクト　2. 実践への応用や実験
3. 地域コミュニティーに根ざしたプロジェクト 4. 学生による評価基準の作成</td></tr>
</table>

表 1：調査を基に分類した AL の 33 種類の手法

　この AL のリストを基に、AL の手法に関する初期調査が行われ、国際教養学部の教員が頻繁に使用している AL の実態把握及び体系化に向けての活動が始まった。この調査は規模を拡大し実施しており、本学の AL の実態をより具体的に提示し体系化することに役立つ。また、教員への調査と同時に、AL に関する学生への調査も開始され、学生の視点からの授業での AL 使用頻度や、学生の主体的な学修行動の初期調査も行われた。学生への AL の教育効果の測定、及び学生の AL に関する学修行動の把握に貢献するものとなった。現在、アンケート調査を教育学部へ広げ、教育学部での AL の活用状況の実態を調査し、大学全体で AL を展開できる準備を整えている。また、アンケート調査の結果報告や効果的な AL 手法の紹介を行う FD 研修会も実施され、教員への AL に対する知識及び指導力向上に役立っている。

AL の体系化の後は、効果的な AL の特定に向けた活動が実施されている。具体的には、宮崎国際大学で重要な学修成果である CT や英語スキルに焦点を当てた AL の手法を特定する取組である。この取組では、教員が実際に授業で実施している AL の手法の活用例、そして、AL によって育成される CT や英語スキルなどの学修効果が記されている。この事例集を作成し、CT や英語力に対して有効な AL を集積し、更に共有することで、教員個人の AL の授業実践力の向上に役立てる。また、収集した事例をホームページ上に載せることで、いつでも他の教員の指導例を参照できるようにする予定である。そして、今後は、事例集の収集の規模を拡大させ、国際教養学部が提供する様々なリベラルアーツの科目で実践されている学修効果の上がる AL の手法を集積し、これまでの研究成果の総仕上げとして、宮崎国際大学が考える AL のベスト・プラクティスを明確化し、その内容を一般公開する。

テーマ □（学修成果の可視化へとの取組）への取組（2014 年～2019 年）

クリティカル・シンキングを客観的に測定・評価するツールの開発

開学以来の教育目標として、クリティカル・シンキングの育成を目指していたが、明確な定義もなく、また、その測定方法や不明確であった。AP 事業を通じた独自の CT テストの作成は、アメリカの CT のアセスメントテストを開発した、テネシー工科大学のワークショップに教職員を派遣することから始まった。CT テストに対する知識を深め、その知見を基に、独自の CT テストを作成した。テストは、数人の学生からフィードバックを受けるパイロットテストを繰り返し、国際教養学部の教育環境に適合させるよう、問題に使用される英語の調整などを行い作成された。7 種類の具体的な CT の能力を測定する合計 26 問の選択式問題のテストが作成された。テストでの使用言語は英語で、第二言語として英語学習者の学生を対象としている。テストの実施計画は、1 年次の 7 月、3 年次の 4 月、そして 4 年次の 11 月で、宮崎国際大学での経年的な CT 能力の伸長が測定できる。また、テストは、外部の有識者からの評価を得る予定で、テスト完成に向けた取組を実施している。また、前述したテーマ I への取組で作成している事例集の CT 能力は、このテストで測定する 7 種類の CT 能力が盛り込まれており、国際教養学部の提供する授業の AL によって CT 能力を伸ばし、そして、その学修成果を客観的なテストによって評価するという仕組みの構築が期待できる。

ルーブリック・ベース・シラバスの導入による学修の PDCA サイクルの構築

国際教養学部の学修成果ルーブリックに含まれる項目の教員への調査が行われ、その結果、国際教養学部共通ルーブリックが作成された。このルーブリックは、国際教養学部での重要な学修成果を測定するよう開発され、Critical Thinking（クリティカル・シンキング能力）、Advanced Communication Proficiency（高度なコミュニケーション能力)、Global Perspectives（国際的な視野）、English Language Ability（英語能力）、Japanese Language Ability（日本語能力）の各項目に対し、Advanced（洗練)、Proficient（上達）、Developing（向上中）、Emerging（育成中）、No Attempt（能力向上へ努力していない）で評価するルーブリックである。2018 年度には、このルーブリックをより具体的に有

効活用するために、更に細分化することで発展させた。ディプロマ・ポリシーに関連した 5 つの項目である Advanced Thinking（高度な思考力）、Global Perspective（国際的な視野）、English（英語力）、Japanese（日本語表現力）及び IT Skills（情報通信技術）のそれぞれの項目に対し、8 つの具体的な能力を測定する文章を作成し、合計 40 の小項目（5 項目×各 8 つの文章）で DP に関わる能力・資質を自己評価するシステムを導入した。これにより、学生が自己評価しやすい形式で、DP の学修目標に対する達成度を自己評価できる。また、現在は、教員が各授業科目で扱う 40 の DP の項目を明確にすることで、授業で 40 項目の育成を目指した教育を提供し、学生及び教員の両方から大学全体で学修目標を到達させるように取組んでいる。

e ポートフォリオを用いて学修成果の可視化を行う取組

2014 年、国際教養学部において、すでに活用されていた学習管理システムである Moodle と連携できる Mahara を e ポートフォリオのプラットフォームとした。Moodle とは、インターネット上のオンライン学習管理システムのことで、教員は Moodle を通じて授業科目用のウェブサイトを作り、授業で使う資料、課題、クイズなどをオンライン上で作成し管理できる。学生はインターネットがあれば、Moodle を通じて、教員が用意した授業の資料や課題などに、いつどこでもアクセスすることができる。Mahara とは、様々なファイルや写真をアップロードし、整理・保管ができる e ポートフォリオのソフトである。学生は Mahara 上に e-ポートフォリオを作成し、4 年間の学修成果（作成したレポートやプレゼンテーション、収集した資料など）を記録・保管することでき、自己の学修を振り返ることができる。現在、e ポートフォリオは、リベラルアーツ入門、世界市民、ICT 入門、キャリアデザインなどの授業科目に導入されている。また、主体的な学修を促すためのページも導入され、TOEIC や語彙力の結果を記録する英語力のページ、年度末に 1 年間の学修を振り返る 1 年次末のページ、及び海外研修をまとめる 2 年次末のページも導入されている。e ポートフォリオの有効活用により、自己の学修成果を可視化し、自らの強い点、弱点、あるいは成長を確認することで、将来のさらなる発展へと繋げることができる。最終年度に向けて、3 年次末のページや 4 年間の学修を総まとめする 4 年次の卒業前のページ、そして、DP の 40 項目での自己評価結果のグラフの表示、また DP に対する自己の進捗状況の振り返りを実施するページの導入など、4 年間の学修の記録を包括的に実施し、主体的に学修できる環境を整えつつある。

必須指標に対する進捗状況

2014 年の AP 事業開始以来、文部科学省に毎年提出する必須指標がある。表 2 に 2014～2017 年度の実績及び 2018～2019 年度の目標値はまとめられている。

	2014 年度	2015 年度	2016 年度	2017 年度	2018 年度	2019 年度
	実績	実績	実績	実績	目標	目標
アクティブ・ラーニングを導入した授業科目数の割合	79.4%	100%	91%	92%	100%	100%
アクティブ・ラーニング科目のうち、必修科目数の割合	86.6%	91%	91%	93%	91%	95%
アクティブ・ラーニングを受講する学生の割合	100%	100%	100%	100%	100%	100%
学生 1 人当たりアクティブ・ラーニング科目受講数	12 科目	15 科目	15 科目	14 科目	14 科目	14 科目
アクティブ・ラーニングを行う専任教員数	43 人 (100%)	43 人 (100%)	45 人 (100%)	42 人 (100%)	53 人 (100%)	53 人 (100%)
学生 1 人当たりのアクティブ・ラーニング科目に関する授業外学修時間	8.4 時間	11.3 時間	10.2 時間	9.9 時間	36 時間	36 時間
退学率	8.8%	6%	3%	2.1%	1%	1%
プレースメントテストの実施率	100%	100%	100%	100%	100%	100%
授業満足度アンケートを実施している学生の割合	76%	56%	68%	73%	100%	100%
授業満足度アンケートにおける授業満足率	63.5%	64%	60%	63%	90%	92%
学修・生活実態調査の実施率	76%	51%	68%	73%	100%	100%
学修到達度調査の実施率	92.6%	94%	87%	98%	100%	100%
学生の授業外学修時間	10.6 時間	11.3 時間	11.2 時間	10.7 時間	36 時間	36 時間
学生の主な就職先への調査	無し	実施	実施	実施	実施	実施

表２：宮崎国際大学の AP の必須指標

AL に関する数値は、AP 申請書に記載した AL の定義である「本学では、以下に示される課題解決型のアクティビティーの要素が 1 つ以上且つ 1 回の授業時間の半分以上に含まれていた場合に、アクティブ・ラーニングと定義する。1) 授業を聞き、理解した内容についての説明 2) 講義や文献内容についてのディスカッション 3)レポート内容のプレゼンテーション 4)グループによる協同での取り組み 5)実験の実施と内容についてのディスカッション 6) 及び口頭あるいは文章での結果報告」に、従って算出してある。国際教養学部では開設以来、ほぼすべての授業で少人数クラスでの AL を

実施しているので、全ての項目において、比較的高い数値を保つことができている。また、退学率やプレースメントテストの実施の数値も、目標を満たしている。退学に関しては退学等防止推進チームを立ち上げ、退学に関する分析、対策等を協議し、退学防止に努めており、また、習熟度別の英語の授業を実施するために、新入生全員に対して英語のプレースメントテストを実施している。

授業満足度アンケートを実施している学生の割合及び学修行動調査の実施率については、毎年度末に実施している学生への学修調査の中に、この 2 つの項目は含まれているので、同じ数値となっている。今後は、もっと徹底してアンケートを実施する必要があるだろう。授業満足度アンケートにおける授業満足率については、これまでは目標値を未達成なので、授業改善に取り組む必要がある。しかし、学生が満足したからといって教育効果の高い授業とは限らないため、学生の満足率を上げるだけの授業改善にならないよう、授業満足度アンケートの学生の声を精査し、教育効果が高く、かつ学生の満足度も上がるような授業改善を考慮する必要がある。学修到達度調査の実施率については、2017 年度までは学修成果の可視化が具体的にあまり進んでおらず、TOEIC の点数など既存の尺度を用いて到達度調査を行ってきた。2018 年度以降は、学修到達度を、DP に沿った学修目標に対する到達度と定義し、国際教養学部では、前述した DP の 40 項目による学生の達成度とし、教育学部では、学修到達度を測定するための履修カルテ及び学年ごとに学修到達度を自己評価するシートを導入しているので、その活用を持って学修到達度調査としている。最後に、学生の授業外学修時間については、2017 年度までの授業外学修時間の推移は、10.6 時間（2014 年度）、11.3 時間（2015 年度）、11.2 時間（2016 年度）、10.7 時間（2017 年度）であり、今後、しっかりと対応しなくてはいけない項目である。

まとめ

本稿では、宮崎国際大学が 2014 年度より取り組んでいる AP 事業に関して、文部科学省が AP 事業を始めた背景を紹介し、教育改革の動向を説明した。困難な時代で活躍するための人材、そして、多様化した社会で求められる高度な人材を育成するための高大接続事業という枠組みで、AP 事業を展開することが期待されている。また、本稿では、宮崎国際学の教育理念に触れ、どのようにして AP 事業によりこれまでの宮崎国際大学の AL を通じた CT を育成する国際的リベラルアーツ教育が発展するかも議論した。AL は宮崎国際大学が開学以来、日本で先進的に取り組んできたことであり、AP 事業によって、教育効果をより明確にした発展的な AL を提供できるようになるであろう。また、AP 事業のテーマ □ への取組を通じて、文部科学省が目指している 3 つのポリシーに基づいた教育の内部質保証への取組も、推進されている。学修成果を学生自らが管理し、振り返ることができる e ポートフォリオの導入及び実施や、ディプロマ・ポリシーの達成に向けた 40 の評価項目の開発及び導入によって、学修の PDCA サイクルの仕組みを構築することができた。今後は、AP 事業で構築した学修成果の可視化のシステムを有効活用し、学生が主体的に学修し、自ら考え、自分のキャリアに向けてより自律的に学修できるよう、大学全体で取り組むことが求められている。

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Review of Dynamic Lecturing

Cathrine-Mette Mork

Harrington, Christine and Todd Zakrajsek. Dynamic Lecturing: Research-Based Strategies to Enhance Lecture Effectiveness. *Stylus Publishing, LLC., 2017.*
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The value of lectures has been called into question in recent years. However, Christine Harrington and Todd Zakrajsek argue in their book, *Dynamic Lecturing: Research-based Strategies to Enhance Lecture Effectiveness*, that when well prepared and appropriately incorporated, lectures are still one of the most effective ways to enhance learning. Lecturing and active learning need not be exclusive of one another, they claim. Student levels and desired learning outcomes dictate the kind of lectures instructors should adopt, as well as they ways they could be adapted. The authors make use of evidence-based research to support their defence of lecturing as a form of instruction, especially when blended with student activities.

In part one of the book, Harrington and Zakrajsek make the case for lecturing and delineate the different forms a lecture can take. They outline seven types. The first is formal lectures, which Harrington and Zakrajsek define as consisting of pre-written, well-organized, controlled, and highly informative speeches. This is what most tend to associate with the idea of the "sage on the stage," and a disadvantage is these traditional lectures can result in low attention and disengagement. Second is storytelling lectures, which aim to capture attention and give a meaningful context to content, but can be time-consuming for instructors to both create and present, and are not necessarily relatable to all students. Discussion-based lectures are next, and they typically start with questions based on assigned work. The drawback with these is that they tend to be less structured and lead participants off topic. The fourth type is visually enhanced lectures, which integrate the use of slides or other visual tools into any other form of lecture, providing a relatable reference to new information. Visual support is a powerful learning aid, but because such lectures require high organization, they could result in rigid presentations that do not allow student questions and comments to shape them. Demonstration lectures show problem-solving techniques. This fifth type of lecture can be followed by opportunities for students to apply what was learned, which promotes engagement and the transfer knowledge and skills. However, they can take a great deal of planning and time. The sixth type, online lectures, are typically shorter and are a necessity for web-based distance education. They can provide supplementary resources for students that can be accessed as needed, but tend not to be as engaging as face to face lectures, and significant amounts of time are typically involved in creating them. Finally, interactive lectures are lectures that make use of tools such as student response systems, which help keep student attention. Less information can be covered with this style, and the lectures are also time-consuming to prepare, but research revealed by Harrington and Zakrajsek shows that they do increase overall learning.

In addition to elucidating the advantages and disadvantages with each type of lecture, Harrington and Zakrajsek describe a range of strategies to promote student involvement in their seven lecture forms.

The second part of the book takes up the bulk of the text (7 of the 11 chapters) and focuses on ways to make lectures more effective for learners. The section argues that lectures are particularly valuable for novice learners, who benefit from foundational knowledge in a subject area before they delve into more creative and critical thinking. Lectures are efficient in that students can potentially learn large amounts of new information in a relatively short amount of time, and help students make important connections between topics. Through observation of an impassioned expert delivering content in a thoughtful, organized, and inspiring way, students can become engaged and more motivated.

Following suit from previous chapters, suggestions offered in the final part of the book are specific, research-based, and detailed. This last section provides ideas for preparing more active, impactful lectures. Some examples include:

1. Assigning readings to complete before lectures.
2. If readings prove too hard, which can be demotivating, providing a mini-lecture before assigning the readings to allow students to make connections with prior knowledge and to highlight the key ideas.
3. Identifying the three most important concepts covered in a given lecture.
4. Catching learners' attention with a question, story, image, or short video.
5. "Chunking" content; using short lecture segments broken up with reflective pauses and engaging activities.
6. Activating prior knowledge with non-weight bearing quizzes, polls, or pair-share followed by large group reviews.
7. Breaking down complex concepts into simpler parts.
8. Selecting several meaningful examples.
9. Integrating opportunities for students to reflect in order to augment long-term retention and recall.
10. Giving immediate feedback via brief quizzes in order to serve as retrieval practice and improve long-term retention and recall.
11. Using student response systems and polls to provide real-time data on comprehension levels, informing the instructor if immediate adaptation is required.
12. Promoting critical thinking by asking questions such as how two concepts are similar, different, or related, or what the potential advantages and disadvantages of a certain technique are.
13. Requiring students to write their answers before verbally responding.
14. Summarizing key points at the end of the lecture or supportive activity.

These final chapters of Harrington and Zakrajsek's work also provide tools and resources for evaluating lectures, including easily adaptable rubrics, charts, and questionnaires for the evaluation of one's own or others' lectures. They recommend that instructors keep a teaching journal, including answers to a set of questions that promote reflection and provoke thinking on how to adapt and improve lessons. Other suggestions include reviewing a video recording of a class with a faculty colleague and creating and participating in a supportive faculty learning community. In addition to providing venues for constructive feedback, these provide opportunities for faculty to share research on the scholarship of teaching and learning.

The book focuses on research-based strategies and not on individual teaching styles or preferences. Multiple citations to studies on teaching and learning are infused into each page of the book, and each chapter is followed by a bibliography, making it easy for the reader to find sources. The studies referenced are generally well explained.

Although the book does not contextualize lecturing into a Content and Language Integrated Learning (CLIL) framework, it does provide takeaways that are both instructive and validating for language and content faculty at Miyazaki International College, a Japanese institution offering an English-medium, liberal arts program. Faculty here have always had to adapt their lecturing style here due to the language proficiency and learning background of the student body. Here, as everywhere, there is always room for improvement and faculty continue to strive for increased efficacy in the classroom.

The authors claim that lecturing is better for novice students, but some of the research used to support this argument is slightly problematic. Gauging one's own level of understanding through self-reporting is not the same as demonstrating mastery of a given subject. The authors themselves admit that students do not always accurately evaluate their own learning (see page 115). Yet a study based on data derived from student self-reporting was used to argue that lectures are more helpful than active learning sessions in the case of novice learners (page 10).

In a CLIL context, self-assessment of learning would likely be even less accurate. According to the authors, although undergraduate students are generally learners at the novice level, I postulate that most CLIL learners, especially in Japanese institutions at the freshman or sophomore level, do not yet have adequate language ability to be able to digest a great deal of content particularly from the more traditional lecture types. Video-recorded lectures available online can provide added benefits especially for CLIL learners that were not fully elaborated upon in the book: they can allow for a 'flipped' classroom, so that more class time can be allotted to active learning activities such as discussion in English. They can also serve as preview and review materials that can be accessed again and again by students, and can be built upon with activities to provide scaffolding – again for students to make use of outside of class time, such that class time can be better used for much-needed English language practice in an EFL environment.

Dynamic Lecturing is unlikely to provide the seasoned lecturer with any novel information, but there is value for everyone in being able to reference a set of defined lecture types with their respective pros and cons clearly laid out. The model materials supplied at the end of the text to help plan and evaluate lectures may prove particularly helpful as they require instructors to think through how to choose and implement a particular lecture style to better ensure that it will meet student learning objectives. It is likely that both new and experienced instructors will be better equipped to make their lectures more effective after reading this highly pragmatic, well-written book. Even those who tend to favour instruction that embraces inquiry-based, problem-based, experiential, or social learning will probably find value in the pages of this thought-provoking text on lecturing.

Contributors

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