

Global Citizenship Education through Study Abroad Programs with Service Learning Experiences

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A good journey is not just into space but also into the self. Our obligation is to the young so that they may simultaneously look outward across boundaries and inward to the hardest frontier of all to cross: to travel from a sense of self toward a sense of empathy with the “other.”

Michael Woolf, 2002

Introduction

Confronted with a world that is strikingly different from what it was just a decade ago, Japan faces rapidly shifting economic, political, and national security realities and challenges. As a result, Japanese institutions of higher education are also challenged to modify policies and programs to reflect the changing global reality through a process of internationalization of education. According to Huang (2006), it was not until 1971, when the OECD published a report on Japanese education, that the Japanese government realized the importance of finding its own way to promote internationalization of education (OECD, 1971)*1.

In response to the OECD report, there were some major government initia-

tives to increase international student enrollment in large numbers: *the Plan of 100,000 Foreign Students* in 1983, *the Asian Gateway Initiatives Proposal* in 2007, and *the Plan of 300,000 Foreign Students* in 2008. Along with these initiatives, the Japanese Ministry of Education implemented several English language policies that included *the Strategic Plan to Cultivate Japanese with English Abilities* in 2002 and *the Action Plan for Cultivating Japanese People who can Use English* in 2003 and others.

Furthermore, with the aim of increasing Japan's global presence, the Council on Economic and Fiscal Policy suggested in 2008 that the Japanese government should select 30 key universities for internationalization (*the Global 30 Project*) in Japan. Soon after that, the government issued a new strategy in 2012 for developing global human resources, followed by the establishment of *Global Leadership Studies* and *the Plan for English Language Education Reforms for Globalization* in 2013. As an extension to the Global 30 Project, Japan unveiled its *Super Global Universities Initiative* in 2014 to boost the lackluster world rankings of its top universities. The Super Global Universities scheme was part of Japanese Prime Minister Shinzo Abe's education reform plans and he set an ambitious target of Japan getting at least ten Japanese universities in the world's top 100 institutions by 2020.

Sadly, according to the Times Higher Education World University Rankings (2016–2017), only two Japanese universities are in the top 100, the University of Tokyo in 39th place, and Kyoto University in 91st. It is even more depressing for renowned private universities, such as Keio, Waseda, and Sophia.*² Admitting that all rankings systems are incomplete as a description of the reality of higher education and contain built-in bias, it should be noted that terms describing higher education institutions as “world class” or “internationally recognized” universities are closely linked to the global rankings.

Every time the Japanese government has released its policies and plans for internationalization, Japanese institutions of higher education have made consid-

erable efforts to respond to them accordingly through, for example, a large intake of international students, short-term programs for foreign students, increasing the flow of domestic students abroad, and promoting the English-medium instruction and English-taught programs. However, as is clear from several survey results, it is highly questionable whether the Japanese government has truly played a strategic role in raising the international competitiveness of Japan. Skepticism has also been voiced about whether national initiatives and projects for the promotion of cultivating global human resources have worked effectively as intended. Even more specifically, we are forced to wonder whether Japanese colleges and universities are really striving to develop globally competent students in the first place.

In this new global environment, one of the basic and fundamental functions of a university should be the fostering of a global consciousness among students, to make them understand the relation of interdependence between peoples and societies, to develop in students an understanding of their own and other cultures and respect for pluralism. Ultimately, students from all backgrounds need to know how to understand and effectively navigate the complex interconnected worlds in which they live and learn. All these aspects, as Olson and Kroeger (2001) claim, are the foundations of solidarity and peaceful coexistence among nations and of true global citizenship.

In this article, the author will shed light on short-term study abroad programs conducted at almost every university in Japan. If it is to be carried out at all times, each institution should provide a program that contributes to the development of global citizenship, not just to language learning. Then, what is meant by “global citizenship” and what are the philosophical, pedagogical, and practical issues associated with educating students to become global citizens? In what ways may each of us need to enhance our students if we aspire to educate them to effectively address urgent global intercultural matters around us? In light of this, the author will explore the potential of short-term study abroad programs

with service learning experiences.

1 Definition of Global Citizenship

We live in an increasingly interdependent world, where the actions of ordinary citizens are likely to have an impact on others' lives across the globe. Therefore, citizens in the 21st century are required to receive special education for living in the modern age and confronting with the challenges ahead. In this chapter, let's clarify the concept of global citizenship first.

1.1 Minimal and maximal senses of citizenship

As an anecdote, in fact, the first philosopher in the West to give perfectly explicit expression to cosmopolitanism was the Socratically inspired Cynic Diogenes (c.390–323 BCE). It is said that “when he was asked where he came from, he replied, ‘I am a citizen of the world [kosmopolitês]’” (Ito, 2012). According to Peters et al. (2008), the root stock of the word first used in 1614 to mean “citizen of the world” derives from the Greek word and Thomas Hobbes (1588–1679) was the first of the moderns to articulate this conception in his *Leviathan* published in 1651.

Davies (2008) states that the insertion of “citizenship” into “global education” implies something more than previous conceptions. Then, what was the previous concept of citizenship? The concept of citizenship traditionally had a home in the bounded nation-state and referred to rights, privileges and responsibilities ascribed to people born or migrated to a territory with clear boundaries. We agree to a social contract thereby gaining civil rights in return for subjecting ourselves to the law. De Ruyter and Spiecker (2008) propose a specific conception of global citizenship: “Being a citizen in the minimal sense means that a person is able to speak and read the dominant language, has the disposition to abide by the law and has moral, political and social knowledge. Being a citizen in the maximal sense is someone who is culturally competent, too.”

While it is important that universities continue to promote the development of academic and professional skills, it should be noted that the additional fundamental need for interculturally competent graduates has also emerged in the era of globalization. Friedman (2005) notes in his book *The World is Flat* that companies in the 21st century in an effort to come to terms with “globalization” will require that our graduates possess a familiarity with regional and local cultures, because without knowledge of these cultures our companies are unlikely to be successful in understanding local consumer tastes. According to Brustein (2007), it is surprising to know that inadequate cross-cultural training of employees in U.S. companies results annually in an estimated \$2 billion in losses. Kuwamura (2009) also suggests that given the direction toward greater diversity and capacity in the internationalization of Japanese higher education, more attention needs to be directed toward the development of intercultural competence at both institutional and individual levels.

In order to better understand what it means to be a global citizen, it is necessary to mention the difference between globalization and internationalization here. Globalization, being often confused with internationalization, is in fact something totally different from internationalization. Arabkheradmand et al. (2015) define that internationalization is combination of a series of two-way interactional processes between two entities, each belonging to a nation, whereas globalization is a one-way transnational action originating from one nation and directed toward another. Internationalization is a mutual win-win cooperative phenomenon, however, globalization is a competitive zero-sum game. Since there can be only one whole, it follows that global economic integration logically implies national economic disintegration. Daly (1999) takes an example, stating “as the saying goes, to make an omelet you have to break some eggs. The disintegration of the national egg is necessary to integrate the global omelet.” Therefore, to be a global citizen is to adopt a global perspective that allows one to see the experience of the local community as interconnected with the experiences

of others around the world.

1.2 A globally competent citizen

Then, what are the global competencies and the intercultural communication skills that we need to develop further if we hope to live peacefully in this complex global, intercultural world? This question is particularly relevant for us, as teachers, as we are each challenged to consider our role in internationalizing our campus, our programs, and our curriculum. According to Morais and Ogden (2011), three overarching dimensions of global citizenship are consistently noted in the literature survey they conducted. Within each dimension are multiple subdimensions that further reflect the complexity of the construct (see Figure 1).

Among the three subdimensions under Global Citizenship in Figure 1, the author focuses on Global Competence in this article. What does it mean to be a globally competent citizen? Falk et al. (2014) refer to the characteristics of a globally competent citizen identified by the American Association of State Colleges and Universities' Global Engagement Initiative. A globally competent



Figure 1. Global citizenship conceptual model.

citizen was identified in its report as a person who possessed the knowledge, skills, and attitudes to interact effectively in a globally interdependent society.

These characteristics are listed below.

Knowledge. Upon graduation, students will be able to:

1. Describe important current events and global issues.
2. Understand and analyze issues and events in the context of world geography.
3. Explain how historical forces impact current events and issues.
4. Describe the nation/state system with its strengths and limitations.
5. Describe cultures from around the world, including religions, languages, customs, and traditions.
6. Identify transnational organizations (e.g., NGOs, multinational corporations) and their impact on current issues.
7. Explain the interdependence of events and systems.
8. Describe how one's own culture and history affect one's worldview and expectations.

Skills. Upon graduation, students will be able to:

1. Obtain relevant information related to the knowledge competencies listed above.
2. Analyze and evaluate the quality of information obtained.
3. Think critically about problems and issues.
4. Communicate effectively verbally and in writing.
5. Communicate and interact effectively across cultures.
6. Speak a second language.
7. Take action to effect change, both individually and with a team.

Attitudes. Upon graduation, students will be predisposed to:

1. Be open to new ideas and perspectives.

2. Value differences among people and cultures.
3. Be intellectually curious about the world.
4. Be humble, recognizing the limitations of one's knowledge and skills.
5. Reflect on one's place in the world and connection with humanity.
6. Engage in an ethical analysis of issues and have empathy for one's fellow human beings.
7. Feel a sense of responsibility and efficacy to take action based on ethical analysis and empathy.

In the literature survey conducted by the author, these characteristics are most clearly defined and are considered most suitable to pursue for Japanese university students. As the author points out in Introduction, the aim of higher education institutions in Japan should be the development of globally competent students ready to function, work, succeed, and make a difference in a constantly changing and diverse world. Jooste and Heleta (2016) stress that international higher education scholars and professionals need to focus on the development of globally competent graduates who are fully aware of their roles in the quest for a better tomorrow for their communities, countries, regions, and the world as a whole.

The framework shown in Figure 1 also illustrates that intercultural competence is a lifelong process, therefore, there is no one point at which an individual becomes completely interculturally competent. Thus, as Jaffee et al. (2014) claim, it is important to pay as much attention to the development process of how one acquires the necessary knowledge, skills, and attitudes as one does to the actual aspects of intercultural competence and as such, critical reflection becomes a powerful tool in the process of intercultural competence development.

2 Structural Reform in Study Abroad Programs

It may be possible to say that the challenges and opportunities in the internationalization of higher education lie in institutions increasing their flexibility and restructuring their study abroad programs not just to meet the needs of the students but also to create attitudes and insights among them that will lead them to see the world from a multitude of perspectives. In this chapter, let's take a look at some crucial factors required especially for short-term study abroad programs to achieve more meaningful global citizenship education in Japan.

2.1 Criticism for short-term study abroad programs

According to Paige (2005), study abroad programs constitute one category that is used to assess the degree of internationalization of universities. Asaoka and Yano (2009) note that Japanese private universities have been promoting study abroad programs strategically in order to acquire students. Yet, it is time to consider seriously whether short-term study abroad programs conducted at Japanese universities are truly worthy of studying abroad.

While short-term faculty-led study abroad programs appeal to large numbers of undergraduates without prior international travel experience and/or who lack the funds or time for extensive education abroad opportunities, they have been criticized for being academically light. Too often, short-term study abroad programs are alternatively referred to as “trips,” which implies a lack of seriousness or substance. In the worst cases, students, faculty, and institutions are investing substantial sums of time and money only to cement stereotypes or encourage isolation from the host community due to their lack of clear goals.

In this regard, Brustein's (2007) analysis of American students also applies to Japanese college and university students participating in short-term study abroad programs. Brustein states that American students too often complete study abroad programs without any competency in a foreign language or any knowledge of or any specific grounding in the culture of a society outside of the

United States. Additionally, Brustein points out that their area and international studies programs often fail to give appropriate attention to such crucial steps as (1) integrating relevant learning abroad opportunities into the degree, or certificate, (2) incorporating critical thinking skills of knowledge, comprehension, analysis, synthesis, explanation, evaluation, and extrapolation into the learning experience, and most importantly (3) assessing or evaluating global competence as an outcome.

Taking Brustein's criticism into consideration, then, what is the most important issue that Japanese students should know before studying abroad? The answer would be religion. In addition to all the usual advice about the logistics of travel and culture, students need to be introduced to the question of religion. Some understanding of how religion impacts the area to be visited may well enhance the study abroad experience. Willis (2012) warns that at least students need to mentally prepare for the reality that religion may play a great role in their new environment than in their home country. This warning reminds us of Huntington's (1993) controversial clash of civilizations thesis, inspiring a renewed increase of interest in religion's influence on geopolitics. Furthermore, in light of the changed geopolitical landscape, it is worthy to note that Jenkins (2002) already foresaw that the 21st century would certainly be regarded by future historians as a century in which religion replaced ideology as the prime destructive force in human affairs, and argued that understanding the religion in its non-Western context is a necessity for anyone seeking to understand the emerging world.

Another important thing is that students should not have biases. Studying abroad can spark a fresh desire to understand "the other." Studying abroad can facilitate curiosity about strangers by removing students from their accustomed routines and social environments. It should come as no surprise that the scope of a person's empathy is restricted by his or her prejudices against those whose traits and values are perceived as "other." Study-abroad experiences, Johnson and

Hathcock (2014) state, can be enormously effective in undermining such prejudices. In this point, Rubin et al. (2016) suggest that as the status of Indigenous Peoples worldwide is inextricably linked to globalization and imperialism, mainstream culture students' attitudes toward the rights of Indigenous Peoples should be fostered through a study abroad program. They claim that a study abroad program that includes constructive contact with Indigenous Peoples will have a profound effect on mainstream students.

This brings us, then, to the original questions: Do these types of international education experiences lead Japanese students to believe that they are “global citizens”? Do Japanese students see themselves as part of a larger global community? Do they believe that they have an impact on their world? No, they do not. As Horn (2015) suggests, study abroad programs should be exactly a way for students to study something in depth and with real consideration.

2.2 Out of the comfort zone experiences

As pointed out in the previous section, knowing the religion of the people of the destination and abandoning prejudice is not enough to bring about a successful short-term study abroad program. There is another decisive factor. It is a perspective-taking. Just as the name implies, perspective-taking is the ability to see and understand another's point of view. In order to engage in perspective-taking, individuals must encounter other perspectives. Study abroad programs offer opportunities for students to encounter socioeconomic conditions that may be radically different from their own, thereby expanding their empirical knowledge. As a result, perspective-taking with foreigners in dire need may become a real possibility for students in a way it was not before. It seems that the more challenges we encounter, the more our worldview is forced to assimilate and accommodate new information.

Boni and Calabuig (2017) assert that learning that occurs through study abroad programs is very powerful because it takes people out of their comfort

zone, which is one of the key facilitators of transformative learning. Dirkx (2006) explains how the “mind and soul” are integrated in transformative learning. He suggests that incorporating emotions, feelings, intuition, and imagination into learning offers holism to the theory. In the latest transformative learning theory, according to Lilley et al. (2015), when students are taken to the “edge of their knowing,” their fundamental sense of “being” is challenged. Furthermore, “edge emotions” trigger cognitive processes for “sense making” that allows emotional rebalance to occur. Having to interact with different people, other cultures, and ethnicities makes students more aware of themselves and how they are located in the world, which is an essential first step toward the self-transformation process leading to a global citizen.

Disagreement and discomfort are clearly part of global learning, and educators may design learning activities that pull students out of their academic and cultural comfort zones. These disorientating dilemmas are also at the core of why culture shock can be such a powerful learning process. Student participation in study abroad or community service in unfamiliar local contexts can be extremely effective in providing pedagogy for critical dissonance and reflection. In Lilley et al.’s (2015) study, students recognized “out of the comfort zone” as the fundamental facilitator of “change,” and it applied to any disorienting situation that created a sense of uncertainty, personal discomfort, or dilemma. It is worth noting that these students also emphasized how coping with these situations allowed them to think, reflect, and grow personally and intellectually. Smith (2015) states that this transformation is much like a network in which new knowledge interacts and integrates with existing networks of knowledge, organizing and ultimately transforming the original in sometimes surprising and unanticipated ways.

Killick (2012) also found that “out of the comfort zone” experiences encountered during mobility contributed to students’ process of “becoming” global citizens. It is proposed that the process for “becoming and being” a global

citizen is facilitated by exposure to emotional and challenging situations and circumstances that take a student out of the comfort zone. Given such exposures, students start to think differently through a global mind-set. In response to their uncertainty and discomfort from being out of the comfort zone, Freire (2004) asserts that students engage in self-reflection, self-realizations, and soul-searching to make sense of their situation. They transform their frames of reference, and face the reality of their situations, as they are starting to “become” and “be” something different. Being out of the comfort zone makes students more receptive to learning from encounters and dialogue with others.

In Hanson’s (2010) study, a number of participants in an experiment noticed that the course of global citizenship education initiated or catalyzed a feeling of awakening and self-awareness that was not there before. Yet, at the same time, such feelings also provoked discomfort. It is worthy to note that participants of the focus groups highlighted active learning methods as opportunities to make meaning of the theories and to take away integrated lessons, that is, not only pencils and paper, but seeking to involve the mind and heart. They frequently commented on the critical and self-reflections as ways of encouraging them to think outside the box and question assumptions and biases.

Then, what kind of lesson form is desirable? Braskamp et al. (2009) claim that neither formal didactic classroom instruction nor experiences such as travel and social encounters alone may be insufficient in guiding students to think with more complexity and to view themselves as global citizens with a sense of responsibilities. Tarrant et al. (2014), too, suggest that studying abroad, in itself, is not the most powerful engine for nurturing a global citizenry. It would be erroneous to presume that students always gain in intercultural competence simply by studying outside their nation’s borders. Rather, a powerful combination is the link between formal curricular space and international mobility.

For example, Aktas et al. (2017) identified 24 universities in five countries that offer global citizenship programs and analyzed each program’s curriculum

to see if there was a requirement to study abroad or travel to another country for service learning, research, or internship. Overall, 17 (71%) of the programs list a dual-focus on both global and local engagement, two (8%) focus on global engagement only. The overwhelming focus on both global and local engagement show that global citizenship is an active pursuit, not a purely academic or theoretical endeavor. Then, what type of educational experience worked out? The most common form of engagement was service learning. It is important to recognize that several institutions promote international service learning as part of the global citizenship programs and therefore give equal weight to both the global education and citizenship education that, when combined, form the foundations for global citizenship education.

3 Service Learning

Innovative techniques, including online and hybrid courses, flipped classrooms, and active learning environments are now defining the new academic norm. One active learning strategy with a substantial amount of empirical traction is service learning. In this chapter, focus is shed on service learning experiences to make a short-term study abroad program more meaningful in nurturing global citizens.

3.1 Definition of and models for service learning

Bringle and Hatcher (1995) define service learning as a course-based, credit-bearing educational experience in which students (1) participate in an organized service activity that meets identified community needs and (2) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. Fleck et al. (2015) also stress that the service needs to meet a community-identified need and must be relatable to the course content. Smith et al. (2011) claim that high quality service learning experiences can be

defined by six hallmarks: integrated learning, community service, collaborative development and management, civic engagement, contemplation, and evaluation and disclosure. Syring (2014) calls service learning a learning with the “head, hands and heart,” referring to Sipos et al.’s (2009) statement: “Head, hands and heart is essentially shorthand for engaging cognitive, psychomotor and affective learning domains.” If a high quality service learning experience is designed and executed, students will be able to understand and apply curricular content, exhibit a commitment to social good, and be better positioned to develop professionally. A helpful starting model could be borrowed from Cone’s six models for service learning (see Table 1).

Table 1 Cone’s Six Models for Service Learning

Model	Definition
Pure Service Learning	Students go to the community to serve. Service is the course content.
Discipline-Based Service Learning	Students have presence in the community throughout the semester. Students reflect on experience regularly connecting the services with content.
Problem-Based Service Learning	Students work on problems identified by the community. Students are “consultants” and communities are “clients.”
Capstone Courses	Students use knowledge gained from a degree program and combine it with work in the community.
Service Internships	Students work for a long time (10–20 hours) in the community. Students have ongoing reflection and produce a body of work helpful to the community.
Community-Based Action Research	Students work closely with faculty to design and employ research that serves the community.

Cone (2001) asserts that whichever model is chosen should adhere to four essential principles of service learning: engagement, reflection, reciprocity, and public dissemination. The principle of engagement requires teachers to make certain that the service components of the course are meeting a public good. The reflective aspect requires that students are thinking about their service experiences and relating them to course content. Reciprocity should be apparent in that all parties involved are benefiting from the service. Finally, public dissemination involves sharing knowledge with the community organization and its constituents in some form.

3.2 Significant outcomes

Gisolo and Stanlick (2012) draw our attention to the impact of a service learning project between their students at Lehigh University in Pennsylvania and a group of Burmese refugees who spent some time as asylum seekers in a UN refugee camp near Kuala Lumpur. In the work of all of the students, words such as “moving,” “inspirational,” and “grateful” were used to explain their experience. It was concluded that service learning promoted concepts of social justice and global citizenship by the students, as well as leading to meaningful character development in realms such as empathy and tolerance for ambiguity. Due to the restriction of space, only three samples are cited below from end-of-semester reflective essays that asked the students to reflect on their experiences throughout the project:

· #1 *If we are able to teach the refugees English, and later they teach their children English, their children may one day be inspired to try to attend college. The world's most intelligent people are not destined to come from one nation or one class status. Innovation is a human characteristic, we want to learn more and bring about change. The individual who is capable of curing cancer, or inventing the next great piece of technology may be one who does not have the*

funds to attend college. It is our job, to help these individuals thrive to become the world's next great leaders. The readings throughout GC 010 have inspired me, made me question my beliefs and myself, and ignited me to start making a difference today.

· #2 *At first I was slightly skeptical that teaching the refugees how to use a computer would make any impact at all on the world or even their lives. I thought to myself, "Who in this day and age does not know how to use a computer?" I just assumed that everyone knew how to use a computer. It was at the first refugee class that I realized that some of the refugees had never touched a computer before. Mya said that it was her first time on the Internet, which was such a shock for me. After seeing the refugees so enthusiastic to learn and quickly picking up all of the technology skills, it was clearly evident that they would take away much more from the class than I had initially anticipated.*

· #3 *For me, the discussions we had in class and the service projects we did in Global Citizenship was similar to the way I had donned my first pair of global citizenship glasses. Through these glasses I did not just see clear letters; I saw different worlds, different cultures, and different thoughts. Every foundation, every thought and theory I had beforehand was crushed, kneaded, and baked into the bread of knowledge and what else could I do but to feed my starving mind? I realized that, similarly to the way I had thought the world was supposed to be blurry, the ideas I had about citizenship, refugees, the world was just my own illusions I had built around myself. I not only learned how global citizenship is best served with grass root efforts, but to expect the unexpected and to pen my mind.*

How many Japanese universities are conducting such inspiring study abroad programs? Why is it that Japanese universities do not have the courage to dare

to drag students from their comfort zone? In most of service learning programs, students confront numerous discrepancies between their own cultural perspectives and those of other cultures. It becomes increasingly difficult for them to ignore or keep from questioning the universality or their cultural values and beliefs. They begin to realize that what they consider “reality” is to some extent culture-bound and, in fact, varies from culture to culture. The students’ task then is to integrate this new awareness of “otherness” into their worldviews.

In this regard, Kiely (2002) states that students returning from global service learning experiences develop a “chameleon complex.” The chameleon complex suggests that students develop markedly different, transformative global understanding after the global service learning experience and that, upon return to their families and communities, these students are challenged to negotiate these strong value and identity shifts. Their newfound positions and assumptions about the world often contrast remarkably with the values and identities that everyone in their established communities expects of them.

In order to fully educate students, Gisole and Stanlick (2012) stress universities should continue to nudge students outside of their comfort zone, to provide opportunities to learn through community engagement, and to support students as they become engaged citizens. Community-based service learning indeed proved to be an effective educational tool through which to engage the hearts and minds of the student participants, as well as to address very tangible needs in the target population. Bordelon and Phillips (2006) sum up the value of service learning in this way: “The value of service learning assumes that the learning environment extends from the classroom to the community, and that there are valuable resources fortifying students learning that cannot be obtained through participation in college alone.”

3.3 Integration of service learning into normal curriculum

The preparation for global citizenship, according to Nussbaum (2002), occurs

both through basic coursework or a liberal arts education, as well as through an interdisciplinary curriculum that includes the infusion of global citizenship perspectives. Levitt and Schriehans (2010) also point out that integration of service learning into normal curriculum has resulted in practical application of course concepts, enhanced knowledge of those concepts, commitment to civil society, motivation to participate in volunteerism and the motivation then to participate in an internship and other forms of experiential learning.

Hartman (2014) further examines a pedagogical effort to encourage global citizenship through global service learning courses offered by a nonprofit/university partnership. The study compared students in three categories: 1) a typical composition course on campus; 2) global service learning courses without the global citizenship curriculum; and 3) global service learning courses that include the global citizenship curriculum. It should be noted that the results suggest significant gains in global civic engagement and awareness occur only in the context of a carefully constructed, deliberate global citizenship curriculum in addition to exposure to community-driven global service learning.

4 Future Perspectives

In the final chapter of this article, the author refers to three key aspects for enhancing global citizenship education in Japan.

4.1 Types of study abroad program

Japanese colleges and universities should explore the possibilities of various types of study abroad programs more. For example, from Brustein's (2007) study, an ideal study abroad program can be created in Japanese colleges and universities. Before the completion of the major, each student will participate in an approved learning abroad experience and complete a graduation thesis. This program is an extension of a regular term course. It is a credit-based course that exposes students directly to the content of the term course and enables them to

apply directly what they learned in the term. Students spend two or three weeks overseas, where they will visit companies, hear talks about the country, sightsee, interact with local people, and enjoy ethnic meals. They must keep a journal. Students will compose a written group report on one of the companies visited and orally present upon return. Kahn and Agnew (2017) explain that requiring students to do research or develop a presentation with students overseas, especially if conducted in non-native languages, becomes a true global learning community in which students encounter and must overcome difference.

Similarly, Hartman (2014) introduces a six-credit program developed by Amizade^{*3}: three credits are from a home discipline while three represent the integration of global service learning theory and practice. This three and three structure within a six credit program enables a fit with typical university credit-granting structures. The three credits from the home discipline, referred to as the anchor course in his article, have sufficient academic content to stand alone in a manner similar to a comparable on-campus university course. The three global service learning credits then become the explicit space where the anchor course and global experience are deepened through reflective activities, readings, and critical analysis. In the critical analysis phase, students consider a number of factors, for example, the theory and application of community-driven service, intercultural immersion and consideration of identity, and the meaning of global citizenship.

If the Japanese university's calendar changes and we can take a nearly three-month break in the summer, another type of study abroad program can be created with the use of online communication. The courses and community initiatives are developed in collaboration with local community members. Summer courses typically follow a model involving one month of online academic reading, writing, and preparation followed by one month of immersion, service, and learning in community context. After they return, students have an additional month to complete academic projects and reflective pieces.

4.2 Lack of teacher training program

Mass demonstrations against racism and religious bigotry rarely, if ever, take place in Japan. In Japanese classroom settings, too, where students generally share the same ethnicity, language, and culture, the concept of diversity has not yet taken root, especially in elementary schools: instructors often struggle to find ways to teach students the meaning and importance of “diversity.” However, as Japan’s population becomes increasingly diverse, Japanese teachers must begin to take this issue of diversity more seriously. In New York City, for example, there are many public elementary schools that teach students of more than fifty different ethnic backgrounds. As student populations have become increasingly diverse in the U.S. in recent decades, a significant challenge for education departments at U.S. universities is how to prepare future teachers for the diverse populations they will encounter in schools (Fruth et al. 2015). It is clear that Japan will soon face a similar dilemma, as its population continues to grow more and more diverse.

Frequently, teacher candidates feel poorly equipped by their undergraduate education courses to act as authoritative information-providers for global citizenship education. Mclean and Cook (2016) claim that some teacher candidates are faced with the challenge of developing the confidence and skills to integrate global citizenship knowledge and pedagogy into a subject-based curriculum about which they are aware they know too little. In particular, the integration of theoretical frameworks such as racialization and feminist theories into an elementary-level curriculum that largely focuses on local, regional and national issues is hard.

To assist teachers in learning and thinking globally and, in return, to help their students become global citizens, Teachers College at Columbia University in New York City launched a Global Competence Certificate program in 2014 in conjunction with World Savvy and the Asian Society.^{*4} The 15-month graduate program is designed for working teachers as well as graduate students. It

includes online courses about sustainability, economics, digital media, human rights and project-based learning taught by Teachers College faculty, led by Dr. William Gaudelli, and other leaders around the world. Program participants also spend a few weeks visiting and working in a school with their global colleagues in places like Bangladesh, El Salvador, Tanzania, Uganda, Colombia, and La Push, Washington State during the summer. The field visits are aimed at helping teachers prepare students to work in a world that is not like a classroom.

Global citizenship and development education is increasingly recognized as an important field internationally, and Global Citizenship Education, first discussed in the 1990s in Japan, is one of the strategic areas of UNESCO's Education Sector program for the period 2014–2021. More teacher training programs, which aim to have working teachers and teacher candidates integrate global citizenship topics into the regular curriculum and to encourage them to develop new perspectives for teaching, should be created in Japan. Colleges and universities with successful teacher preparation programs often strive to provide teacher candidates with diverse, authentic field experiences early and often in their undergraduate programs. As Fruth et al. (2015) suggest, the addition of a service learning component to a teacher preparation course could provide the authentic, practical experiences that teacher preparation programs seek.

4.3 Internationalization at Home

Dr. John O'Brien (2017), president and CEO of EDUCAUSE, notes, "There's no question that nothing is quite the same as actually studying abroad. Navigating unfamiliar streets, enjoying the smells of new foods, and hearing the music of other languages offer a one-of-a-kind experience. But technology offers another dimension of ways to experience other cultures and to study abroad without the expense of actually getting on a plane and traveling abroad. For some, it is a way to plant a seed for the future."⁵ As Dr. O'Brien points out, the notion of a classroom, where walls are no longer impermeable nor does

isolate learning occur within the confines of a room, has been challenged. As a result, a campus is an extended global classroom, therefore, students have study abroad experience at home.

In addition to sending our students abroad, Japanese institutions of higher education should also create study programs that can bring about almost the same effect as studying abroad even in its country. The University of Tokyo, for example, started a unique education program in 2016 for undergraduate students to show the significance of conducting an international education program within Japan. The concept of Internationalization at Home (IaH) was introduced to meet the lack of study abroad opportunities and to resolve the conflicts of the academic calendar with those of overseas universities. The program, directed by Professor Tom Galley with conjunction of Princeton University in the U.S., took place in Tokyo, a massive city with a population of 13 million, taking advantage of the University of Tokyo's strengths as a comprehensive university, provided students a variety of stimulating lectures on fashion, gender issues, history, ecology, and more. Students who came to Tokyo from various countries first participated in lectures and then engaged in fieldwork by going off campus. Students picked one shared topic and conduct interviews and research together learning to collaborate with people with different interests. At the end of the project, students made a presentation and wrote a final paper about a topic of their own choice.*6

Professor Galley claimed at a public symposium held at the University of Tokyo, Komaba on March 18, 2017 that this kind of international program, where students and faculty residing in Japan are given the opportunity to easily take part in international activities, should be something that is more widely explored in the future. As Kahn and Agnew (2017) suggest, the IaH strategy provides extraordinary global learning opportunities for students and scholars who remain "at home." To secure the necessary buy-in of faculty, we need to create incentives to encourage faculty to become active participants in the efforts to produce globally competent graduates.

Conclusion

While Japanese institutions of higher education boast their numbers of foreign students and international agreements, Knight (2010) warns us that there are five myths about internationalization of higher education. Of them, the three biggest myths are 1) more foreign students on campus will produce more internationalized institutional culture and curriculum, 2) the greater number of international agreements or network memberships a university has, the more prestigious and attractive it is, and 3) the more international accreditation stars an institution has, the more internationalized it is and ergo the better it is. Knight's message lies exactly at the heart of this article and explains why internationalizing curricula is not merely the addition of a unit on international perspectives or adding a new book introducing international material. Creating classroom environment in which students can learn to grapple successfully with issues raised by different cultural perspectives is no easy task.

It is certain that there is significant truth in the claim that study abroad programs provide academic, cultural, and professional enrichment to students, however, it is also clear that personal transforming is not an inevitable outcome of living abroad. Experience may be the best teacher, but as Peterson (2002) notes, "only when it is subjected to critical analysis." Therefore, internationalization of on-campus curriculum, as Mezirow (1991) claims, should be designed to be a transformational learning experience that results in 1) a conscious decision to alter or enhance one's worldview, and 2) the ability to take necessary and appropriate action based on one's new perspectives. True transformation requires that students be changed in ways that significantly affect their worldview and that those changes persist after the transformational experience is over.

Finally, in order to conclude this article, the author would like to refer to the power of education. A political scientist Joseph Nye addressed at a TED Talk^{*7} in 2010 that the only way to solve global problems is through cooperation and working together. Nye says this means combining hard power (military and

economy) and soft power (ideas and culture) into strategies called smart power, and exercising that power in networks of state and non-state actors to produce and work on “global public good,” things that benefit all of us.

As an actor of the worldwide networks, a challenge was presented by the former Secretary-General of the United Nations, Mr. Ban Ki-moon, called the “Global Education First Initiative.” Launched in 2012, this five-year initiative constitutes a global advocacy platform at the highest level, claiming that “when we put Education First, we can reduce poverty and hunger, end wasted potential, and look forward to stronger and better societies for all.” This is the first time that a UN Secretary-General had launched such an ambitious project on education in the UN system. His passion was inspired by Ms. Malala Yousafzai, the Pakistani girl shot in the head by the Taliban in 2012 for demanding education for girls. Ms. Yousafzai marked her 16th birthday with a passionate speech at the United Nations Headquarters in New York City in July, 2013 and remarked: *“Let us pick up our books and pens. They are our powerful weapons. One child, one teacher, one book and one pen can change the world. Education is the only solution. Education first.”*

Malala’s appeal to world leaders is reflected in Dr. Allan E. Goodman’s remarks at the Opening Ceremony of the Ivy League Model United Nations Conference in 2015.*⁸ Dr. Goodman, president and CEO of the Institute of International Education, asserted: *“What the Institute does by giving students to a chance to study and live in another country is designed to make the world a less dangerous place. Our founders won Nobel Peace Prizes for their work and theories about how education could avert war. International educational exchange does this for sure, but it does not always work and we have had an awful lot of wars. What international education does for you and for those you meet can indeed make the world we share less dangerous. And it means that all of us contribute to a significantly strengthened United Nations.”*

As “global citizenship education” is a multi-layered term, ambiguity is inevi-

table to some extent. The theoretical and practical complexity of educating global citizens suggests there is still room for significantly more research and it deserves further investigation. A study abroad program in itself is not the end product of internationalization, but rather the beginning of each student's personal journey toward understanding an increasingly globalized and multicultural world. It is the author's sincere hope that short-term study abroad programs conducted at Japanese colleges and universities will serve as a smart power source and truly contribute to global citizenship education in Japan.

Notes

1. Reviews of National Policies for Education. (1971). The Organization for Economic Co-operation and Development. Retrieved from <http://www.oecd.org/edu/school/reviewsofnationalpolicies-foreducation.htm>
2. Regarding this result, Kevin Rafferty, a journalist and former World Bank official, criticized in the Japan Times article dated October 3, 2016, especially politicians, bureaucrats, and university administrators, for talking fine words and doing nothing to encourage Japanese universities to move into a global 21st century.
3. Amizade, the Portuguese word for friendship, was set up in 1994 as a nonprofit organization dedicated to promoting volunteerism, providing community service, encouraging collaboration, and improving cultural awareness in locations throughout the world. Currently, Amizade is in Special Consultative Status with the United Nations Economic and Social Council.
4. Teaching About the Wider World: TC launches a unique program to help U.S. teachers think globally. Retrieved from <http://www.tc.columbia.edu/articles/2014/september/teaching-about-the-wider-world/>
5. O'Brien, John. (2017). Study Abroad at Home. EDUCAUSE Review. Retrieved from <http://www.higheredtoday.org/2017/04/20/study-abroad-home/>
6. Tokyo: Representation and Reality. Edited by the Division of First-Year Education, Komaba Organization for Educational Excellence, February 2017. This program was promoted by the Ministry of Education.
7. Nye, Joseph. (2010, July). *Global Power Shifts* (video file) at TED Talk. Retrieved from https://www.ted.com/talks/joseph_nye_on_global_power_shifts
8. Remarks at the Opening Ceremonies. Ivy League Model United Nations Conference XXXI, Philadelphia, January 29, 2015.

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