

A Review of *Kokusai Rikai Kyoiku* for International Language Education

Shigeru OZAKI

Department of English Language Education

Faculty of Education

Ehime University

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1. Introduction

Internationalization has been a crucial issue in the Japanese educational system in recent years. Being influenced by UNESCO, the Japanese government set up a new form of education, which is called *Kokusai Rikai Kyoiku* (KRK) of which the literal translation is Education for International Understanding, in order to implement the internationalization of education. The concept of KRK has been adopted in various subjects such as English, Japanese, and Social Studies. Especially in English language education, KRK occupies an essential part (Mochizuki, Kubota, Iwasaki, and Ushiro, 2001, p. 31; Muranoi, Chiba, and Hatanaka, 2001, p. 194) since English is not taught as merely a foreign language but also an international language in which we attempt to communicate with and understand diverse nationalities and races. However, its identity has been ambiguous (Kosaka, 1999, pp. 50-51) due to a lack of reflection (Sato, 1985, p. 42) in spite of the fact that its content has been changed and that it has been defined in various ways (Muranoi, et al., 2001, p. 194): this situation is described as even chaos (Yoneda, Otsu, Tabushi, Fujiwara, and Tanaka, p. 17; Sato, 2001, p. 21). Although there has been some literature which deals with KRK in English language education (Terashima, 1998; Mochizuki, et al., 2001; Muranoi, et al., 2001; Tsukamoto, 2002; Hatano, 2003; Yoshimura, 2003), neither much discussion nor examination of past literature on the constructs of KRK has been carried out. Therefore, it is necessary to review its concept from the viewpoint of its constructs in order to carry out fruitful KRK in the teaching of English as an international language.

The purpose of this article is to re-examine what KRK really means. It investigates the history of KRK, sources of its ambiguity, and finally, it attempts to come up with clearer and more comprehensive constructs, taking into account their major domains and constituents.

2. History of *Kokusai Rikai Kyoiku*

The foundation of KRK was established with Education for International Understanding (EIU) proposed by UNESCO in the late 1940s. The basic ideas of EIU posit that the foundation for world peace is based on respect for human rights and understanding, and that education must promote them. KRK has been greatly influenced by EIU (Sato, 2001, p. 20); therefore, it is necessary to examine EIU in order to clarify what KRK is. Since the Second World War, UNESCO has continuously been promoting education for international understanding from the idea that world peace can be realized by a good understanding of other peoples' cultures (Otsu, 1992, p. 153). However, the term has been frequently changed as follows (Otsu, 1992, p. 153):

- 1) Education for International Understanding 1947 ~
- 2) Education for World Citizenship 1950 ~ 1952
- 3) Education for Living in a World Community 1953 ~ 1954
- 4) Education for International Understanding and Co-operation 1955 ~
- 5) Education for International Understanding and Peace 1960 ~ 1970
- 6) Education for International Co-operation and Peace 1960s ~
- 7) Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedom 1974 ~

Nagai (1989, p. 34-36) explains each of the above-mentioned terms. The following is the summarization of his explanation:

The first term "Education for International Understanding" has been commonly used. The second term "Education for World Citizenship" was used in the period when internationalism and world citizenship were emphasized, which was based on the regrets expressed about nationalism that was one of the causes of the Second World War. After that, the third term "Education for Living in a World Community" was adopted. However, it was criticized for being unrealistic and unsuitable for public education in various countries mainly by the U.S., which needed to enhance people's loyalty to the nation to fight the Korean War. Consequently, UNESCO adopted the fourth term "Education for International Understanding and Co-operation", and its abbreviated term "Education for International Understanding" came to be used commonly. In Japan, this term was translated into KRK. In the 1960s, the problem of disparity in income levels between developed and developing countries surfaced, and there was an atmosphere of international crises caused by conflicts such as the Vietnam War, and problems in the Middle and Near East. The fifth term "Education for International Understanding and Cooperation" was adapted on the basis of the above-mentioned issues. In the 1970s, problems common to all nations such as overpopulation, food shortage, resource shortage, energy shortage, and the destruction of the environment became very serious. Race and human rights issues came to the surface in developing countries, whereas education to establish human rights and basic freedoms was sought in industrially advanced nations. The sixth term "Education for International Co-operation and Peace" was established to solve these problems. The last term

“Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedom” was created to recapitulate various concepts concerning EIU, aiming to update it to the demand of the times and in the hope that not only pilot schools but also ordinary schools would adopt it.

In Japan, KRK started in the 1950s when she became a member nation of UNESCO (Sato, 2001, p. 20). However, it was not a very important issue until the 1970s when Japan started enjoying rapid economic growth (Hosoya, 1999, p. 43). Besides, the term *Kokusai Rikai Kyoiku* itself became popular as a research topic as late as in the 1980s due to reports published by the National Council for Educational Reform (Hosoya, 1999, p. 43).

Internationalization in the Japanese educational system was strongly influenced by UNESCO up until the 1970s (Sato, 2001, p. 20). UNESCO attempted to promote EIU around the world, and it set up a project in which member nations experimentally adopted it in their educational system. As of 1968, 3 elementary schools, 13 junior high schools, and 8 senior high schools were participating in this project in Japan. They worked on particular themes such as human rights, understanding of other nations and races, research on the UN, and comprehensive themes. Research on human rights included the Universal Declaration of Human Rights and UNESCO, improvement in people’s awareness of human rights, prejudice and discrimination against Korean descendents, and women’s rights and social positions. Understanding of other nations and races focused on especially other Asian countries and regions such as Korea, China, South East Asia, and South Asia. Research on the UN involved understanding of the roles of the UN, the UN and world peace, the UN and international affairs, and the UN and Japan. Comprehensive themes dealt with International understanding, international cooperation, promotion of education for international understanding at school, and curriculums in education for international understanding.

However, KRK influenced by UNESCO declined very rapidly after the middle of the 1970s. Instead, the Japanese government started focusing on a better understanding of the U.S.A. This was based on the United States-Japan Conference Cultural and Educational Interchange, which was established in 1975 (Yoneda et al., 1997, p. 17; Sato, 2001, p. 21). Besides, Japan was facing problems that needed to be solved urgently, such as education for returnee students and students studying abroad, so the objective of internationalization in education changed to these two issues. In 1974, *Chuo Kyoiku Shingikai*, (the Central Council on Education) insisted on the necessity of educating Japanese people to understand other cultures and having them individually become aware of themselves as Japanese citizens so that they would be able to take an active role in the international community and aim positively to promote friendly relationships with people around the world (Yoneda et al., 1997, pp. 16-17). As concrete measures, the improvement of both international exchange and foreign language education was suggested (Yoneda et al., 1997, p. 179). In addition, development education and global education were introduced to Japan

around 1980, and consequently KRK became even more diverse, apart from UNESCO's education for international understanding (Sato, 2001, p. 22). Furthermore, a revised edition of *Handbook of Kokusai Rikai Kyoiku* was published by UNESCO, Japan, in 1982, and it placed more emphasis on mutual understanding among people with different cultural backgrounds than on basic human rights (Yoneda et al., 1997, p. 17).

As has been discussed, although KRK was established and organized based on EIU, which was advocated by UNESCO, it started developing on its own in the 1970s and its meaning has become diverse and even ambiguous as it is discussed in the next section.

3. Ambiguity of *Kokusai Rikai Kyoiku*

Both the usage and meaning of KRK have been ambiguous (Kosaka, 1999, p. 5) mainly due to a lack of reflection (Sato, 1985, p. 42) as well as a wide gap between realities and ideals (Kobayashi, 1988, p. 7). Although KRK originates in EIU as Otsu (1992, p. 154), Yoneda et al. (1997, p. 14), and Sato (2001, p. 20) point out, the influence of UNESCO on KRK declined very rapidly after the middle of the 1970s (Yoneda et al., 1997, p. 17; Sato, 2001, p. 21). Since then, KRK has become more and more diverse, apart from UNESCO's EIU (Sato, 2001, p. 22). This situation has been described even as chaos (Yoneda et al., 1997, p. 17; Sato, 2001, p. 21). Due to the above-mentioned phenomenon, this study adopts the Japanese term '*Kokusai Rikai Kyoiku*' rather than its English counterpart 'Education for International Understanding' so as to distinguish between KRK developed in Japan and EIU established by UNESCO.

Another problem that needs to be addressed is the difference between KRK and *kokusai rikai* (international understanding) in *Sogo Gakushu no Jikan* (the Period of Integrated Learning). Sato (2001, pp. 48-49) claims that international understanding is one of the means of achieving the goals of Integrated Study. Those goals are as follows:

- 1) To find out themes, to learn about oneself, and to develop one's inner disposition and ability to solve problems effectively
- 2) To learn how to collect information, to examine it, to put it in order, and to report, present or discuss it
- 3) To deepen awareness of one's own life

On the other hand, KRK aims to gain knowledge and cultivate intelligence to understand global and pluralistic societies, which cannot be achieved only within the Period of Integrated Learning (Sato, 2001, p. 49). Sato (1999, p. 165) also claims that KRK tends to limit the content to *kokusai rikai* (international understanding) and *kokusai kyocho* (international cooperation). In other words, he considers that international understanding is merely a single element of KRK. However, in this study the term KRK is defined as education for developing one's international understanding so as to avoid unnecessary

confusion due to the fact that there are different meanings and constituents of KRK.

The ambiguity derives from its English translation as well. KRK is occasionally translated into Global Education (GE), which has been originally developed in the U.S., and is consequently considered to be synonymous with it. For instance, some Japanese universities have translated their Department of *Kokusai Riaki Kyoiku* into Department of Global Education rather than Department of Education for International Understanding. However, Uozumi (1955, pp. 46-50), admitting that there has been a movement which endeavors to integrate diverse definitions of KRK under the name of Global Education, emphasizes the difference between KRK and GE. He (1955, pp. 46-50) insists that the aim of KRK is to realize peace, friendship, cooperation, and a guarantee of human rights among nations and nationalities. On the other hand, the purpose of global education is to make people global citizens, who can act transnationally based on decisions they make with their global views and values in this globalizing world where nations interdepend more and more (Uozumi, 1955, pp. 46-50). Hosoya (2000, pp. 13-18) adopted categories of GE suggested by Lamy (1983) for her textbook analysis from the viewpoint of KRK, stating that Global Education can be a good reference point for the goals of KRK. In addition, Otsu (1992, pp. 177-195) suggests that World Studies should be referred to for the further development of KRK. While it is wise to investigate similar areas of studies in order to improve KRK, we should not confuse KRK with them when we translate it into an English term since its origin is EIU and has been developing on its own. Adopting GE for an English translation of KRK can make its identity even more ambiguous.

As has been discussed so far, both the meaning and usage of KRK have become chaotically diverse and consequently ambiguous due to frequent modifications in its objectives, its English translation based on similar fields of study and, above all, lack of reflection. Although the word *kokusai rikai* (international understanding) has widely spread and already taken a firm hold in not only the educational system but also among ordinary citizens, what it means, what it consists of, or how it should actually be promoted among both children and adults has not yet been made clear (Kobayashi, 1988, p. 4). In spite of its ambiguity, more and more importance has been given to KRK due to Japan's rapid economic growth and consequent internationalization. As has been stated, the very basic definition of KRK in this study is education for developing international understanding. Therefore, in order to implement KRK in effective ways, it is essential to throw light on clear constructs of international understanding.

4. Constructs of *Kokusai Rikai Kyoiku*

This section will attempt to clarify the theoretical constructs of KRK from a review of literature on its objectives and the constituents of international understanding.

4. 1. Objectives of Education for International Understanding

As has been mentioned, the origin of KRK is EIU, which was established by UNESCO. The following is a summary of the original objectives (UNESCO, 1959, p. 10) of EIU in the classroom:

- 1) To make clear that we should educate mankind for the world community in order to create an international society
- 2) To make clear that we have both a duty to cooperate in international organizations and an interest in so doing
- 3) To make clear that civilization results from the contributions of many nations and that all nations depend very much on each other
- 4) To make clear the reasons why there exist different ways of life, traditions, characteristics of people, problems and solutions
- 5) To make clear that throughout the times, moral, intellectual and technical progress has gradually grown to constitute a common heritage for mankind
- 6) To make clear that the engagements of international organizations have force only when they are actively and effectively supported by those peoples
- 7) To promote a sense of responsibility to this [world] community and to peace, especially among young people
- 8) To encourage the development of healthy social attitudes in children so as to establish the foundation of improved international understanding and co-operation

In addition to the above-mentioned objectives, UNESCO (1959) displays some examples of EIU in various countries in three teaching criteria: teaching about the United Nations, human rights, and other countries. In other words, the focus of EIU is to achieve the eight goals above through learning about the UN, human rights, and other countries.

4. 2. Objectives of *Kokusai Rikai Kyoiku*

KRK, which was influenced by UNESCO, declined very rapidly after the middle of the 1970s (Yoneda et al., p. 17; Sato, 2001, p. 21). Japan has been developing her own brand of KRK since then. Hence, the above-mentioned objectives proposed by UNESCO are not identical to those of KRK. Hence, it is essential to examine the objectives of KRK in addition to those of EIU.

There have been various definitions of KRK, and consequently there have been different objectives. The Management and Coordination Agency (1997, p. 140) insists that the following suggestion was made for the objective of KRK by *Kyoiku Katei Shingikai* (the Educational Curriculum Council) in 1987:

For the prosperity of the next generation, school education has to teach students to respect and understand people, lifestyles and cultures of other nations, and to foster pupils' attitudes to respect and love their own country...It is necessary to deepen people's understanding of other cultures, to increase their interest in the relationship between Japan and the rest of the world, and to enhance their awareness and responsibility as Japanese people.

Based on the above-mentioned objective, the Management and Coordination Agency (1997, p. 137) suggests that education should be improved so that it will broaden Japanese people's horizons as well as enable them to understand other cultures in a positive manner so as to live cooperatively with people from other nations.

Regarding cultural understanding, students need to understand universality as well as diversity among numerous cultures in addition to having a good understanding of their own culture and tradition (Hosoya, 1999, p. 6). However, Shew (2000, p. 35), citing Kobayashi (1995), points out the tendency to consider promoting international understanding and preserving Japanese tradition or culture to be identical due to too much emphasis on the awareness of being a Japanese citizen. Consequently learning about Japanese tradition has come to mean education for internationalization (Shew, 2000, p. 35). Hashimoto (2000, p. 39) also refers to this tendency claiming that internationalization in education means Japanization.

Chuo Kyoiku Shingikai (the Central Council on Education) (1996) suggests three points in order to cope with rapid internationalization as follows:

- 1) It is essential to enhance the capacity and ability to live with people from different cultures, having broad perspectives, understanding different cultures, and respecting them
- 2) It is essential to establish one's identity as a Japanese person and as an individual in order to achieve international understanding
- 3) It is necessary to cultivate communicative ability such as a basic command of a foreign language to express oneself

The third point in this proposal is very important for international language education. It emphasizes the necessity of "a basic command of foreign languages to express oneself." English is especially important among foreign languages due to its status as the most common international language. The Council (1996) further insists on the importance of the following points:

- 1) Good understanding of Japanese culture and traditions
- 2) Emphasis on attitudes and skills as well as knowledge
- 3) Establishment of *Sogo Gakushu no Jikan*, (Period of Integrated Learning)
- 4) Better understanding of Asia and Oceania

5) Cooperation between schools and communities

For a good international understanding, we need to have knowledge, attitudes and skills which enable us to understand and respect various cultures and values. In addition, it is essential to establish one's own identity and to understand one's own culture. Regarding geography, areas which we have not paid much attention to, such as Asia and Oceania, should be focused on more. These goals can be achieved through the Period of Integrated Learning as well as the cooperation between schools and local communities.

Yoneda, et al. (1997, pp. 25-28) also refer to four domains of KRK as follows:

- 1) Awareness of interdependence between peoples around the world as well as attitudes to deal with the problems common to all human beings such as environment, development, peace and human rights
- 2) Understanding of multiculturalism as well as attitudes to live without excluding people with cultural backgrounds which are different from one's own
- 3) Intercultural communicative competence
- 4) Respect for human rights

The first domain means that we must understand that our lives are closely related to and influenced by other peoples' in many aspects, for example, economically, politically, culturally, and societally. The second domain explains that we must respect others regardless of their cultural backgrounds. Although it is difficult to accept others' values which are different from our own, being tolerant of foreign cultures is the first step towards coexistence. The third domain describes that it is essential to communicate with people from those cultures in order to understand foreign cultures. Having high intercultural communicative competence means to deepen mutual understanding by having one's own opinions and thoughts, expressing them accurately, accepting messages and signs from others, and utilizing and judging information properly. The fourth domain tells us that it is essential to create environments where an individual person's human rights and uniqueness are respected. Methods to achieve this goal have to be found as well. Yoneda, et al. (1997, p. 28), reflecting on many transitions and definitions of KRK, conclude that "*Kokusai Rikai Kyoiku* should be defined as education which teaches people to respect the human rights of both oneself and others, accepting other cultures, and endeavoring to cultivate human beings who try to live together with all people."

Tada (1997, pp. 39-44) states that the purposes of KRK are as follows:

- 1) Understanding each other
 - a. Understanding oneself
 - b. Understanding others

- 2) Understanding people
 - a. Understanding universality
 - b. Understanding oneself
 - c. Understanding others
- 3) Understanding cultures
 - a. Understanding one's own culture
 - b. Understanding others' culture
 - c. Understanding universality
 - d. Understanding diversity
- 4) Understanding international affairs
 - a. Understanding domestic affairs
 - b. Understanding international affairs

Tada (1997, p. 45) claims that the first category relates to all the others from the viewpoint of understanding both oneself and others. What he suggests is that we need to understand both others and ourselves as well as both universality and diversity.

In addition, Tada (1997, pp. 68-73) refers to abilities needed for international understanding:

- 1) Ability to achieve effective intercultural communication
 - a. Ability to take in others' cultural backgrounds such as languages, values and beliefs
 - b. Ability to express oneself accurately with good speaking skills, contents and power of persuasion
 - c. Ability to comprehend others and create new views of one's own
 - d. Ability to discuss and improve the situation with others
- 2) Ability to utilize information
 - a. Ability to collect information from diverse angles
 - b. Ability to arrange the collected information to use it in appropriate occasions
 - c. Ability to analyze pieces of information and to organize them in order to come up with ideas
 - d. Ability to convey one's own ideas correctly
- 3) Ability to formulate good human relations
 - a. Ability to help others positively, to behave properly, to talk to others from oneself, and to express oneself frankly
 - b. Ability to express oneself with respect for others neither aggressively nor passively

The most crucial drawback of above descriptions is that ability in (a) foreign language (s) is never referred to although we frequently need to exercise the above abilities while we are communicating with those who do not have any command of Japanese. Therefore, communication must be carried out in another language or other languages.

Suzuki, Sakamoto, Takahara, Adachi, Katsutani, Kobayashi, Kobuchi, and Kimura (2000) developed a measurement of international understanding. The constructs of international understanding that they suggested are as follows:

- 1) Respect for human rights
 - a. Positive Feelings towards other nationalities or races
 - b. Equality awareness
- 2) Understanding of other cultures
 - a. Knowledge of other cultures
 - b. Interest in other cultures
 - c. Empathy toward other cultures
- 3) Sense of worldwide solidarity
 - a. Knowledge of common problems in the world
 - b. Interest in common problems in the world
 - c. Cooperative attitudes towards organizations for international cooperation
- 4) Understanding of foreign languages
 - a. Ability in foreign languages
 - b. Interest in communicating in foreign languages

In the above measurement, having a good international understanding means to respect human rights, to understand other cultures, to care about global problems and to have a good command of (a) foreign language(s). One of the most significant differences between their measurement of international understanding and the objectives of KRK suggested by others (for example, Hosoya, 1999; Tada, 1997; Yoneda et al., 1997) is that it does not refer to understanding of oneself. In order to understand other cultures it is necessary to understand one's own culture since prejudice against others often derives from differences between other peoples and ourselves. When we feel that people from other countries are strange and/or wrong while communicating with them, what we are generally doing is comparing our own culture and their culture unconsciously without knowing the source of awkwardness. A way of solving this problem is to be aware of both our own culture and their culture, and most importantly, differences between them. Based on our clear awareness of the differences, we need to cope with them calmly, objectively, and fairly.

4. 3. Constructs of *Kokusai Rikai Kyoiku* for International Language Education

Reviewing the literature on the objectives of KRK and constituents of international understanding, six major domains can be found: knowledge, interests, understanding, attitudes, respect, and abilities, although Otsu (1992, p. 158) classifies them into three major domains: knowledge, skills, and attitudes. Each domain identified in this study consists of the following constituents:

- 1) Knowledge of
 - a. one's own culture
 - b. other cultures
 - c. domestic affairs
 - d. international affairs
 - e. common problems in the world
 - f. organizations for international cooperation
- 2) Interest in
 - a. one's own culture
 - b. other cultures
 - c. domestic affairs
 - d. international affairs
 - e. common problems in the world
 - f. organizations for international cooperation
 - g. communication in (a) foreign language(s)
- 3) Understanding of
 - a. one's own culture
 - b. other cultures
 - c. domestic affairs
 - d. international affairs
 - e. common problems in the world
 - f. organizations for international cooperation
- 4) Attitude to
 - a. cooperate with organizations for international cooperation
 - b. deal with common problems in the world positively
 - c. treat all peoples equally
 - d. communicate with other nationalities and races positively
- 5) Respect for
 - a. one's own culture
 - b. other cultures
 - c. human rights
- 6) Ability to
 - a. read others' cultural background and communicate with them properly
 - b. express oneself accurately with a good command of language, content, and power of persuasion
 - c. comprehend others and create one's own views
 - d. discuss and improve the situation with others
 - e. collect information from diverse angles
 - f. put in order the collected information to use it in appropriate occasions
 - g. analyze pieces of information and to organize them in order to come up with ideas

- h. convey one's own ideas correctly
- i. help others positively, to behave properly, to talk to others from oneself, and to express oneself frankly
- j. express oneself with respect for others neither aggressively nor passively

KRK consists of the constructs above. In other words, we are expected to develop them through our English language education which involves KRK.

Regarding the first, second and third domains, it is important to have knowledge of, interest in, and a good understanding of the above two types of culture from the viewpoint of differences or diversities as well as similarities or universalities. Prejudice against others generally derives from differences between them and ourselves while empathy originates in similarities. Therefore, it is essential to examine other cultures and our own from the two perspectives: differences and similarities.

Domestic affairs, international affairs, and problems common in the world occasionally overlap. However, the first one generally refers to problems which all nations must try to solve together such as poverty, racial and sexual discrimination and global warming. The third one, on the other hand, includes issues which should basically be solved by countries which are involved in them, for instance, conflicts among particular countries caused by unbalanced foreign trade or border problems. Such issues sometimes overlap and it can be difficult to draw a clear line between them since some international affairs might need the cooperation of the whole world. For instance, problems of terrorism in many cases seem to be dealt with best by the whole world rather than only targeted countries. Domestic problems also can be common world problems or international affairs, depending on the perspective. For example, some might say that the problem of poverty should be solved by only the country which suffers from it while others might claim that it must be solved through worldwide aid.

Another thing which we need to be aware of is that knowing something, being interested in it, and understanding it are not necessarily identical. It is possible to have knowledge of something without having interest in it or having a good understanding of it. Furthermore, being interested in it does not always mean that we can understand it properly.

Finally, it is essential to be able to exercise the various abilities mentioned-above in English, which is currently the most common international language, through which we can communicate with diverse nationalities and races. Nishida (2000, p. 28) claims that not many Japanese students can display their intercultural communicative competence in a foreign language even if their competence is very high in their own language. In communicating with other peoples, we cannot use our own language in most cases, especially outside Japan. It would be ideal to have a good command of every language on earth; however this is unlikely to occur. What we should do is to acquire an international language in which we can communicate with the largest number of peoples. Nishida

(2000, p. 28), referring to her own study (1985), maintains that particularly speaking and listening skills are closely related to success in Japanese students' interaction with Americans. Nevertheless, neither writing nor reading skills should be neglected, for much of English communication in Japan is carried out in written language. Living in Japan, especially in the countryside, there might not be much opportunity to communicate orally in English since we do not have many foreigners who can speak English fluently. However, we might have many more occasions where we need to read or write English particularly in the business world. Thus, writing and reading skills are as important as speaking and listening ones.

5. Conclusion

The present study has reviewed the concept of KRK in terms of its history, ambiguity and objectives. KRK originated in ELU established by UNESCO but it has been developing on its own since the 1970s. Consequently, its objectives have become diverse and consequently ambiguous due to frequent modifications in its objectives, its English translation based on similar fields of study and, above all, lack of reflection. Through the review of literature, the constructs were extracted. First, six major domains were discovered: knowledge, interests, understanding, attitudes, respect and abilities. Next, the constituents of those domains were specified. The constructs discovered in the present study should ideally be enhanced through English since students need to be able to exercise their international understanding while they are communicating in it. For example, it is inevitable for them to develop their knowledge, interests, understanding, attitudes, respect and abilities through learning English. Furthermore, they should be able to display various abilities when they have interaction in English. Achieving these goals will enable them to communicate with diverse nationalities successfully and to play an active role in the international community.

The constructs found in this study are merely theoretical ones. Bachman (1990, p. 40), citing Thorndike and Hagen (1977), claims that there are three steps to "link the ability, or construct, to the observed performance": "identifying and defining theoretically," "defining the construct operationally" and "establishing procedures for quantifying observations." Thus, the next step must be to develop them into operational constructs in order to make them easier to be observed. Finally, the method of quantifying observations has to be established so as to evaluate students' achievement. These steps will bridge the gap between theory and practice, and consequently the gap between ideals and realities.

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