

**GLOBAL CITIZENSHIP EDUCATION CONCEPT IN  
MALAYSIAN JAPANESE LANGUAGE EDUCATION**

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**FACULTY OF LANGUAGES AND LINGUISTICS  
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# **GLOBAL CITIZENSHIP EDUCATION CONCEPT IN MALAYSIAN JAPANESE LANGUAGE EDUCATION**

## **ABSTRACT**

The world today has been facing issues that affect the entire world such as climate change, poverty, and hunger as well as current problems such as the coronavirus (COVID-19) pandemic and the Ukraine-Russia crisis. These situations remind us of the necessity for all nations, people, and stakeholders to collaborate and work together across countries. Global Citizenship Education (Abbreviated as GCE or GCED, hereafter referred to as GCE in this paper) which aims to foster individuals who understand and contribute to resolving those issues increasingly began to gain more importance and became one of seven outcome targets of Sustainable Development Goal 4 “Quality Education” adopted by United Nations in 2015. This research focuses on the contribution of language education in promoting GCE in Malaysia. This study aims to explore how GCE is reflected in the Japanese language textbooks used in Malaysian secondary schools by analyzing the contents of Japanese language textbooks and identifying the perceptions of Japanese language teachers regarding their awareness of integrating GCE into Japanese language education. The researcher analyzed the textbooks by using content analysis based on UNESCO’s framework of the culture of 2030 indicators (UIS, 2020a) as well as conducted teachers’ perceptions analysis by using a questionnaire survey. The findings of textbooks’ contents analysis revealed that Malaysian Japanese language textbooks have relatively many contents that address GCE mainly with the theme of “Cultural Diversity and Tolerance”, but GCE themes such as “Gender Equality” and “Human Rights” were not found. Thus, more GCE themes should be considered to be included in the contents of future Japanese language textbooks to stimulate critical thinking and wider perspectives of the world among students through language learning. The survey results

indicate that many teachers are aware of GCE, but there are gaps in their knowledge. The findings also revealed that although teachers' responses regarding the importance of GCE and incorporating GCE into their teaching were very positive, obstacles such as lack of clear guidance to teachers and lack of inclusion of GCE in the curriculum were identified. From these results, suggestions were drawn that all teachers should be given equal opportunities such as workshops to learn about GCE, and that GCE should be explicitly included in the curriculum. The present research will make a new contribution to incorporating GCE into language education since most researchers analyzed integrating GCE in English Language Teaching (ELT) with little attention paid to other languages such as Japanese language education. In addition, while previous studies focused on either textbook content analysis or language teachers' perceptions, this study employed a combination of the two analyses to give more practical insights into applying GCE in classrooms. This will help syllabus makers and textbook authors in the future when they consider incorporating GCE into language education.

**Keywords:** global citizenship education, textbook analysis, teachers' perceptions, Japanese language education, secondary schools in Malaysia

# **KONSEP PENDIDIKAN KEWARGANEGARAAN GLOBAL DALAM PENDIDIKAN BAHASA JEPUN DI MALAYSIA**

## **ABSTRAK**

Dunia pada masa ini menghadapi pelbagai isu yang mempengaruhi seluruh dunia seperti perubahan iklim, kemiskinan, dan kelaparan, serta masalah-masalah yang sedang berlaku seperti pandemik virus corona (COVID-19) dan krisis Ukraina-Rusia. Situasi-situasi ini mengingatkan kita akan perlunya semua negara, masyarakat, dan pemimpin untuk berkolaborasi dan bekerjasama di peringkat antarabangsa.

Pendidikan Kewarganegaraan Global (GCE atau GCED, ditulis sebagai GCE dalam tesis ini) yang bertujuan untuk membina individu yang memahami dan menyumbang dalam menyelesaikan isu-isu tersebut menjadi semakin penting dan merupakan salah satu daripada tujuh sasaran dalam 'Matlamat Pembangunan Lestari 4' iaitu "Pendidikan Berkualiti" yang diterima pakai oleh Pertubuhan Bangsa-bangsa Bersatu pada tahun 2015. Kajian ini secara khusus berfokus pada sumbangan pendidikan bahasa dalam mempromosikan GCE di Malaysia. Kajian ini juga bertujuan untuk meneroka bagaimana GCE diintegrasikan dalam buku teks mata pelajaran bahasa Jepun yang digunakan di sekolah menengah di Malaysia dengan menganalisis isi kandungan buku teks bahasa Jepun dan menyelidik persepsi guru bahasa Jepun tentang kesedaran mereka dalam menerapkan GCE ke dalam pendidikan bahasa Jepun. Pengkaji melakukan analisis buku teks dengan menggunakan analisis isi kandungan berdasarkan penunjuk kerangka kerja UNESCO untuk budaya 2030 (UIS, 2020a) dan analisis persepsi guru dengan menggunakan kajian soal selidik. Dapatan daripada analisis isi kandungan buku teks menunjukkan bahawa buku teks bahasa Jepun Malaysia memiliki banyak isi kandungan yang berkaitan dengan tema GCE terutamanya "Kepelbagaian Budaya dan Toleransi", tetapi tema GCE "Kesetaraan Gender" dan "Hak Asasi Manusia" tidak ditemukan.

Daripada dapatan ini, dicadangkan agar buku teks yang akan datang dapat meluaskan tema GCE dalam isi kandungan bagi meningkatkan tahap pemikiran kritis serta kesedaran isu global dalam kalangan pelajar bahasa Jepun. Hasil kajian soal-selidik mendapati bahawa ramai guru yang mengetahui tentang GCE, tetapi terdapat perbezaan dalam tahap pengetahuan mereka. Hasil kajian juga menunjukkan bahawa walaupun reaksi yang sangat positif diberikan oleh guru-guru berkenaan pentingnya konsep GCE dan mengintegrasikan GCE ke dalam kelas mereka, halangan-halangan seperti kurangnya panduan yang jelas bagi guru dan kurangnya kandungan GCE dalam kurikulum telah dikenal pasti. Hasil kajian ini mencadangkan agar dilaksanakan bengkel GCE untuk semua guru dan tema GCE diintegrasikan dalam kurikulum. Kajian ini memberikan sumbangan baharu tentang penerapan GCE dalam bidang pendidikan bahasa memandangkan sebahagian besar kajian menganalisis pengintegrasian GCE dalam Pengajaran Bahasa Inggeris (ELT) dan sedikit perhatian diberikan pada bahasa lain seperti bidang pendidikan bahasa Jepun. Selain itu, sementara kajian-kajian lepas berfokus pada sama ada analisis isi kandungan buku teks atau persepsi guru bahasa, kajian ini menggabungkan kedua-dua analisis tersebut bagi memberi pandangan lebih praktikal untuk menerapkan GCE dalam kelas. Hal ini dapat membantu pembuat silibus dan penulis buku teks pada masa hadapan apabila mereka mempertimbangkan penggabungan GCE ke dalam pendidikan bahasa.

**Kata kunci:** pendidikan kewarganegaraan global, analisis buku teks, persepsi guru, pendidikan bahasa Jepun, sekolah menengah di Malaysia

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## LIST OF SYMBOLS AND ABBREVIATION

|        |   |   |
|--------|---|---|
| APCEIU | : | Asia-Pacific Centre for Education for International Understanding |
| CDD    | : | Curriculum Development Division                                   |
| EFL    | : | English as a Foreign Language                                     |
| ELT    | : | English Language Teaching   |
| ESD    | : | Education for Sustainable Development                             |
| GC     | : | Global Citizenship  |
| GCE    | : | Global Citizenship Education                                      |
| GCED   | : | Global Citizenship Education                                      |
| GEFI   | : | Global Education First Initiative                                 |
| KSSM   | : | Kurikulum Standard Sekolah Menengah                               |
| MDGs   | : | Millenium Development Goals                                       |
| MOE    | : | Ministry of Education Malaysia                                    |
| NGOs   | : | Non-Governmental Organizations                                    |
| SPM    | : | Sijil Pelajaran Malaysia  |
| SPSS   | : | Statistical Package for the Social Sciences                       |
| UN     | : | United Nations  |
| UNESCO | : | United Nations Educational, Scientific and Cultural Organization  |
| UIS    | : | UNESCO Institute for Statistics                                   |

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## CHAPTER 1: INTRODUCTION

### 1.1 Study Background and Problem Statement

The world now is facing critical issues such as the threat of using nuclear weapons, the Ukraine-Russia crisis, the coronavirus disease (COVID-19) pandemic, climate change, poverty, and food insecurity. Those issues remind us of the interconnected nature of the world, where no single nation or citizen can solve them alone. Collaborative and coordinated efforts to address them are necessary more than ever, calling for the world to intensify its efforts to foster individuals who can recognize issues outside their countries as their own problems and take action to resolve them. Nevertheless, the idea and behavior of putting the interests of one's own country above the interests of the entire world persists. In this context, Global Citizenship Education (GCE) is intended to serve the purpose of fostering citizens who contribute to building a more just, fraternal, and inclusive world (Silva & Lourenço, 2023), attracting attention from various stakeholders across the world such as leaders of non-governmental organizations (NGOs), national governments typically Ministries of Education, and international organizations.

As the Millennium Development Goals (MDGs) and Education for All approached their target year of 2015, the development community began preparing a new development agenda for the post-2015 era, proposing a new theme of GCE as well as Education for Sustainable Development (Chung & Park, 2016). In 2015, all United Nations (UN) Member States approved the Sustainable Development Goals (SDGs), the successor to the Millennium Development Goals (MDGs), as part of the 2030 Agenda for Sustainable Development. The SDGs, which have 17 goals and 169 targets, were adopted as a universal request for action to stop poverty and realize peace and a prosperous world



by 2030. GCE was placed under target 4.7 of Goal 4 'Quality Education'. UN Secretary-General Ban Ki-moon launched the Global Education First Initiative (GEFI) in 2012 to increase consciousness of the need for education, with fostering global citizens as one of the three major areas of concern, which initiated this inclusion of GCE into the SDGs. Similarly, the 2015 World Education Forum, which adopted the Incheon Declaration, emphasized the importance of ESD (Education for Sustainable Development) and GCE, as citizens should develop values, competence, and attitudes to address global and local issues through quality education (UNESCO, 2015a). Taking these into consideration, it is unquestionable that GCE is important to be mainstream in national education for all 193 UN member states including Malaysia.

This study examines the contribution of language education to promoting GCE in Malaysia. Foreign language education is well suited for promoting GCE. This is because learning a foreign language itself has elements that lead to respect and understanding of different cultures. Foreign language education is closely linked to cross-cultural understanding since learning skills only such as grammar and vocabulary are not sufficient to use a language in a socially complex environment without knowing its cultural background. According to the Curriculum Development Division (CDD) of the Ministry of Education Malaysia (MOE), when learning Japanese, it is necessary to understand culture and linguistic manner. The knowledge of Japanese social conventions and etiquette is very important for conveying unspoken meanings (CDD, 2018). In this sense, language education directly constitutes an element of GCE and is an ideal subject in the existing curriculum structure to implement GCE. According to Başarır (2017), foreign language education is one of the subjects which efficiently employ global citizenship education. The principal mission of foreign language teachers is not to teach the language itself such as four language skills (writing, speaking, listening and reading),

but rather to educate students who grow consciousness and understanding of global issues and dynamically contribute to the resolution of these issues (Pramata & Yuliati, 2016). Likewise, Jacobs and Cates (1999) discuss that language teachers may improve their students' language skills, while they play a significant role in creating the world as a peaceful place. Moreover, Hosack (2011) states that foreign language teachers are ideally positioned to prepare their students for cultural diversity as global citizens.

This study looks at Malaysia as a case study, a multicultural and multilingual country with good environment and opportunities for learning foreign languages. The Malaysian government is very supportive in implementing foreign language learning at schools. Six languages of Arabic, Japanese, French, German, Chinese and Korean are available as elective foreign languages in Malaysia's secondary schools. Among them, due to the implementation of the 'Look East Policy' initiated in 1982, Japanese has been positioned as an important foreign language in Malaysia. As of 2020, Japanese was taught in 130 secondary schools in Malaysia (Japan Foundation, 2021). The Malaysia Education Blueprint 2013-2025, a comprehensive plan for sustainable and rapid transformation of the Malaysian education system, identifies 11 areas for system reform (referred to as "11 Shifts"). Among them, Shift 2 is about the aspiration to ensure every child has the opportunity to learn an additional language from primary level to secondary level including the Japanese language by 2025. Nevertheless, currently, only Malay and English are the core subjects of language education in the Malaysian primary school curriculum and Zakaria et al. (2021) found that these language education subjects in primary school curricula have a large number of GCE elements and nurture the foundation for students to understand, discuss and tackle global issues. However, no research could be found that investigate the incorporation of GCE into additional languages taught in Malaysian secondary schools. Therefore, to fill this gap, the

researcher investigated the integration of GCE into Japanese language education as one of the elective foreign language subjects at Malaysian secondary schools.

## **1.2 The Objective and Significance of the Research**

This study has two main purposes. First, to identify how GCE is reflected in the Japanese language textbooks used in Malaysian secondary schools in terms of GCE themes covered and their frequency. Second, to find out the perceptions of the Japanese language teachers at Malaysian secondary schools regarding their awareness and willingness of integrating GCE into Japanese language education.

Textbooks have a crucial role in education in schools as they contain all syllabuses needed for the subjects. Teachers are expected to use textbooks to conduct their classes. Therefore, students learn and gain knowledge and skills from what is written in textbooks. By investigating how GCE is covered in the textbooks, it is possible to highlight shortcomings and problems in current GCE education in Japanese language education and to suggest what concepts should be incorporated in the future.

Textbooks help Japanese language teachers to bring a global point of view into Japanese language teaching and arrange the classroom setting to employ these practices. It is useful to know about teachers' perceptions of GCE because even if textbooks have sufficient GCE elements, the teachers who will use them cannot make the best use of them without proper understanding and appreciation of GCE. Ikeda (1996) mentioned that teachers are the most crucial factor in the educational situation. In addition, as Pramata and Yuliati (2016) stated, the success of adapting global issues to language teaching is affected especially by the teacher's willingness and readiness to deal with the issues by inserting them into the teaching materials. The Curriculum Development Division (CDD) of the Ministry of Education Malaysia (MOE) has made efforts to raise

awareness of GCE by developing and publishing a guidebook as a manual to integrate GCE into the teaching process for teachers through the curriculum (CDD, 2015). In addition, Malaysia instructed all school head teachers to be prepared for accepting global citizenship education into the school curriculum (Jeong, 2017). Nevertheless, according to Bakar et al. (2021), over 80% of the total number of respondents who are teachers in primary schools in Malaysia did not know about the contents of GCE. This research will examine the gap between the government's goal and the current situation in the Japanese language education field.

Furthermore, this study will help authors of syllabus and textbooks to consider what they should emphasize when designing educational environments that incorporate global citizenship education into the curriculum (Başarır, 2017).

### **1.3 Research Questions**

The following are the research questions to meet the objectives of this study mentioned in Chapter 1, Section 1.2.

1. What GCE themes based on UNESCO's framework are integrated and their frequency in the Japanese language textbooks in Malaysia?
2. What are the perceptions of Japanese language teachers at Malaysian secondary schools in incorporating GCE themes into Japanese language education?

The first research question reveals GCE themes based on UNESCO framework covered in Japanese language textbooks used in Malaysian secondary schools and identifies how many words and sentences are related to these GCE themes. The second research question clarifies Japanese language teachers' perceptions regarding

incorporating GCE themes into their teaching in terms of their awareness, willingness, and challenges.

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## CHAPTER 2: LITERATURE REVIEW

### 2.1 Global Citizenship Education (GCE)

Ikeda (1996) defined more than two decades ago “global citizens” as those who, (1) have the wisdom to deeply recognize the interconnectedness of life, (2) have the courage to respect and understand the differences of race, ethnicity, and culture of others, resulted in growing through interactions with them, and (3) have the compassion to share an imaginative empathy that extends to those suffering in faraway places. Oxfam (1997) also attempted to develop the definition of “global citizenship”. Ikeda's definition and Oxfam's definition have some similarities, but in addition, Oxfam sees global citizens as people who:

- are outraged by social injustice.
- act to make the world a fairer and more sustainable place.
- engage and contribute to their community at different levels, from the local to the global scale.

Global Citizenship Education (GCE) is a widely debated topic with no commonly accepted definition (Silva & Lourenço, 2023). However, this study highlights UNESCO’s definition that Global Citizenship Education is “a framing paradigm that encapsulates how education can develop the knowledge, skills, values, and attitudes learners need for securing a world that is more just, peaceful, tolerant, inclusive, secure, and sustainable” (UNESCO, 2014, p. 9) because it suits the objective of current research and UNESCO is the UN's specialized agency for education, which has made education for peace and sustainable development the overarching goal of its educational programs aimed at fostering empowered global citizens (IBE-UNESCO, 2018.).

## 2.2 GCE and Language Education

To foster “global citizens” as defined in Chapter 2.1, language education might be an effective tool. According to Hosack (2011), as an approach to global citizenship, GCE is expected to be introduced as a cross-curricular theme and to look for opportunities for teachers from all disciplines to address global issues. Furthermore, he noted that language education can make a significant contribution to GCE because global issues provide meaningful content for language lessons. Global citizenship reinforces all areas of the school curriculum, with each subject making an important contribution to the development of key elements to foster positive and responsible global citizenship (Oxfam, 2015). Language teaching can foster acceptance and respect for people of different languages and cultures and prepare them to contribute to creating a more peaceful world (Byram, 2019).

The previous study also discussed practical approaches to using foreign language classes to teach elements essential to GCE. For example, Oxfam (2015) suggested some ways in which the foreign language subject curriculum and global citizenship can be developed in mutually beneficial ways such as exploring issues of identity and diversity by considering the similarities and differences between ethnic groups, regions, cultures, and languages, developing knowledge, and understanding of different cultures and their worldviews, and providing opportunities to explore global issues while developing language skills. UNESCO has promoted this concept among teachers in workshops by using the booklet “A Resource Pack for Global Citizenship Education (GCED)”. This Resource Pack is developed by IBE-UNESCO and the Asia-Pacific Centre for Education for International Understanding (APCEIU) as a product of key lessons learned by IBE-UNESCO in implementing various GCED projects and it aims to support each country in

learning how to adjust their national education systems to promote and integrate GCE (IBE-UNESCO, 2018).

### **2.3 GCE in Language Textbooks**

Textbooks play an important role in school education. This is because language teaching at schools is generally conducted based on textbooks that provide teaching materials on a variety of topics. However, teaching based on textbooks tends to be superficial as the textbooks mostly focus on the knowledge and skill of language. On the other hand, content-based teaching employing themes such as global issues could be a way to avoid such problems and develop learners' cognitive ability as well as global competency (Kiyota, 2022).

Sahli and Belaid (2022) researched English language textbook coverage of GCE which is used in Algerian secondary schools. A qualitative classification of textbook content themes was conducted based on the UNESCO (2015b) framework as well as Sharma's framework for value-creating global citizenship education. The OECD PISA (2018) framework was applied to assess global competencies. Findings showed that the textbooks adequately covered the GCE topics. However, it is necessary to face more up-to-date issues such as climate change. This study only focused on English textbooks, so it is difficult to apply the results to other languages such as Japanese. This is because in most countries, English is taught as the global lingua franca from an earlier time at schools and outside schools, the level of the textbooks is higher, and the contents are more diverse compared to other second languages.



## 2.4 Language Teachers' Perceptions

As Başarır (2017) stated, since teachers are the practitioners who integrate GCE into their teaching practice, it is very important to determine their perceptions of GCE. The paper by Başarır (2017) examines the English instructor's perceptions regarding the integration of GCE into English Language Teaching (ELT) through semi structured interviews with 13 teachers who work in a higher learning organization in Turkey. A content analysis technique was employed to analyze the interviews. The findings reveal that the instructors' levels were insufficient in terms of knowledge, action, skill, and attitude regarding GCE. As most of the instructors deem ELT lessons and GCE are irreverent, they do not conduct roll modeling and address global issues in the course. The predominant grammar-based teaching and students' unwillingness were thought to be the reasons for the challenge of integrating GCE into ELT courses. This study has smaller samples to clarify the subjects and the target is only higher education. Therefore, research with larger samples and other education levels will contribute to the field.

Divéki (2022) conducted semi-structured interviews with five teachers at a Hungarian teacher training institute to explore how Hungarian EFL teacher trainers address global competence in the classroom. The results revealed that the teachers dealt with a variety of global and intercultural issues in their classes and gave importance to these topics. However, it was also found that they tended to avoid certain local issues, such as political and religious issues. It can be said that the selection and incorporation of topics are influenced by the political situation and cultural background of the country in which the education takes place. Regarding the influence on their decisions about what topics to include in class, teachers were found to often consider coursebook content, relevance, topicality, student interest, and the linguistic value of the material. As Divéki

(2022) points out, to make this study more reliable, it would be worthwhile to conduct classroom observations and investigate tutors' lesson plans and teaching materials used.

## **2.5 GCE in Malaysian Education Context**

According to Zakaria et al. (2020), in Malaysia, Global Citizenship (GC) is yet to be a new concept in the educational scenario, and critical approaches to teaching about global issues are largely absent in the Malaysian school environment. In addition, the Curriculum Development Division (CDD) of the Malaysian Ministry of Education (MOE) states that no specific curriculum or syllabus dealing with global citizenship is taught in Malaysian schools. Thus, a study by Zakaria et al. (2021) investigates the GC component of the curriculum in Malaysian elementary schools. The syllabus for the six core subjects taught in elementary school was analyzed using qualitative content analysis and thematic analysis based on Walker's (2006) and UNESCO's (2014) definitions. The results reveal that each subject has elements of GCE, but especially three subjects namely, Malay language, history, and Islamic education contain more GCE elements. The results show that compared to local issues, awareness of global issues was addressed less.

With respect to the perceptions of teachers, Bakar et al. (2021) examined the roles and perceptions of primary school teachers in implementing GCE in Malaysia. The participants of the questionnaire survey were 108 primary school teachers from 11 Malaysian schools. Results were analyzed using SPSS (Statistical Package for the Social Sciences). The study found that even though 84.3% of the total respondents were not aware of the content of GCE, 55.6% said that GCE must be taught in schools. The study also observed that the primary barrier to employing GCE was teachers' lack of knowledge and skills in GCE. As a result, the study recommended providing training to teachers on GCE. Since this study was conducted with primary teachers in Malaysia, the results

would not apply to other levels of education, such as secondary or higher education. In addition, since the Japanese language is an elective foreign language subject that can be taken from secondary schools, the teachers in this study did not include those who teach Japanese. The current study is intended to fill this gap in the literature and target Japanese language teachers in secondary schools in Malaysia.

## **2.6 GCE in Teaching and Learning of Japanese Language**

Okazaki et al. (2003) advocate a new direction in Japanese language education based on a humanistic approach, in contrast to the conventional approach that places too much emphasis on the acquisition of knowledge and suppresses individuality. The new approach aims to provide a place where both teachers and learners can participate in the learning process and grow up through it. Okazaki et al. (2003) specifically expects Japanese language education to serve as multicultural education and global citizen education.

Kurokawa (2006) implemented Japanese language education as global citizenship education in an interview project for students in an advanced Japanese language course at International Christian University (ICU) in Japan. This is an example of GCE promotion in Japanese language education. The interview project is a project in which students set a theme of interest, conduct interviews, analyze and discuss the results, and present their findings. Six international students from the ICU interviewed people they had never met before about fair trade and to think deeply about global issues from a variety of perspectives. A post-program questionnaire revealed that the students not only improved their practical language skills, such as how to use honorifics but also learned things that will lead to self-improvement to become global citizens and proactively accept diverse cultures and values. Kurokawa also pointed out that in selecting interview themes,

teachers need to keep their antennae up on global issues daily and be aware of issues as global citizens so that students can choose themes that have an impact to bring about self-transformation rather than just injecting superficial knowledge. Although reading materials on the topic is necessary to improve the quality of interviews and presentations and to gain a deeper understanding of the issues, students were not required to do so in this course because it was designed to develop speaking and listening skills and not reading comprehension. This is a negative aspect of the skills-focused course structure. Implementing GCE in Japanese language education requires adjustment to the constraints of time and course objectives. In addition, this course is for the students in highest of the eight levels of Japanese language education at ICU, suggesting that a high level of Japanese is required to implement such a learning.

Kurokawa (2009) further argues, using case study results, that the introduction of Service Learning (SL) into Japanese language education has the potential to expand the possibilities of world citizenship education in language education even further than the project work mentioned above. SL became popular in the US in 1980's and based on John Dewey's theory of experiential education, SL aims at learning living knowledge from community service activities that students voluntarily perform (Kurokawa, 2009). It is similar to project work in its emphasis on the importance of experience. However, while project work focuses on language and socio-cultural learning, SL seems to be effective also for developing learners' sense of responsibility, career planning, and intercultural competence. In Kurokawa's case study, the author analyzed the journals, emails, and interviews of two international students from the ICU who volunteered in an elderly care facility in Japan and an NGO that acted for poverty problems respectively. The student who volunteered at an elderly care facility became interested in Japan's long-term care insurance system and realized that he would like to contribute to improving the social

welfare system in his country. The student who worked at an NGO said that he had only been able to grasp the Japanese people he came into contact with as teachers and tools for improving language skills, but through working with them he was able to see their humanity and build relationships with them. Based on these results, Kurokawa argues that incorporating SL into Japanese language learning will create more value in the attempt to redefine language education as GCE, rather than just language acquisition. As with the project work, this study was conducted at the level of advanced university learners and does not provide examples of GCE implementation for younger learners or learners at the elementary or intermediate levels. It must also be taken into account that the target population in these studies is students studying Japanese in Japan, which is a different environment from that of Japanese language learners overseas.

## **2.7 Chapter Summary**

This chapter provides sufficient background for the present study by examining past studies in relevant fields. These are the concept of Global Citizenship Education (GCE), how language education can contribute to GCE, the role of language textbooks for GCE, language teachers' perceptions of the integration of GCE in overseas as well as locally in Malaysia. Finally, GCE's educational practices and challenges for promoting GCE in Japanese teaching and learning were discussed. Unfortunately, there were not many studies in the context of Japanese language education, and there were not many of the latest ones. Most of the existing ones focused on GCE in EFL education. This study bridged this gap by analyzing Japanese language textbooks and investigating Japanese language teachers' perceptions of incorporating GCE.

## CHAPTER 3: RESEARCH METHODOLOGY

### 3.1 Research Design

This research employs The Culture of 2030 indicator of UNESCO's framework (UIS, 2020a) as its conceptual framework. Eight themes and their definitions in the framework are listed below in Table 3.1. The framework has been developed by UNESCO to measure national efforts to mainstream education for ESD (Education for Sustainable Development) and GCE into education systems at all levels of education. Since there is no common agreement on the definition of GCE yet, the researcher used this framework to identify whether the textbooks incorporate themes of GCE or not.

**Table3.1: Theme and definition**

| No. | Theme                                  | Definition  |
|-----|--|---|
| 1   | Cultural Diversity and Tolerance       | Respect for diversity, intercultural understanding, solidarity, and cooperation, as well as interreligious dialogue |
| 2   | Gender Equality                        | Gender based equal opportunity  |
| 3   | Human Rights                           | Equality regardless of race, religion, language, etc.   |
| 4   | Peace and Non-violence                 | Peaceful relations among people and nations, preventing violence including bullying                                 |
| 5   | Climate Change                         | Mitigation, adaptation, impact reduction for the climate change   |
| 6   | Environmental Sustainability           | Caring for the planet, protecting nature  |
| 7   | Human Survival and Well-being          | Environmental health for human well-being, disaster risk reduction  |
| 8   | Sustainable Consumption and Production | Responsible and sustainable lifestyles, green jobs, sustainable energy  |

UNESCO divides Number 1 to Number 4 as GCE themes and Number 5 to Number 8 as ESD (Education for Sustainable Development) themes. However, because GCE and ESD share common components (Chung & Park, 2016) and strong correlation, this study also includes Number 5 to Number 8 as GCE themes.

A mixed methods approach was adopted in this study. This approach combines elements of quantitative and qualitative research to answer the research questions. Mixed methods aid researchers in getting a more holistic picture of the research questions than using quantitative or qualitative research alone, as it integrates the benefits of both methods, such as generalization and contextualization. The first research question will be answered by a content analysis of the Japanese language textbooks. Content analysis is a research method used to identify the presence of specific words, themes, or concepts in recorded communication (Luo, 2023). For the qualitative data, the researcher conducted a content analysis procedure of the Japanese language textbooks. Through content analysis, the researcher identified the presence of GCE themes in the textbooks based on the UNESCO framework and categorized them under the themes. In addition, the number of these words and sentences was counted and analyzed using the quantitative method of descriptive statistics. Descriptive statistics is a method that arranges sets of data into the form of tables or graphs to make the data easy to interpret and describes them as sums, means, relations, and differences in order to characterize the distribution (Bhaskar et al., 2019). Meanwhile, to further deepen the results of the textbook content analysis and to answer the second research question, the researcher performed a questionnaire survey to the Japanese language teachers at Malaysian secondary schools. The answers to the questionnaire were also analyzed using the descriptive statistics method. In addition, the

open-ended responses allowed for qualitative factor analysis. For example, question Number 2 in the questionnaire asked, “Global Citizenship Education (GCE) aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful world. How knowledgeable are you about GCE?” And then, it is followed by an open-ended question Number 2A, “If you answered, “Extremely knowledgeable”, “Very knowledgeable”, or “Moderately knowledgeable”, in question Number 2, how did you know about GCE? Have you ever taken part in any workshops/training sessions or had any chances to learn about GCE? Please kindly elaborate.”. This open-ended question aimed to find out why teachers said they were knowledgeable about GCE. This question elicited some interesting responses. One respondent responded, “I am a member of the GCED panel, and I am involved in the GCED program in a secondary school in Malaysia. I have been to Korea and Thailand for training.”. These responses provided deep insight into the discussion section of Chapter 5.2 of this study to compare the results with prior studies and explore the causes of the differences.

### **3.2 Instruments**

The researcher used two instruments for this study. The first instrument is Japanese language textbooks to answer the first research question in finding what GCE themes based on UNESCO’s framework are integrated and their frequency in the Japanese language textbooks used in secondary schools in Malaysia. The second instrument is a questionnaire survey for Japanese language teachers in Malaysian secondary schools to answer the second research question of clarifying the perceptions of Japanese language teachers in incorporating GCE themes into Japanese language education.



The first instrument includes two Japanese textbooks published by the Ministry of Education Malaysia (MOE) and are currently used for Form (Grade) 1 to Form (Grade) 5 in Malaysian secondary schools. The textbooks are as the followings:

1. 'Bahasa Jepun Menengah Rendah' written by Dr. Zoraida Mustafa, Fazilah Mat and Hani Sharliza Mohd Isa in 2016.
2. 'Bahasa Jepun Tingkatan 4 dan 5' written by Dr. Jamila Binti Mohd, Hieda Natsue, Petani Bin Mohd Noor and Azah Afnizan Binti Mohamad Ayop in 2019.

According to the Japan Foundation (2021), these textbooks are compliant with the new curriculum "Dokumen Standard Kurikulum dan Pentaksiran Bahasa Jepun" (Japanese Curriculum and Assessment Standard) effected since 2017 in line with the "Kurikulum Standard Sekolah Menengah (KSSM)" (National Secondary School Curriculum). These two textbooks comprise one booklet for Form 1 to Form 3 used since 2017 and another booklet for Form 4 and Form 5 used since 2020. They are the only textbooks that the Ministry of Education officially created and distributed, thus most secondary schools in Malaysia have been using these textbooks to teach the Japanese language to local Malaysian pupils.

As a second instrument, the researcher created an online survey questionnaire via Google Forms to collect Japanese language teachers' responses and opinions on the importance and their willingness of incorporating GCE elements in Japanese language teaching to help students understand global issues and address them to become global citizens. Online survey questionnaire has been adopted due to its less time-consuming traits. The data collection was conducted between June to August 2023. Finally, the data

collected was tabulated and figured. It consists of eight questions asking the respondents' demographic information such as age, gender, experience of Japanese teaching, as well as educational background, and 11 questions seeking perceptions regarding possibilities and challenges to incorporating GCE into Japanese language classes as the followings. See APPENDIX A for the full content of the questionnaire.

1. Do you use Japanese textbooks issued by Ministry of Education Malaysia (MOE) "Bahasa Jepun Menengah Rendah" for Form 1 to Form 3 and " Bahasa Jepun Tingkatan 4 dan 5" for Form 4 and Form 5?
  - 1A If you answered, "No" in question 1, please kindly elaborate on why do you choose that textbook/material?
  - 1B If you answered you use both or either of the textbooks in question 1, do you teach the sections that provide additional information or activities about Japanese culture and society in the icons such as "Seni Bahasa (Language Arts)", "Budaya (culture)", or "ちしきのとびら (Jendela Minda)", "文化かつどう (Aktivi Budaya)" in your Japanese language class?
  - 1C Please kindly elaborate your answer in question 1B above.
  - 1D If you answered you use both or either of the textbooks in question 1, do you teach quiz and/or exercise sections in your Japanese language class?
  - 1E Please kindly elaborate your answer in question 1D.
2. Global Citizenship Education (GCE) aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful world. How knowledgeable are you about GCE?

3. What types of teaching practices do you implement in your Japanese language class for preparing students to be a “global citizen?” (You may tick all the applicable answers.)
4. Of the following eight themes in GCE, which TWO do you think are the most important and should be taught to students? (Please select TWO answers.)
5. What types of content that addresses Global Citizenship Education (GCE) do you involve in your Japanese language class? (You may tick all the applicable answers.)
6. What are the roles of the Japanese language teachers in educating students as global citizens? (You may tick all the applicable answers)
7. How important do you think it is to integrate GCE in Japanese language class?
8. How willing are you to implement GCE into your Japanese language class?
9. Do you think the Japanese curriculum you are currently using educates students as global citizens?
10. Which of these do you think are the TOP TWO suggestions to help educate students as global citizens? (Please select TWO answers.)
11. Which of these do you think are the TOP TWO challenges in Japanese language class for implementing GCE? (Please select TWO answers.)

The questionnaire included yes-no questions and multiple-choice answers. On top of that, after each question, open-ended questions were followed so that respondents could elaborate on their answers in detail if needed. Questions 4 and 5 in the questionnaire investigated the perceptions of Japanese language teachers regarding the eight GCE themes based on the UNESCO framework. The researcher designed the questionnaires based on previous readings and samples collected from articles and produced some questions. The main references were the questions used in the semi-structured interview

of the article investigating English instructors' perceptions of incorporating GCE into ELT courses in Turkish higher education (Başarı, 2017). The researcher developed similar questions on the role of teachers and challenges in integrating GCE, etc. by replacing the context of ELT education with Japanese language education. The questionnaire had a larger sample size than an interview, and the results are numerical, so it could have validity and reliability in the survey. On top of that, the open-ended questions in the questionnaire allowed the researcher to know the reasons influencing the numbers and delve deeper into the respondents' answers. The researchers used a spreadsheet to analyze the open-ended questions. First, the researcher identified key themes in the responses to the open-ended questions and looked for common words and phrases. Then, trends and patterns were looked for to identify underlying concerns and valuable insights. In addition, only those who received the questionnaire link through the Telegram group of Japanese language teachers in Malaysian secondary schools responded to the questionnaire, so there is no possibility that anyone else could have responded to the interview, which makes them highly reliable.

### **3.3 Sampling**

The researcher recruited 30 Japanese language teachers at secondary schools including boarding schools and day schools in various regions in Malaysia by convenience sampling to answer the questionnaire regarding incorporating GCE elements in Japanese language teaching to foster students to become global citizens. Convenience sampling is one of the non-random sampling methods that opts for participants from a target population who meet specific utility conditions, such as geographic proximity, accessibility, availability at a specific time, or willingness to participate (Etikan, 2016). Even though the number of participants in this study was not large due to time constraints, teachers from 11 states of the 13 states have participated in this survey, allowing the

researcher to capture the perceptions of teachers from a wide range of regions to accomplish the purpose of the study.

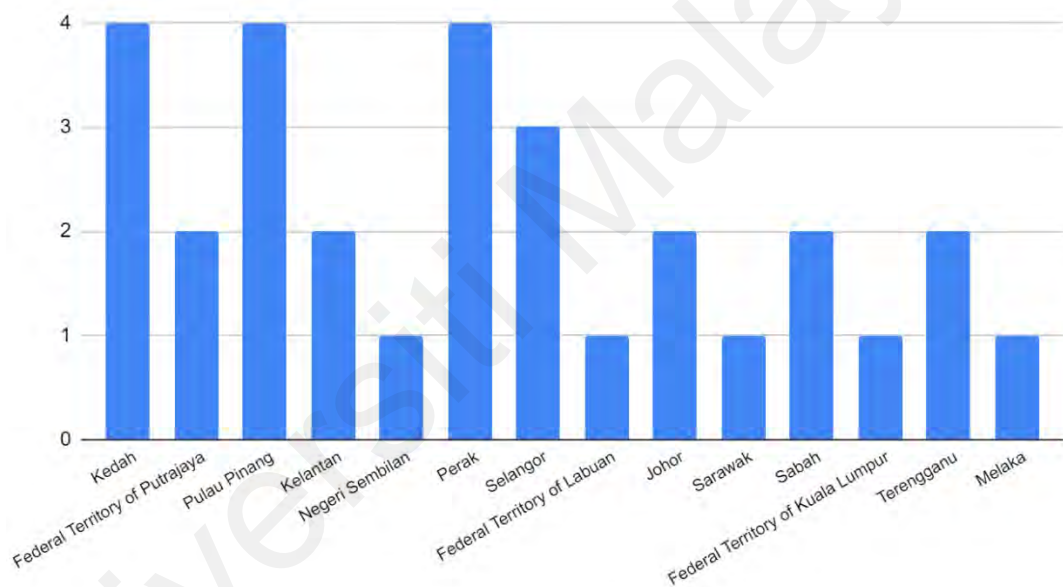
**Table 3.2: Demographic characteristics for teachers**

| Demographic Variable   | N  | Statistic |
|------------------------|----|-----------|
| <b>Age</b>             |    |           |
| 20-29                  | 7  | 23.3%     |
| 30-39                  | 2  | 6.7%      |
| 40-49                  | 12 | 40.0%     |
| 50-59                  | 9  | 30.0%     |
| <b>Gender</b>          |    |           |
| Male                   | 5  | 16.7%     |
| Female                 | 25 | 83.3%     |
| <b>Experience</b>      |    |           |
| >1                     | 6  | 20.0%     |
| 1>3                    | 3  | 10.0%     |
| 3>5                    | 0  | 0.0%      |
| 5>10                   | 1  | 3.3%      |
| 10>20                  | 11 | 36.7%     |
| <20                    | 9  | 30.0%     |
| <b>Previous Degree</b> |    |           |
| IPG                    | 1  | 3.3%      |
| Diploma                | 0  | 0.0%      |
| Bachelor               | 16 | 53.3%     |
| Master's               | 11 | 36.7%     |
| Doctorate              | 2  | 6.7%      |
| <b>School type</b>     |    |           |
| Boarding school        | 13 | 41.9%     |
| Day school             | 18 | 58.1%     |

The demographic data are presented in Table 3.2. The mean age of the teachers was 42.2 years. Males composed 16.7% of the sample, and the majority were females who composed 83.3% of the data. Of the 30 teachers, 20 teachers (66.6%) had a long journey of more than 10 years' experience in teaching. In education background, 16 of the 30 teachers (53.3%) had a bachelor's degree, followed by 11 teachers (36.7%) with a master's degree. The results also revealed that 19 teachers (63.3%) have studied at a university in Japan. Among the respondent teachers, more teachers were teaching in day

schools than in boarding schools. As for the question of which grade level they teach, all grades were well balanced, but the largest number of teachers reported teaching Form 2 and the smallest number of teachers reported teaching Form 4.

Figure 3.1 shows the states in which respondents' schools are located. It shows that teachers from 11 states and 3 federal territories out of 13 states and 3 federal territories participated in this questionnaire. There were no teachers from Perlis and Pahang taking part in this survey.



**Figure 3.1: School location of respondent teachers**

### 3.4 Data Analysis Procedure

For the data analysis procedure, first, the researcher conducted a content analysis of the two Japanese language textbooks used in Malaysian secondary schools to identify to what extent the keywords and concepts of GCE themes are embedded in those textbooks. The content analysis helps to determine whether Japanese language textbooks in Malaysia embedded words and sentences related to GCE and what concepts or themes

are particularly appearing or lacking. In addition, it will be useful in considering how to promote GCE in Japanese language education in Malaysia in the future.

The textbook “Bahasa Jepun Menengah Rendah” for Form 1 to Form 3 has 15 chapters as shown in Table 3.2. The textbook includes one summary exercise of about four to six pages at the end of every five chapters. The exercises have questions about Kanji, which is one of the Japanese writing character systems taken from the Chinese characters, as well as postpositional particle and reading sections respectively. At the end of the textbook, it contains a list of grammar and Kanji learned in the textbook, answers to exercises, audio scripts from the CD supplied with the textbook, and a list of references. The total pages of the textbook are 256 pages, but this analysis focuses on the 214 pages which cover the contents of the 15 main chapters and three sets of exercises. These contents included illustrations, pictures, photos, charts, and tables intended to help students grasp Japanese language concepts and grammatical rules. Additional information such as ‘Seni Bahasa’ (Language Arts), and ‘Budaya’(Culture), is also provided to give more insightful knowledge about Japanese culture to students.

**Table 3.3: Chapter titles of Form 1 to Form 3 textbook**

| Chapter | Titles (Japanese)     | Chapter Titles (translation)            |
|---------|-----------------------|---|
| 1       | 私はアミンです               | I am Amin.                              |
| 2       | わたしのかぞくです             | This is my family.                      |
| 3       | じむしつは2かいです            | The office is on the second floor.      |
| 4       | わたしの一日です              | This is my daily activity.              |
| 5       | スポーツが好きです             | I like sports.                          |
| 6       | がっこうはきれいです            | My school is beautiful.                 |
| 7       | 日本語しつがあります            | My school has a Japanese language room. |
| 8       | そうじをしてください            | Please clean the room.                  |
| 9       | じしょを見てはいけません          | Don't look in the dictionary.           |
| 10      | 日本へ行きたいです             | I want to go to Japan.                  |
| 11      | あたまがいたいです             | I have a headache.                      |
| 12      | プレゼントをもらいました          | I got a present.                        |
| 13      | けんこうのためにジョギングを<br>します | I jog for my health.                    |
| 14      | でんとうスポーツ              | Traditional sports.                     |
| 15      | いろいろなことができます          | I can do various things.                |

**Note.** The author translated the Japanese chapter titles into English.

On the other hand, the textbook “Bahasa Jepun Tingkatan 4 dan 5” includes 8 chapters in which each chapter has a theme and title as shown in Table 3.3. The 4<sup>th</sup> chapter is followed by 5 pages of summary exercise sections and the 8<sup>th</sup> chapter is followed by 7 pages of summary exercise sections. The first summary exercise has reading, listening, and writing questions, while the second summary exercise has Kanji and postpositional particle questions in addition to these. Each theme includes Cross Curriculum Elements in which 21<sup>st</sup>-century teaching skills and higher-level thinking skills have been integrated into the content. A lot of pictures, photos, and QR codes through which give references



from various websites and learning videos are inserted to enrich students' knowledge. At the end of every chapter, there is one page of “ちしきのとびら (Gateway of knowledge)” which contains a topic related to the chapter contents and introduces Japanese education, culture, and social system written in Malay language. It also includes one Japanese proverb (ことわざ). Out of 8 chapters, 6 chapters contain one-page of 文化かつどう (Cultural Activity) which seeks to enhance students' understanding of Japanese culture by introducing Japanese children's songs, comics and cuisine. In this part, students can learn through practical activities by singing songs, cooking Japanese food, and discussing with each other. This textbook has 208 pages in total, but this study covers 174 pages because the scope of this research is limited to the main 8 chapters and two summary exercises.

**Table 3.4: Chapter themes and titles of Form 4 and Form 5 textbook**

| Chapter | Themes           | Titles                         |
|---------|------------------|--------------------------------|
| 1       | 学校               | いよいよ 4 年生                      |
|         | School           | Finally, the Fourth Grade      |
| 2       | 町と社会             | マレーシアの祝日                       |
|         | Town and Society | Malaysian Public Holidays      |
| 3       | 国                | 私たちと自然                         |
|         | Country          | Nature and Us                  |
| 4       | 家族               | 日本でのホームステイ                     |
|         | Family           | Homestay in Japan              |
| 5       | 自己               | 私たちの生活と健康                      |
|         | Oneself          | Our Life and Health            |
| 6       | 町と社会             | 日本文化祭                          |
|         | Town and Society | Japanese Festival              |
| 7       | 学校               | 日本の学校訪問                        |
|         | School           | Visiting Japanese School       |
| 8       | 自己               | 将来の道                           |
|         | Oneself          | Future Dreams and Career Paths |

Note. The researcher translated the Japanese chapter titles into English.

The whole process of content analysis was based on checking all the contents of the textbooks, including titles, descriptions, words, phrases, and all kinds of information. The words and sentences referring to the eight GCE themes based on the UNESCO framework were counted and classified. 'Word' was recognized and counted when they appeared in the textbook as stand-alone words, mainly in newly introduced words or practice of words. For example, on page 94 in the textbook for Form 1 to Form 3 'Bahasa

Jepun Menengah Rendah’, おりがみ or ‘origami’ (paper folding) and チョンカ or ‘congkak’ (Malaysian traditional game) were listed with a picture in the section of “あたらしいことば” (New words). In the textbook for Form 4 and Form 5 ‘Bahasa Jepun Tingkatan 4 dan 5’, on page 22, ハリラヤ or ‘Hari Raya’ (Malaysian celebration day) is listed with picture in the section of vocabulary and on page 25, そうめん or ‘Somen’ (Japanese noodle) is listed in the section of sentence pattern. Some words appeared repeatedly, but duplicate words were counted as one word each time. For example, the word すもう or ‘Sumo’ (Japanese traditional sport) appears on pages 187 and 188, but was counted in each case, so the word count was two. Meanwhile, ‘Sentence’ is recognized and counted in two ways: first, when a sentence contains no words directly related to GCE, but the meaning of the sentence as a whole is related to GCE. For example, on page 122 in Form1- Form 3 textbook, there is a sentence that reads ‘日本のちゅうがくせい は毎日べんきょうがおわってからきょうしつのそうじをします。’ (The Japanese secondary school students clean the classroom every day after the end of the school day.). Although it does not contain any words related to GCE, this sentence describes Japanese culture. Another example is the sentence on page 132 in the textbook for Form 4 and Form 5, ‘日本の高校はマレーシアの高校と何がちがう？ (What is the difference between Japanese high schools and Malaysian high schools?). Again, there are no words related to GCE in this sentence, but it was categorized under the theme of "Cultural Diversity and Tolerance" because it refers to learning about cultural differences. The second way to recognize and count ‘Sentence’ is the sentence that contains a word related to GCE, but the sentence makes sense as a sentence, rather than as a word on its own. For example, in the textbook for Form 1- Form 3 on page 189, the sentence ‘すしをたべたことはありません。’ (I have never eaten Sushi.), the word ‘すし’ (sushi) is GCE-

related word, but it is considered as an element of the GCE-related sentence in this case. Thus, not as a word, but as the sentence, it was counted and categorized under the theme of “Cultural Diversity and Tolerance”. Another example is on page 168 in the textbook for Form 4 and Form 5, ‘けさの新聞にネットいじめの話がありました。’ (There was a story about cyberbullying in this morning’s newspaper.). In this sentence, ‘ネットいじめ’ (cyberbullying) is GCE-related word, but similarly, it was counted as a sentence and categorized under the theme of “Cultural Diversity and Tolerance”.

The analysis is based not only on the number of GCE-related content but also on which of the eight GCE themes it falls under. Which words and sentences should be classified under which theme was determined by the researcher based on UNESCO's definition (UIS, 2020b) of each theme. The data are then tabulated so that the researcher can display findings in tables.

In the second instrument, Japanese language teachers' awareness of GCE and its implementation into their teaching was analyzed by conducting a questionnaire survey of 30 participants.

Firstly, the researcher applied for approval from the Ministry of Education to conduct the study by submitting the research proposal paper and study instrument to the department.

Secondly, after getting the approval, the researcher sent out a questionnaire link to Japanese language teachers who work at secondary schools in Malaysia through telegram. All information about the research and questionnaire collection was provided to the participants at the beginning of the questionnaire to brief them about the research

before the survey begins. The participant consent form was also included at the beginning of the questionnaire so that participants can choose whether they want to participate in the study before they proceeded with answering the questionnaire. To protect participants from exploitation, researchers made it clear that participants had the right to refuse or withdraw from the experiment at any time. Anonymity and confidentiality were also ensured so that participants were free from any harm or discomfort. For example, the researcher did not collect any information that could identify the respondents such as email addresses. That way the researcher has no way to understand who responded to the survey. Consideration of research ethics is critical because the priority in research should be the welfare of the participants, not the results. Once participants had agreed, they answered the questions and submitted them online. In addition, short comments received on open-ended questions were used to explore the reasons and opinions behind the quantified results.

### **3.5 Chapter Summary**

Chapter three discussed the methodological approaches adopted in the data analysis. Content analysis was applied to answer the first question. The researcher conducted a content analysis of Japanese language textbooks not only counting the number of words related to GCE but also identifying GCE themes based on UNESCO's definition (UIS, 2020b) and categorizing them under the themes. To answer the second research question, the researcher performed an online questionnaire survey to thirty Japanese language teachers at Malaysian secondary schools. The answer to the questionnaire was analyzed using the descriptive statistics method. The questionnaire included yes-no questions, multiple-choice questions, and also open-ended questions. The data collected was tabulated and figured.

## CHAPTER 4: RESULT

### 4.1 Results of the First Research Question

The first research question as presented in Chapter 1 is, *What GCE themes based on UNESCO's framework are integrated and their frequency in the Japanese language textbooks in Malaysia?*

To answer this question, a content analysis of the two Japanese textbooks used in secondary schools in Malaysia was conducted.

#### 4.1.1 GCE Themes Integrated in the Textbook for Form 1 to Form 3

First, the researcher performed close reading throughout the textbook of Form 1 to Form 3 to identify words and sentences related to GCE. GCE-related words and sentences were counted and categorized into GCE themes.

The results of the content analysis of this textbook show that all words and sentences related to GCE fall under the theme of "Cultural Diversity and Tolerance". The words identified can be categorized into food, sports, and culture. Some of the examples for food are てんぷら(tempura), おにぎり(onigiri), ラーメン(ramen) and ナシレマ(nasi lemak). For Sports, there were すもう (Sumo), けんどう (Kendo), あいきどう (Aikido), じゅうどう (Judo), からて(karate), セパタクロー (Sepak takraw) and others. For Culture, among the list are おりがみ(origami), しょどう (Japanese calligraphy), おはし (Chopsticks), おいawaii (Celebration), アニメ(animation), 昔話” おむすびころりん” (Japanese folk tale “Omusubi Kororin”) and others.

Table 4.1 shows the words and the translations by the researcher as GCE-related in the textbook for Form 1 to Form 3.

Table 4.2 lists the GCE-related sentences in the textbook for Form 1 to Form 3 and their translations. Since there are more GCE-related sentences than words, only some of them are presented here as examples. For all data on GCE-related sentences for Form 1 to Form 3, please refer to APPENDIX B.

Similar as 'words', 'sentences' related to GCE were categorized as Food, Sports, and Culture, with one sentence on religion. As for Culture, a Japanese folk tale, "Omusubi Kororin" was included on the last two pages of the textbook. The following are some examples of the sentences.

For Religion, there is one sentence on page 211, せいとは勉強の前においのりをします。(Students do a prayer before they study.). For Food, there were some sentences such as on page 77, 母は日本のりょうりがとても好きです。(My mother likes Japanese food very much.), on page 148, わたしは生のさかなをたべません。(I don't eat raw fish.), on page 191, すしをたべたことがありますか。(Have you ever eaten sushi?), on page 212, たかしさんはエルダさんからマレーシアのおかしをもらいました。(Takashi-san received Malaysian sweets from Elda-san.) and others. For Sports, for instance, on page 135, 日本でけんどうをならいたいです。(I want to learn Kendo in Japan.), on page 187, マレーシアのでんとうスポーツをしたことがありますか。日本のでんとうスポーツを見たことがありますか。(Have you ever played Malaysian traditional sports? Have you ever watched Japanese traditional sports?) and others. There are many sentences on culture, for example, on page 104 of the list, in the exercises section, there is a conversation between two people in which one asks a question about Japan and the other answers, E: 日本のなつはあついです。でも、まつりがおいです。おぼんまつりもなつにあります。わたしは日本の友だちと

おぼんまつりへ行きました。とてもにぎやかで、おもしろいまつりです。わたしはみんなといっしょにおどりました。A: なつのはふゆですか。E: いいえ、あきです。こうようがとてもきれいです。A: こうようは何ですか。E: あかやきいろのはです。それから、あきのりんごとぶどうもあまくておいしいです。(E: The Japanese summer is hot. But there are many festivals. The Obon Festival is also held in the summer. I went to the Obon Festival with my Japanese friends. It is a very lively and interesting festival. I danced with everyone. A: Is it winter after summer? E: No, it's autumn. "Koyo" is very beautiful. A: What is "Koyo"? E: The red and yellow leaves. Also, apples and grapes in autumn are sweet and tasty.)

In addition, on page 216, there is a Japanese folk tale “Omusubi Kororin” as one part summarized here:

むかし、しょうじきではたらきもののおじいさんとおばあさんがいました。その日もおじいさんは山へくさかりに行きました。おじいさんはいっしょうけんめいはたらきました。おひるです。おばあさんがつくったおにぎりを食べる時、手がすべっておにぎりがころりんころりんところがつていきました。おじいさんはおにぎりをおいかけましたが、おにぎりはころりん、ころりんところがつて、じめんにあいたあなの中にすとーんと、おちました。おじいさんがあなの中をのぞきました。すると、たのしいうたがきこえました。「おむすびころりんすつとんとん」。(Once upon a time, there lived an old man and an old woman who were honest and hard-working. The old man went to the mountain to cut grass on that day, too. He worked hard. It was lunchtime. When the old man was eating the rice ball that his wife had made, his hand slipped, and the rice ball rolled and rolled. He chased after the rice ball, but it rolled and rolled until it landed in an open hole in the



ground. He looked into the hole. Then, he heard a happy song. "Omusubi kororin sutton ton.").

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**Table 4.1: GCE-related words in the textbook for Form 1 to Form 3**

| <b>Chapter No.</b> | <b>Page No.</b> | <b>Word</b>   | <b>Translation</b>   |
|--------------------|-----------------|---|--|
| 5                  | 65              | てんぷら、おにぎり、ラーメン  | Tempura, Onigiri, Ramen  |
| 6                  | 90              | ナシレマ  | Nasi Lemak   |
| 7                  | 94              | おりがみ、チョンカ   | Origami, Congkak   |
| 7                  | 106             | しょどう  | Japanese calligraphy   |
| 9                  | 133             | 日本のおはし  | Japanese chopsticks  |
| 12                 | 174             | おいわい  | Celebration  |
| 14                 | 187             | 日本のでんとうスポーツ、すもう、けんどう、あいきどう、じゅうどう、マレーシアのでんとうスポーツ、セパタクロー、ワウ、ガシング、シラット | Japanese traditional sports, Sumo, Kendo, Aikido, Judo, Malaysian traditional sports, Sepak takraw, Wau, Gasing, Silat |

Table 4.1 continued

| Chapter No. | Page No. | Word   | Translation  |
|-------------|----------|--|--|
| 14          | 188      | すもう、けんどう、じゅうどう、あいぎどう、<br>からて、シラット、セパタクロー、ワウ、ガシ<br>ング | Sumo, Kendo, Judo, Aikido, Karate Silat, Sepak takraw, Wau, Gasing |
| 15          | 198      | 外国、外国語、外国人   | foreign country, foreign language, foreigner                       |
| 15          | 216      | おむすびころりん(昔話)   | Omusubi Kororin (Japanese Folk Tale)                               |
| Quiz 3      | 214      | 日本のアニメ   | Japanese animation   |

**Note.** The author translated the words into English.

**Table 4.2: Samples of GCE-related sentences in the textbook for Form 1 to Form 3**

| Chapter No. | Page No. | Sentence   | Translation   |
|-------------|----------|--|---|
| 7           | 93       | 日本は今さむいでしょう。ここはいつもあついですが、とてもきもちがいいです。せんしゅう日本語室でおりがみのしょうかいをしました。それからマレーシアの友だちはチョンカをおしえました。  | It must be cold in Japan right now. It is always hot here, but it is very comfortable. I introduced origami to my friends in the Japanese language classroom. My Malaysian friend taught me how to play Congkak.  |
| 7           | 100      | 日本はしきがあります。  | There are four seasons in Japan.  |
| 7           | 104      | 日本のなつはあついです。でも、まつりがおおいです。おぼんまつりもなつにあります。わたしは日本の友だちとおぼんまつりへ行きました。とてもにぎやかで、おもしろいまつりです。わたしはみんなといっしょにおどりしました。なつのあとはふゆですか。いいえ、あきです。こうようがとてもきれいです。こうようは何ですか。あかやきいろのはです。それから、あきのりんごとぶどうもあまくておいしいです。 | The Japanese summer is hot. But there are many festivals. The Obon Festival is also held in the summer. I went to the Obon Festival with my Japanese friends. It is a very lively and interesting festival. I danced with everyone. Is it winter after summer? No, it's autumn. "Koyo" is very beautiful. What is "Koyo"? The red and yellow leaves. Also, apples and grapes in autumn are sweet and tasty. |

Table 4.2 continued

| Chapter No. | Page No. | Sentence   | Translation  |
|-------------|----------|--|--|
| 8           | 122      | 日本のちゅうがくせいはいちにべんぎょうがおわってからぎょうしつのもじをします。                | The Japanese secondary school students clean the classroom every day after the end of the school day.                        |
| 8           | 123      | マレーシアと日本の学校のそうじはどうちがいますか。                              | How do cleaning practices differ between Malaysian and Japanese schools?   |
| 10          | 135      | 日本でけんどうをならいたいです。マレーシアでマレー語のべんぎょうをしながらりょうこうをしたいです。      | I want to learn Kendo. I want to travel in Malaysia while studying Malay language.   |
| 10          | 137      | わたしはけんどうをならいたいです。たかしさんはマレー語をならいたいです。                   | I want to learn Kendo. Takashi wants to learn the Malay language.  |
| 10          | 142      | あにはかいしゃではたらきながらけんどうをならっています。クランタンのバティックシャツがほしいです。      | My brother works in a company and learns kendo after work. I want to buy a batik shirt in Kelantan.                          |
| 10          | 144      | わたしはバティックのスカートがほしいです。                                  | I want a batik skirt.  |
| 10          | 145      | 日本のちずを見て、日本のけんをべんぎょうをしましょう。このウェブサイトをしらべて、けんの名前をかきましょう。 | Let's look at a map of Japan and study Japanese prefectures. Check this website and write the names of Japanese prefectures. |

Table 4.2 continued

| Chapter No. | Page No. | Sentence   | Translation   |
|-------------|----------|--|---|
| 10          | 147      | Mata wang Jepun dipanggil Yen. Terdapat dua simbol yen iaitu ¥ dan 円. Dinominasi matawang Jepun adalah seperti gambar berikut. Matawang Jepun terdiri dari wang kertas dan wang syiling. Gambar pada wang kertas ¥1000, ¥5000 dan ¥10,000 adalah orang yang terkenal dalam sejarah negara Jepun. Terdapat 6 nilai bagi syiling Jepun iaitu ¥500, ¥100, ¥50, ¥10, ¥5 dan ¥1.  | The Japanese currency is called the Yen. There are two symbols of Yen namely ¥ and 円. The domination of the Japanese currency is as shown in the following pictures. Japanese currency consists of banknote and coins. The pictures on the 1000, 5000, and 10,000 banknotes are famous people in the history of Japan. There are 6 values for Japanese coins which are 500, 100, 50, 10, 5 and 1.   |
| 12          | 163      | マレーシアでふつう何をあげますか。日本のにんぎょうをあげたいんですが。ジャミニさんは日本のものが好きですから。  | What kind of present do you usually give in Malaysia? I would like to give her Japanese dolls. Because Jamini likes Japanese things.  |
| 12          | 174      | Salah satu budaya Jepun yang sangat menarik ialah budaya memberi hadiah untuk majlis atau peristiwa tertentu. Kebiasaannya hadiah dalam bentuk wang diberi untuk peristiwa seperti perkahwinan dan kelahiran. Wang hadiah tersebut dimasukkan di dalam sampul khas dan dihiasi dengan seni ikatan tali seperti rod halus yang cantik dan kemas. 熨斗袋「のしぶくろ」ialah nama umum bagi sampul yang digunakan untuk memasukkan wang hadiah yang diberikan sewaktu Tahun Baharu, sambutan hari lahir dan kelahiran bayi. Wang hadiah bagi perkahwinan pula menggunakan sampul yang dinamakan 祝儀袋「しゅうぎぶくろ」. Seni ikatan tali di luar sampul ini dinamakan 水引「みず | One of the most interesting aspects of Japanese culture is the culture of gift-giving for events or occasions. Traditionally, gifts in the form of money are given for occasions such as weddings and births. The money is put inside a special envelope and decorated with beautiful and neat fine rod-like rope tie art. 熨斗袋「のしぶくろ」 is the common name for an envelope used to put gift money given during the New Year, birthdays and the birth of a baby. Gift money for weddings also uses an envelope called 祝儀袋「しゅうぎぶくろ」. The art of tying the string outside this cover is called 水引「みずひき」. Since certain ties carry certain meanings, the choice of envelope should be tailored to the situation or occasion. There are three main types of ties: 花結び「はなむすび」, 結び切り「むすびきり」 and あわじ結び. The はなむすび ties can be easily untied and these ties are used for joyous events that are expected to recur such as the birth of a baby, the new year and admission to |

Table 4.2 continued

| Chapter No. | Page No. | Sentence  | Translation  |
|-------------|----------|---|--|
|             |          | ひき」. Oleh kerana ikatan yang tertentu membawa makna yang tertentu, maka pemilihan sampul tersebut perlulah disesuaikan dengan situasi atau peristiwa. Terdapat tiga jenis ikatan yang utama; 花結び「はなむすび」, 結び切り「むすびきり」 dan あわじ結び. Ikatan はなむすび boleh dirungkai dan ikatan ini digunakan untuk peristiwa yang menggembarakan dan diharapkan akan berulang seperti kelahiran bayi, tahun baharu dan kemasukan ke sekolah. Ikatan むすびきり pula tidak dapat dirungkai, seperti simpul mati dan digunakan untuk peristiwa yang diharapkan tidak akan berulang seperti perkahwinan dan peristiwa sedih iaitu kematian. Manakala あわじむすび ialah ikatan yang membawa simbol hubungan baik, berpanjangan sesama manusia dan boleh digunakan bagi kedua-dua peristiwa sama ada peristiwa yang menggembarakan atau sebaliknya. | school. The むすびきり ties cannot be untied like a dead-knot and are used for events that are not expected to recur such as marriages and sad events like death. While あわじむすび is a tie that carries the symbol of a good, long-lasting relationship between people and can be used for both events whether the event is joyous or otherwise. |
| 14          | 187      | マレーシアのでんとうスポーツをしたことがありますか。日本のでんとうスポーツを見たことがありますか。   | Have you ever played Malaysian traditional sports? Have you ever watched Japanese traditional sports?  |
| 14          | 189      | すもうを見たことがあります。すしをたべたことがありません。   | I have watched Sumo before. I have never eaten sushi.  |

Table 4.2 continued

| Chapter No. | Page No. | Sentence  | Translation  |
|-------------|----------|---|--|
| 14          | 191      | 先生は生のさかなをたべたことがあります。エルダさんはすもうを見たことがあります。すしをたべたことがありますか。                           | The teacher has eaten raw fish before. Elda-san has watched sumo before. Have you ever eaten sushi?  |
| 14          | 192      | 日本のえいがをみたことがありますか。日本人とはなしたことがありますか。   | Have you ever watched Japanese movies? Have you ever talked with Japanese?   |
| 14          | 195      | キナバル山もふじ山もたかい山です。日本の花火はとてもきれいです。  | Mount Kinabalu and Mount Fuji are both high mountains. Japanese fireworks are very beautiful.  |
| 15          | 197      | 外国人とつながることができます。  | We can connect with foreign people.  |
| 15          | 198      | りゅうがくをします。  | I am going abroad to study.  |
| 15          | 199      | アミンさんは日本語ができます。たかしさんはマレー語ができません   | Amin can speak Japanese. Takashi can't speak Malay language.   |
| 15          | 203      | アミンさんは日本語がじょうずですね。日本語のかんじはよむことはできますが、かくことはできません。                                  | Amin is good at speaking Japanese. I can read Kanji but cannot write it.   |
| 15          | 208      | いしださんはマレー語をはなすことができます。  | Ishida-san can speak Malay language.   |
| 15          | 216      | むかし、しょうじきではたらきもののおじいさんとおばあさんがいました。「それじゃあさん、行ってきます。」「きをつけて行っていらっしゃい。おひるのおにぎりをもっていっ | Once upon a time, there lived an old man and an old woman who were honest and hard-working. The old man went to the mountain to cut grass on that day, too. He worked hard. It was lunchtime. When the old man was eating the rice ball that his wife had made, his hand |



Table 4.2 continued

| Chapter No. | Page No. | Sentence  | Translation  |
|-------------|----------|---|--|
|             |          | <p>てください。」その日もおじいさんは山へくさかりに行きました。おじいさんはいっしょうけんめいはたらきました。とてもしごとが好きなおじいさんなのです。おひるです。おばあさんがつくったおにぎりを食べる時、手がすべっておにぎりころりんころりんところがついていきました。おじいさんはおにぎりをおいかけましたが、おにぎりはころりん、ころりんところがついて、じめんにあいたあなの中にすと一んと、おちました。おじいさんがあなの中をのぞきました。すると、たのしいうたがきこえました。「おむすびころりんすつとんとん」。</p>                          | <p>slipped, and the rice ball rolled and rolled. He chased after the rice ball, but it rolled and rolled until it landed in an open hole in the ground. He looked into the hole. Then, he heard a happy song. "Omusubi kororin sutton ton."</p>  |
| 15          | 217      | <p>おじいさんはたのしくて、おどりしました。そしておにぎりがなくなるまであなの中におにぎりをおとして、おどりしました。もっとうたをききたいので、おじいさんはあなの中をのぞきました。そのときすと一んとあなの中におちてしまいました。すると、「おじいさんころりんすつとんとん」「おじいさんころりんすつとんとん」というたのしいうたがまたきこえました。あなの中にはねずみがたくさんいました。あなはねずみのくにでした。ねずみのおうさまはおじいさんにおにぎりのはなしをしました。そして、おれいを言いました。ねずみたちはおじいさんのおべんとうをたべてしまったので、おじ</p> | <p>The old man was so happy that he danced. Then he dropped rice balls into the hole and danced until there were no more rice balls left. Wanting to hear more songs, he looked into the hole. Then he fell into the hole. Then, the fun songs "Ojisan kororin sutton ton" and "Ojisan kororin sutton ton" came again. There were many mice in the hole. The hole was a land of mice. The king of mice told the old man a story about rice balls. Then he said thank you for the old man's rice balls. The mice had eaten his lunch, so they gave him some tasty meals. Old man enjoyed singing, dancing, and eating. It was time to go home. "Ojisan, thank you for the delicious rice balls. "No, I'm glad you're so happy, too. The mice gave a box to the old man. It was a very special box. Just carrying it makes him excited. When he returned home, he told his wife about the land of the mice. Then he opened the box. And there were a lot of oval gold coins in</p> |

Table 4.2 continued

| Chapter No. | Page No. | Sentence   | Translation   |
|-------------|----------|--|---|
|             |          | いさんにおいしいたべものをあげました。おじいさんはたのしくうたをきいたり、おどったり、たべたりしました。かえる時間です。ねずみたちはおじいさんにはこをあげました。とてもおもしろいです。もっているだけで、わくわくします。うちにかえたらおばあさんにねずみのくにのはなしをしました。そしてはこあげました。すると、はこの中にはこぼんがたくさん入っていました。おじいさんとおばあさんはねずみからもらったこぼんでいつまでもしあわせにくらすことができました。 | the box. The old man and old woman were able to live happily ever after with the oval gold coin they got from the mice.   |
| Quiz 1      | 76       | これは日本のおかねです。   | This is Japanese currency. This is a mango tree.  |
| Quiz 1      | 77       | ハディさんはきのう日本のえいがを見ました。母は日本のりょうりがとても好きです。  | Hadi watched a Japanese movie yesterday. My mother likes Japanese food very much.   |
| Quiz 1      | 81       | あした日本語の勉強をします。あさって日本のえいがを見ます。きのう日本のうたをききました。学校で日本語のべんきょうをします。日本語がとても好きです。  | I will study Japanese tomorrow. The day after tomorrow I will watch a Japanese film. I listened to Japanese songs yesterday. I study Japanese at school. I like Japanese very much. |
| Quiz 2      | 148      | わたしは生のさかなをたべません。   | I don't eat raw fish.   |
| Quiz 2      | 151      | あまいマンゴはだいすきで、すっぱいマンゴはあまり好きではありません。たかしくんのすき   | He loves sweet mangoes and does not like sour mangoes. Takashi's favorite food is sashimi. Sashimi is a tasty and famous Japanese dish. He  |

Table 4.2 continued

| Chapter No. | Page No. | Sentence  | Translation  |
|-------------|----------|---|--|
|             |          | なたべものはさしみです。さしみはおいしくて<br>ゆうめいな日本の料理です。ときどき日本のえ<br>いがとアニメを見ます。日本語しつに日本のざ<br>っしやしんぶんやちずなどがあります。日本の<br>しきのポスターもあります。ここで日本文化の<br>べんきょうをします。 | sometimes watches Japanese films and anime. There are Japanese<br>magazines, newspapers, and maps in the Japanese language room. There<br>are also posters of the Japanese four seasons. Here you can learn about<br>Japanese culture. |
| Quiz3       | 209      | アミンさんは手でごはんをたべます。シティさ<br>んは日本語がじょうずです。  | Amin-san eats food by hand. Siti-san speaks Japanese well.   |
| Quiz3       | 211      | たかしさんは日本のふゆがとてもさむいと言<br>いました。りゅうがくをするために日本をなら<br>っています。テレビですもうを見たことがあり<br>ます。アミンさんはかんじをよむことができ<br>ます。せいとは勉強の前においのりをします。                 | Takashi-san said that winter in Japan is very cold. I am learning Japanese<br>to study in Japan. I have seen Sumo on TV. Amin can read Kanji. Students<br>do a prayer before they study.   |
| Quiz3       | 212      | マレーシアのおかしです。たかしさんはエルダ<br>さんからマレーシアのおかしをもらいました。  | Malaysian sweets. Takashi-san received Malaysian sweets from Elda-san.   |
| Quiz3       | 213      | りょうへかえってかんじのれんしゅうをし<br>ます。  | I will practice Kanji after going back to the dormitory.   |
| Quiz3       | 214      | 日本のアニメはせかいじゅうでゆうめい<br>です。マレーシアで日本のアニメはと<br>とてもにんきがありますから、アニメが<br>好きな人が多いとおもいます。マレー<br>シアでにんきなアニメは「ドラえ                                   | Japanese animation is world-famous. Japanese animation is very popular<br>in Malaysia, and many people like animation. Popular Japanese<br>animations in Malaysia are Doraemon, Dragon Ball, One Piece, etc.                           |

Table 4.2 continued

| Chapter No. | Page No. | Sentence                          | Translation |
|-------------|----------|-----------------------------------|-------------|
|             |          | もん」や「ドラゴンボール」や「ワンピース」<br>などがあります。 |             |

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#### 4.1.2 Frequency of GCE Themes in the Textbook for Form 1 to Form 3

Next, the number of words and sentences was then counted and analyzed by using the descriptive statistics method. In the 'Bahasa Jepun Menengah Rendah' textbook for Form 1 to Form 3, 4 out of 15 chapters do not have GCE themes, but 11 chapters, as well as 3 exercises, included content related to GCE themes as shown in Table 4.3. The researcher found words or sentences related to the GCE theme were only 49 pages (23%) out of 214 pages. In addition, the only GCE-related theme in the textbook was "Cultural Diversity and Tolerance". The total number of words and sentences that address the GCE theme was 33 words and 206 sentences. It is notable that about half of the 206 sentences, that is 97 sentences or 47% are written in the Malay language instead of Japanese language in the informative icons of "Seni Bahasa" (Language Arts), "Budaya" (Culture), and "Info". In 'Seni Bahasa' (Language Arts) icon, Japanese culture, especially related to arts are introduced such as the gift-giving culture, haiku, Japanese calligraphy, and Japanese folk tales. "Budaya" (Culture) explains Japanese tradition such as traditional greeting, traditional game, traditional house architecture, and traditional sports. For instance, on page 11, the short paragraph in the Malay language explains Japanese ojigi (bowing) as a tradition of greeting. "Info" sections introduce Japanese general cultures such as Japanese four seasons, and currency. For example, the following is the explanation of Japanese currency on page 147 in the "info" section.

"Mata wang Jepun dipanggil Yen. Terdapat dua simbol yen iaitu ¥ dan 円. Dinominasi matawang Jepun adalah seperti gambar berikut; Matawang Jepun terdiri dari wang kertas dan wang syiling. Gambar pada wang kertas ¥1000, ¥5000 dan ¥10,000 adalah individu yang terkenal dalam sejarah negara Jepun. Terdapat 6 nilai bagi syiling Jepun iaitu ¥500, ¥100, ¥50, ¥10, ¥5 dan ¥1." (The Japanese currency is called the

Yen. There are two symbols of yen, that are ¥ and 円. The domination of the Japanese currency is as shown in the following picture: Japanese currency consists of banknote and coins. The pictures on the 1000, 5000, and 10,000 banknotes are famous people in the history of Japan. There are 6 values for Japanese coins which are 500, 100, 50, 10, 5 and 1.)

**Table 4.32: Analysis of GCE-related contents in Form 1 to Form 3 textbook**

| Chapter | GCE | No. of Words | No. of Sentences | Page Number                            |
|---------|-----|--------------|------------------|--|
| 1       | YES | 0            | 3                | 11                                     |
| 2       | NO  | 0            | 0                |  |
| 3       | YES | 0            | 13               | 44                                     |
| 4       | NO  | 0            | 0                |  |
| 5       | YES | 3            | 10               | 65, 75                                 |
| 6       | YES | 1            | 6                | 90, 92                                 |
| 7       | YES | 3            |                  | 93, 94, 100, 104, 106, 108             |
| 8       | YES | 0            | 2                | 122,123                                |
| 9       | YES | 1            | 2                | 133                                    |
| 10      | YES | 0            | 15               | 135, 137, 142, 144, 145, 147           |
| 11      | NO  | 0            | 0                |  |
| 12      | YES | 1            | 21               | 163, 174, 186                          |
| 13      | NO  | 0            | 0                |  |
| 14      | YES | 19           | 28               | 187, 188, 189, 191, 192, 194, 195, 196 |
| 15      | YES | 4            | 37               | 197, 198, 199, 203, 208, 216, 217      |
| Quiz 1  | YES | 0            | 9                | 76, 77, 81                             |
| Quiz 2  | YES | 0            | 8                | 148, 151                               |
| Quiz 3  | YES | 1            | 13               | 209, 211, 212, 213, 214                |
| Total   |     | 33 words     | 206 sentences    | 49 pages                               |

Note.

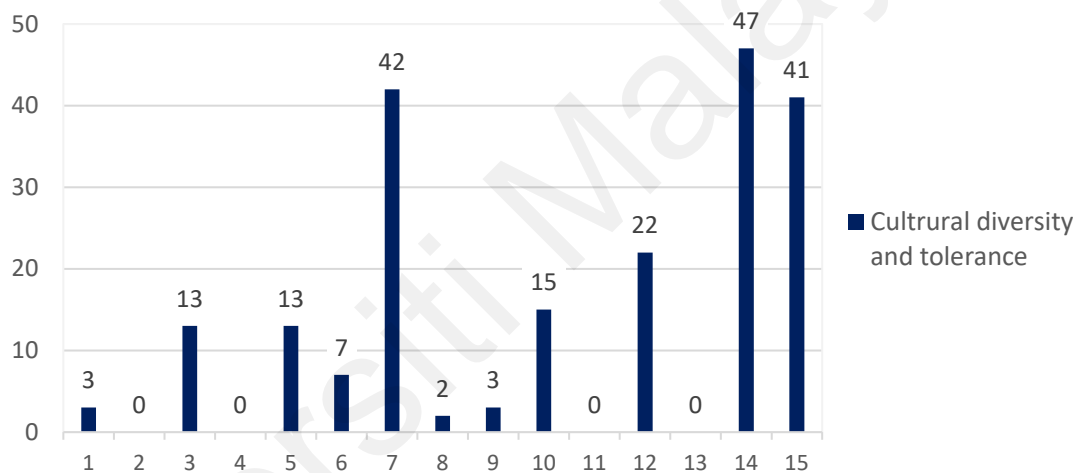
GCE: Does the chapter include content related to GCE themes based on the UNESCO framework?

Number of Words: How many words are related to the GCE themes?

Number of Sentences: How many sentences are related to the GCE themes?

Number of Pages: On which pages include words or sentences relevant to the GCE themes and what is the total number of pages?

Figure 4.1 shows that most words and sentences related to the GCE theme “Cultural Diversity and Tolerance” are contained in chapter 14, on the topic of “Traditional sports”, followed by chapter 7, on the topic of “My school has a Japanese language room “.



**Figure 4.1: Number of GCE-related contents by chapter in Form 1 to Form 3 textbook**

#### 4.1.3 Results of GCE Themes Integrated in the Textbook for Form 4 and Form 5

Next, the researcher then used the same method to analyze the textbook ‘Bahasa Jepun Tingkatan 4 & 5’ for Form 4 and Form 5. This textbook was read closely to identify GCE-related words and sentences, which were then categorized into GCE themes. Table 4.4 shows the words identified and the themes classified. It shows that, unlike the Form 1 to Form 3 textbook, six of the eight GCE themes were detected.

Here are some examples of categorized words for each six themes. The most words were found under the theme “Cultural diversity and tolerance”. Some of the examples for “Cultural Diversity and Tolerance” are like 日本の高校の時間割 (Japanese high school timetable), 正月 (Japanese New Year), ハリラヤ (Hari Raya), チャイニーズニューイヤー (Chinese New Year), デイーパバリ (Deepavali), クリスマス (Christmas), カアマトンの日 (Kaamatan's day), ガワイの日 (Gawai's day), 独立記念日 (Independence day), そうめん (Somen), むぎちゃ (Mugicha), しりとり (Shiritori), のぞみというしんかんせん (Shinkansen called Nozomi), チェンパカという花 (Flower called Cempaka), なっとう (Natto), ももたろう (‘Momotaro’ - Japanese Folk tale), うらしまたろう (‘Urashima Taro’ - Japanese Folk Tale) and others.

For ‘Peace and Non-violence’, only one word was identified, that is ネットいじめ (Cyberbullying). For ‘Climate Change’, three words were found, that are 大雨 (Heavy rain), こうずい (Floods) and たいふう (typhoons). Four words were identified under ‘Environmental sustainability’, that are 自然 (Nature), もり (Forest), ジャングル (Jungle) and Kitar semula (Recycling).

For both ‘Human Survival and Well-being’ and ‘Sustainable Consumption and Production’, only one word for each was identified. 緊急地震速報 (Earthquake early warning) was categorized as ‘Human Survival and Well-being’ and Sumber tenaga baharu (New energy source) was categorized under ‘Sustainable Consumption and Production’.



**Table 4.4 3: GCE-related words in the textbook for Form 4 and Form 5**

| <b>Chapter No.</b> | <b>Page No.</b> | <b>Word</b>   | <b>Translation</b>  | <b>GCE theme</b>                 |
|--------------------|-----------------|---|---|----------------------------------|
| 1                  | 19              | 日本の高校の時間割   | Japanese high school timetable  | Cultural Diversity and Tolerance |
| 2                  | 22              | 正月、ハリラヤ、チャイニーズニューイヤー、ディーパバリ、クリスマス、カアマトンの日、ガワイの日、独立記念日 | Japanese New Year's Day, Hari Raya, Chinese New Year, Deepavali, Christmas, Kaamatan's day, Gawai's day, Independence Day | Cultural Diversity and Tolerance |
| 2                  | 25              | そうめん、むぎちゃ、しりとり、のぞみというしんかんせん                           | Somen, Mugicha, Shiritori, Shinkansen called Nozomi   | Cultural Diversity and Tolerance |
| 2                  | 26              | チェンパカという花、なっとう  | Flower called Cempaka, Natto  | Cultural Diversity and Tolerance |
| 2                  | 39              | ハリラヤ  | Hari Raya   | Cultural Diversity and Tolerance |
| 2                  | 42              | マレーシアの祝日  | Malaysian national holidays   | Cultural Diversity and Tolerance |
| 2                  | 43              | 日本の祝日・行事、成人の日、正月、節分、子どもの日、七夕、ひな祭り                     | Japanese national holidays and events, Coming-of-Age Day, New Year, Setsubun, Children's Day, Tanabata, Girls' Day        | Cultural Diversity and Tolerance |

Table 4.4 continued

| Chapter No. | Page No. | Word              | Translation                  | GCE theme                        |
|-------------|----------|-------------------|------------------------------|----------------------------------|
| 2           | 44       | お正月               | Japanese New Year            | Cultural Diversity and Tolerance |
| 2           | 45       | 年賀状               | New Year's card              | Cultural Diversity and Tolerance |
| 3           | 48       | 大雨、こうずい、たいふう      | Heavy rain, floods, typhoons | Climate Change                   |
| 3           | 48       | かんき、雨季            | Dry season, Rainy season     | Cultural Diversity and Tolerance |
| 3           | 49       | 自然、もり/ジャングル       | Nature, Forest/Jungle        | Environmental Sustainability     |
| 3           | 62       | 台風・大雨、洪水          | Typhoon, Heavy rain, Flood   | Climate Change                   |
| 3           | 65       | 緊急地震速報            | Earthquake Early Warning     | Human Survival and Well-being    |
| 4           | 68       | バティックシャツ、じんべい、ゆかた | Batik shirts, Jinbei, Yukata | Cultural Diversity and Tolerance |
| 4           | 87       | 日本でのホームステイ        | Homestay in Japan            | Cultural Diversity and Tolerance |
| 5           | 96       | ネットいじめ            | Cyberbullying                | Peace and Non-violence           |

Table 4.4 continued

| Chapter No. | Page No. | Word  | Translation   | GCE theme                        |
|-------------|----------|---|---|----------------------------------|
| 5           | 111      | 食育とカロリー   | Shokuiku and calorie  | Cultural Diversity and Tolerance |
| 6           | 127      | ソーランぶし、お好み焼き、たこ焼き、てまきずし、おりがみ、ゆかた  | Soranbushi, Okonomiyaki, Takoyaki, Temaki sushi, Origami, Yukata  | Cultural Diversity and Tolerance |
| 6           | 128      | たたみ、こたつ、ふろしき、ふうりん、すし、おにぎり、うどん、すき焼き、おりがみ、けんだま、おてだま、あやとり、すもう、けん道、じゅう道、からて | Tatami, Kotatsu, Furoshiki, Furin, Sushi, Onigiri, Udon, Sukiyaki, Origami, Kendama, Otedama, Ayatori, Sumo, Kendo, Shudo, Karate | Cultural Diversity and Tolerance |
| 6           | 130      | かつおぶし、青のり   | Bonito flakes, Aonori   | Cultural Diversity and Tolerance |
| 7           | 133      | 茶道、書道、剣道、柔道   | Sado, Japanese calligraphy, kendo, judo   | Cultural Diversity and Tolerance |
| 7           | 140      | うどん、おにぎり、すし、ラーメン、おこのみやき、たこ焼き  | Udon, Onigiri, Sushi, Ramen, Okonomiyaki, Takoyaki  | Cultural Diversity and Tolerance |
| 7           | 148      | 「さくら」「雪」  | 'Sakura', 'Yuki' (Japanese songs)   | Cultural Diversity and Tolerance |
| 8           | 166      | わさび、すし  | Wasabi, Sushi   | Cultural Diversity and Tolerance |

Table 4.4 continued

| Chapter No. | Page No. | Word                 | Translation                          | GCE theme                              |
|-------------|----------|----------------------|--------------------------------------|--|
| 8           | 167      | sumber tenaga baharu | new energy source                    | Sustainable Consumption and Production |
| 8           | 167      | kitar semula         | recycling                            | Environmental Sustainability           |
| Exercise 1  | 90       | ももたろう                | 'Momotaro' (Japanese folk tale)      | Cultural Diversity and Tolerance       |
| Exercise 2  | 173      | うらしまたろう              | 'Urashima Taro' (Japanese folk tale) | Cultural Diversity and Tolerance       |

**Note.** The author translated the Japanese words into English.

Table 4.5 shows the sample of GCE-related sentences and their themes.

Sentences were categorized into five of the eight themes. Please refer to APPENDIX C for full data on GCE-related sentences and classified themes in Form 4 and Form 5 textbook. Here is an example of a categorized text for each theme. First, the theme of “Cultural Diversity and Tolerance” was found in many texts on a wide range of topics such as Malaysian and Japanese food, holidays, festivals, school life, and culture. In Japanese culture, Japanese proverbs, songs, and folk tales were included. Proverbs like 笑う門には福来る (Fortune comes in by a merry gate) appear in all eight chapters. Japanese songs such as "Cherry Blossoms," "Snow," and "New Year's" were introduced as activities for singing together. The folk tale "Momotaro" was used in the reading comprehension exercises, and the "Urashima Taro" was utilized in the listening exercises. For “Peace and Non-violence”, there was a sentence on page 110, ネットいじめはよくないです。ネットでいやなことは言わないでください。  
(Cyberbullying is not good. Do not say bad things on the internet.) For “Climate Change”, on page 53, 大雨でホッケーのれんしゅうができません。(We cannot practice hockey due to the heavy rain.). For “Environmental Sustainability”, on page 129, 文化祭のとき、ごみがたくさん出ました。そのごみをどうしますか。つかった後あらってあつめます。そして、リサイクルセンターにおくります。  
(During the school festival, a lot of rubbish was generated. What do you do with the rubbish? After use, they are cleaned and collected. The materials are then sent to a recycling center.). Finally, for “Human Survival and Well-being”, on page 61, じしんでたくさんの人がこまっています。だから、その国へ行って、その人たちをてつだいたいです。(There are many people in trouble because of the earthquake. That is why I want to go to those countries and help those people).

**Table 4.5: Samples of GCE-related sentences in the textbook for Form 4 and Form 5**

| <b>Chapter No.</b> | <b>Page No.</b> | <b>Sentence</b>  | <b>Translation</b>   | <b>GCE theme</b>                 |
|--------------------|-----------------|--|--|----------------------------------|
| 1                  | 3               | 日本ではしょうがっこうで6年間べんきょうしてからちゅうがっこうにはいりまうす。そこで3年間べんきょうしてからこうこうに入ります。 | In Japan, students study for six years at a school before entering a middle school. There, students study for three years before entering high school. | Cultural Diversity and Tolerance |
| 1                  | 15              | アミンさんはいつも手でごはんを食べます。   | Amin always eats his food with his hands.  | Cultural Diversity and Tolerance |
| 1                  | 18              | 日本とマレーシアの高校生のせいかつについて分かったことをまとめましょう。                             | Let's summarize what we have learned about the lives of Japanese and Malaysian high school students.   | Cultural Diversity and Tolerance |
| 1                  | 19              | 石の上にも三年  | Patience is a virtue. (Japanese proverb)   | Cultural Diversity and Tolerance |
| 2                  | 29              | パーティーのためにもうすしを買いました。   | I bought sushi for the party.  | Cultural Diversity and Tolerance |
| 2                  | 32              | ハリラヤのじゅんぴはまだおわっていません。  | I haven't finished the preparation for Hari Raya.  | Cultural Diversity and Tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation   | GCE theme                        |
|-------------|----------|--|---|----------------------------------|
| 2           | 34       | きのう食どうでナシレマを食べました。   | I ate nasi lemak at the cafeteria.  | Cultural Diversity and Tolerance |
| 2           | 37       | 先週ラジュさんのうちへディーパバリのパーティーに行ったよ。  | I went to the Deepavali party at Mr. Raju's house.  | Cultural Diversity and Tolerance |
| 2           | 39       | 次のハリラヤの準備チェックリストを見て、「もう」と「まだ」を使った文を作りましょう。   | Go through the following Hari Raya preparation checklist and make sentences using 'already' and 'not yet'.  | Cultural Diversity and Tolerance |
| 2           | 40       | タンさんは今年のチャイニーズニューイヤーにどんなことをしましたか？ ぼくのあにはシンガポールではたらいっていますが、チャイニーズニューイヤーにはうちかかえって帰ることができました。   | What did you do in Chinese New Year this year, Tan? My brother works in Singapore, but he came back home for Chinese New Year.  | Cultural Diversity and Tolerance |
| 2           | 41       | 来月は独立記念日がありますから、きょうしつをきれいにかざりたいとおもいます。去年の独立記念日のかざりがまだありますか？ マレーシアのこっきとカラーペーパーです。カラーペーパーにはマレーシアのれきしを書いてきょうしつのかべにはります。あと、マレーシアのしゅしょうのしゃしんをきょうしつのドアにはります。 | Next month we will celebrate Independence Day, so I would like to decorate our classroom nicely. Do we still have last year's Independence Day decorations? I will buy a Malaysian flag and colored paper. On the colored paper, I will write the history of Malaysia and hang it on the wall of the classroom. I will also hang a photo of the Malaysian prime | Cultural Diversity and Tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation   | GCE theme                           |
|-------------|----------|---|---|-------------------------------------|
|             |          |   | minister on the door of our classroom.  |                                     |
| 2           | 44       | もういくつねるとお正月 お正月にはたこあげ<br>てこまをまわしてあそびましょう はやく来い<br>来いお正月 もういくつねるとお正月 お正月<br>にはまりついておいばねついてあそびしょう<br>はやく来い来いお正月 | Come on, come soon, a Happy<br>New Year. How many nights do I<br>sleep before the New Year? Let's<br>bounce a ball on New Year's<br>Day. And let's play with a<br>battledore and shuttlecock.<br>Come on, come soon, a Happy<br>New Year. | Cultural Diversity and<br>Tolerance |
| 2           | 45       | 笑う門には福来る  | Fortune comes in by a merry<br>gate. (Japanese proverb)   | Cultural Diversity and<br>Tolerance |
| 3           | 46       | きれいな自然をまもるために私たちは何ができ<br>る？   | What can we do to protect<br>beautiful nature?  | Environmental sustainability        |
| 3           | 51       | 今大雨です。  | It is raining heavily now.  | Climate change                      |
| 3           | 53       | 大雨でホッケーのれんしゅうができません。  | We can't practice hockey due to<br>the heavy rain.  | Climate change                      |
| 3           | 54       | たいふうでした。  | We had a typhoon.   | Climate change                      |
| 3           | 57       | 雨季にはたくさんの雨がふります。  | It rains a lot in the rainy season.   | Cultural diversity and<br>tolerance |



Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation  | GCE theme                        |
|-------------|----------|---|--|----------------------------------|
| 3           | 60       | 僕たちの学校は毎年ちかくのうみのそうじをしている。そこはいつもにぎやかだが、ごみが多くてちょっときたない。うみがきれいになってとてもよかったとおもう。 | Every year, we clean up the sea near our school. It's always lively, but there is a lot of garbage and it's a little bit disgusting. I am very happy that the sea has been cleaned up. | Environmental sustainability     |
| 3           | 61       | こうずいでまちがきたなくなりましたから、学校のちかくのみちをきれいにしました。                                     | The streets near the school were cleaned up because of the litter in the town caused by the floods.  | Environmental sustainability     |
| 3           | 61       | じしんでたくさんの人がこまっています。だから、その国へ行って、その人たちをてつだいたいです。                              | There are many people in trouble because of the earthquake. That is why I want to go to those countries and help those people.   | Human survival and well-being    |
| 3           | 64       | 「せんす」を作りましょう。   | Let's make a folding fan.  | Cultural diversity and tolerance |
| 3           | 65       | 雨降って地固まる  | After rain comes fair weather. (Japanese proverb)  | Cultural diversity and tolerance |
| 4           | 71       | なつまつりのとき、よくゆかたをきます。じんべいをきる子もいます。いとこのけっこんしきのとき、あにはバティックシャツをきて、あね             | Children often wear yukata during summer festivals. Some children wear a jinbei. At my cousin's wedding, my brother  | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation  | GCE theme                        |
|-------------|----------|--|--|----------------------------------|
|             |          | はワンピースをきて、ハンドバッグをもって行きました。   | wore a batik shirt, and my sister wore a one-piece dress and carried a handbag.  |                                  |
| 4           | 79       | この店のゆかたはきれいで安いです。  | Yukata sold in this shop is beautiful and cheap.   | Cultural diversity and tolerance |
| 4           | 80       | 日本へ行ったとき、きれいなゆかたを買いました。  | I bought a beautiful Yukata when I went to Japan.  | Cultural diversity and tolerance |
| 4           | 81       | 私たちはおまつりに行きました。そのとき、私はゆかたをきました。おまつりは人が多かったのですがたのしかったです。かえるとき、さかもとさんのおくさんにバティックのワンピースをあげました。  | We went to a festival. I wore a yukata at the festival. There were many people at the festival, but it was fun. When I went back to Malaysia, I gave a batik dress to Sakamoto-san's wife.   | Cultural diversity and tolerance |
| 4           | 83       | てんぷら、すし、カレーライス、お好み焼き、いろいろありましたが、とくに、みそしるが大好きでした。いろいろなものが入っていて、びっくりしました。今までマレーシアで食べたみそしるとちがいました。みんなでなつまつりに行ったときもたのしかったですね。私はゆかたをはじめてきました。 | Ms. Yamamoto cooked tempura, sushi, curry and rice, okonomiyaki, and many other dishes for me, but I especially loved miso soup. I was surprised at the variety of ingredients in it. It was different from the miso soup I had eaten in Malaysia. It was also fun when we all went to the summer festival together. | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation   | GCE theme                        |
|-------------|----------|--|---|----------------------------------|
|             |          |  | I wore a Yukata for the first time.   |                                  |
| 4           | 84       | エリザさんは山本さんのみそしるを飲んでびっくりしましたが、それはどうしてですか。                 | Elisa-san was surprised when she drank miso soup cooked by Yamamoto-san, why was that?  | Cultural diversity and tolerance |
| 4           | 85       | ごはんを食べるとき、はしをつかいます。からだをあらってから、おふろに入ります。よるねるとき、ふとんをつかいます。 | Japanese people use chopsticks when eating. After washing themselves, they go into the bathtub. When they sleep at night, they use a futon. | Cultural diversity and tolerance |
| 5           | 97       | 日本でははるにさくらがさきます。   | In Japan, cherry blossoms bloom in spring.  | Cultural diversity and tolerance |
| 5           | 97       | ネットいじめはよくないですから、やめましょう。                                  | Cyberbullying is not good, so do not do it.   | Peace and Non-violence           |
| 5           | 110      | ネットいじめはよくないです。ネットでいやなことは言わないでください。                       | Cyberbullying is not good. Don't say bad things on the internet.  | Peace and Non-violence           |
| 6           | 113      | 私のクラスはお好み焼きを作るよ。   | Our class will cook Okonomiyaki.  | Cultural diversity and tolerance |
| 6           | 117      | そしてたこやきの店に行きたいです。  | And I want to go to the shop selling Takoyaki.  | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation   | GCE theme                        |
|-------------|----------|--|---|----------------------------------|
| 6           | 123      | お好みやきのざいりょうはもう買ってありますか。おりがみはどこにおいてありますか。   | Have you already bought the ingredients for Okonomiyaki?<br>Where did you put Origami?  | Cultural diversity and tolerance |
| 6           | 125      | 来年にほんのだいがくに入って、日本語や日本のぶんかについてもっとべんきょうしたいです。たとえば、生け花やさどうなどです。そして、日本人のがくせいと友達になりたいです。  | I would like to enter a Japanese university next year and learn more about the Japanese language and culture. For example, ikebana and sado. I also want to make friends with Japanese students.  | Cultural diversity and tolerance |
| 6           | 126      | お好みやきの店のポスターはどんなポスターですか。おりがみのきょうしつに行くとき、何がいらいますか。                                    | What kind of posters are in the Okonomiyaki shop? What do you need when you go to an origami workshop?  | Cultural diversity and tolerance |
| 6           | 129      | 文化祭のとき、ごみがたくさん出ました。そのごみをどうしますか。つかった後あらってあつめます。そして、リサイクルセンターにおくります。国のためみんなではじめるリサイクル。 | During the school festival, a lot of rubbish was generated. What do you do with the rubbish? After use, they are cleaned and collected. The materials are then sent to a recycling center. Recycling Initiated by Everyone for the Benefit of the Country | Environmental sustainability     |
| 6           | 129      | こころに残っていることを「五・七・五」で書きましょう。  | Compose a Haiku about what is on your mind.   | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation  | GCE theme                        |
|-------------|----------|---|--|----------------------------------|
| 6           | 130      | ビデオを見て、お好み焼きに必要な材料を書きましょう。自分の「このみ」のお好み焼きを作りましょう。        | Watch the video and write down the ingredients needed for your okonomiyaki. Make your own favorite okonomiyaki.                      | Cultural diversity and tolerance |
| 6           | 131      | 好きこそ物の上手なれ  | What one likes, one will do best. (Japanese proverb)   | Cultural diversity and tolerance |
| 7           | 132      | 日本の高校はマレーシアの高校と何がちがう                                    | What is the difference between Japanese high school and Malaysian high school?   | Cultural diversity and tolerance |
| 7           | 137      | これからマレーシアのうたをみなさんにおしえますから、いっしょにうたってくださいませんか。            | I'm going to teach you a Malaysian song, so please sing along with me.   | Cultural diversity and tolerance |
| 7           | 138      | すしは食べますが、さしみは食べません。学校ほうものとき、さどうはしましたが、時間がなくて書道はしませんでした。 | I eat sushi, but not sashimi. When I visited the school, I did Sado, but not Japanese calligraphy because I didn't have time for it. | Cultural diversity and tolerance |
| 7           | 139      | 部活では生け花をしますが、うちではしません。ハリラヤにあにからは何ももらいませんでした。            | I do Ikebana as a club at school, but I don't do it at home. I haven't got anything from my brother at Hari Raya.                    | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation  | GCE theme                        |
|-------------|----------|---|--|----------------------------------|
| 7           | 140      | うどんは食べましたが、ラーメンは食べませんでした。   | I ate udon noodles, but not Ramen.   | Cultural diversity and tolerance |
| 7           | 142      | 北がわのバスでいから、バスにのって、すしやに行きました。すしを食べた後で、すしやの東がわのスーパーでおみやげを買いました。   | From the north side of the bus station, we took a bus to the Sushi restaurant. After eating sushi, we bought souvenirs at the supermarket on the east side of the sushi restaurant.  | Cultural diversity and tolerance |
| 7           | 143      | おしれからふとんをだしてねる。   | To get a futon out of the closet and sleep   | Cultural diversity and tolerance |
| 7           | 144      | また、今日はマレーシアのうたやおどりのパフォーマンスもあります。  | Today, we have a performance of Malaysian songs and dance.   | Cultural diversity and tolerance |
| 7           | 145      | 日本の有名な観光地や食物やおまつりなどについて調べて、話しましょう。  | Research and talk about famous Japanese tourist attractions, foods, festivals, etc.  | Cultural diversity and tolerance |
| 7           | 146      | マレーシアの文化や学校生活についてお話したいと思います。マレーシアにはいろいろな民族がいます。マレー系、中華系、インド系などです。ですからマレーシアにはいろいろな民族の文化があって、りょうりやおまつりもたくさんあります。8月31日の独立記念日には大きなパレードがあって、プトラジャヤというまちはとてもにぎやかになります。マレーシア | I would like to talk about Malaysian culture and school life. There are various ethnic groups in Malaysia. There are Malays, Chinese, Indians, and so on. On August 31, Independence Day, there is a big parade, and the city of Putrajaya becomes | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation   | GCE theme                        |
|-------------|----------|---|---|----------------------------------|
|             |          | の学校は1月にはじまります。そして12月に長い休みがあります。私の学校は毎日7時半にはじまります。そして1時半におわります。                                    | very lively. School starts in January and there is a long break in December. My school starts at 7:30 every day and ends at 1:30.   |                                  |
| 7           | 147      | グループでマレーシアの文化や学校生活について話し合っ発表しましょう。  | Discuss and present about Malaysian culture and school life in your group.  | Cultural diversity and tolerance |
| 7           | 149      | 百聞は一見に如かず   | Seeing is believing (Japanese proverb)  | Cultural diversity and tolerance |
| 8           | 158      | これは日本のまんがですが、英語で書いてあります。私は日本のまんがが大好きです。女の人日本語で書いてあるまんがの本をたくさんもっています。ひまなとき、おりがみでひこうきを作って友達とさそびました。 | This is a Japanese manga, but it is written in English. I love Japanese manga. Women have many manga books written in Japanese. When I had free time, I made airplanes out of origami and played with my friends. | Cultural diversity and tolerance |
| 8           | 160      | いろいろな国へ行って、外国のニュースをみんなに知らせたいです。いろいろな国の人と話することができますから、英語はとてもたいせつだおもいます。                            | I want to go to various countries and let everyone know about foreign news. I think English is very important because I can talk with people from many different countries.                                       | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence  | Translation  | GCE theme                        |
|-------------|----------|---|--|----------------------------------|
| 8           | 166      | 外国の文化で、あなたがおもしろいとおもったことやすごいとおもったことについて話しましょう。   | Talk about what you find interesting or amazing about a foreign culture.   | Cultural diversity and tolerance |
| Exercise 1  | 88       | 去年日本へ行ったとき、しんかんせんにのりました。日本りょうりはおいしいです。  | When we went to Japan last year, I took a Shinkansen. Japanese food is delicious.  | Cultural diversity and tolerance |
| Exercise 1  | 89       | 日本のお正月は1月1日です。お正月には私たちはきものをきます。そして「おせちりょうり」と「おぞうに」を食べます。そして、私ともうとといとこたちは「おとしだま」というお金をもらいます。   | New Year's Day in Japan is January 1. On New Year's Day, we wear kimonos. We eat "osechiryori" and "ozoni". Then, my cousins and I receive money called "otoshidama".  | Cultural diversity and tolerance |
| Exercise 1  | 90       | すると、ももの中から元気な男の子が出てきました。ももから生まれましたから、名前は「ももたろう」です。ももたろうは大きくりっぱになりました。そして、おばあさんに言いました。おにがしまへ行って、おにたいじをします。きびだんごを作ってください。「ごめんなさい。」おにはあやまって、むらからぬすんだたからものをぜんぶかえしました。それから、みんなはいつまでもたのしくくらししました。 | Then a healthy boy came out from the peach. He was born out of a peach, so his name was Momotaro. He grew up to be a big and healthy boy. Then he said to his grandmother: "I will go to devil's island and chase out devils. Please make me some kibidango. "Sorry." The devils apologized and returned all the stolen goods from the village. After that, everyone lived happily ever after. | Cultural diversity and tolerance |



Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation   | GCE theme                        |
|-------------|----------|--|---|----------------------------------|
| Exercise 1  | 92       | そふのうちの前にモスクがあります。そふはいつもそのモスクでおいのりをします。モスクのうしろに大きいこうえんがあります。  | There is a mosque in front of my grandfather's house. My grandfather always goes to the mosque for praying. There is a large park behind the mosque.  | Cultural diversity and tolerance |
| Exercise 2  | 168      | けさの新聞にネットいじめの話がありました。  | This morning's newspaper carried a story about cyber bullying.)   | Peace and Non-violence           |
| Exercise 2  | 169      | みほちゃんがきているゆかたはかわいいです。ゆきでしんかんせんがとまっています。  | The Yukata which Miho-chan wears is cute. Shinkansen is stopped because of the snow.  | Cultural diversity and tolerance |
| Exercise 2  | 172      | 大雨でサッカーのれんしゅうができません。   | We can't practice soccer due to the heavy rain.   | Climate change                   |
| Exercise 2  | 173      | むかしあるところに「うらしまたろう」というわかい男の人がいました。ある日、子どもたちがかめをいじめていました。それを見たうらしまたろうはかめを助けてあげました。ある日、うらしまたろうがうみでつりをしているとき、たすけたかめが来て言いました。「うらしまたろうさん、このあいだはありがとうございました。いっしょにりゅうぐうじょうへ行きましょう」うらしまたろうは、かめのせなかにのって、りゅうぐうじょうまで行きました。りゅうぐうじょうは大きくてきれいでりっぱなところでした。りゅうぐうじょうには「おとひめさま」というとてもきれいな女の人がありました。 | Once upon a time, there was a young man called Urashima Taro'. One day, some children were bullying the tortoise. Urashima Taro saw this and helped the tortoise. One day, while he was fishing in the sea, the rescued tortoise came to him and said: 'Thank you, Mr. Urashima Taro, for the other day. Let's go to the Ryugujo together.' Urashima taro rode on the back of the tortoise to | Cultural diversity and tolerance |

Table 4.5 continued

| Chapter No. | Page No. | Sentence   | Translation  | GCE theme                        |
|-------------|----------|--|--|----------------------------------|
|             |          | うらしまたろうは、おいしいりょうりを食べながら、うたを聞いたり、おどりを見たりしました。   | Ryugujo. The Ryugujo was a big, beautiful, and splendid place. There was a very beautiful woman called Otohime-sama in Ryugujo. While eating delicious dishes, Urashima listened to songs and watched dances.  |                                  |
| Exercise 2  | 173      | 子どもたちがかめをいじめていました。   | Children were bullying a turtle.   | Environmental Sustainability     |
| Exercise 2  | 174      | ある日、うらしまたろうはりょうしんのゆめを見ました。そして、うちへかえりたいとおもいました。それでうらしまたろうはいえへかえります。おとひめさまはうらしまたろうに「たまてばこ」をあげました。そして、言いました。「このはこをあけてはいけません」。うらしまたろうはまたかめのせなかにのっていえへかえりました。しかし、うらしまたろうのいえはもうどこにもありませんでした。りょうしんもいませんでした。うらしまたろうは、とてもかなしくなりました。そして、たまてばこをあげました。はこの中から白いけむりが出てきました。うらしまたろうのかみはしろくなって、うらしまたろうはおじいさんになりました。クラスでうらしまたろうのストーリーテリングやコーラルスピーキングをしましょう。 | One day, Urashima Taro had a dream of his parents. So, he wanted to go back home. So Urashima returns home. Otohime-sama gave Urashima Taro a "Tamatebako". Then she said, 'Do not open this box.' Urashima Taro went back to his house on the back of the tortoise. But the house was nowhere to be found. Nor were his parents. Urashima Taro became very sad. Then he opened the Tamatebako. White smoke came out of the box. Urashima Taro's hair turned white, and he became an old man. Let's do Urashima Taro's | Cultural Diversity and Tolerance |

Table 4.5 continued

| <b>Chapter No.</b> | <b>Page No.</b> | <b>Sentence</b> | <b>Translation</b> | <b>GCE theme</b> |
|--------------------|-----------------|-----------------|--------------------|------------------|
|--------------------|-----------------|-----------------|--------------------|------------------|

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|  |  |  |   |  |
|--|--|--|---|--|
|  |  |  | storytelling and choral speaking<br>in class. |  |
|--|--|--|---|--|

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**Note.** The author translated the Japanese sentences into English.

Universiti Malaya

#### 4.1.4 Frequency of GCE Theme in the Textbook for Form 4 and Form 5

As a result, compared to the textbook 'Bahasa Jepun Menengah Rendah' which is used for Form 1 to Form 3 (lower secondary), more frequency and variety of GCE themes appeared in the textbook 'Bahasa Jepun Tingkatan 4 dan 5' for Form 4 and Form 5 (upper secondary). All eight chapters and two sets of exercises in the textbook 'Bahasa Jepun Tingkatan 4 dan 5' had GCE-related contents and almost half of the total 174 pages, that is 82 pages or 47% included words and sentences that address GCE themes as listed in Table 4.6.

**Table 4.6 4: Analysis of GCE-related contents in Form 4 and Form 5 textbook**

| Chapter | GCE | GCE Theme                        | Number of words | Number of sentences | Page Number  |
|---------|-----|----------------------------------|-----------------|---------------------|--|
| 1       | YES | Cultural Diversity and Tolerance | 1               | 6                   | 3,15,18,19   |
| 2       | YES | Cultural Diversity and Tolerance | 29              | 37                  | 22, 23, 25, 26, 29, 32, 34, 37, 39, 40, 41, 42, 43, 44, 45 |
| 3       | YES | Cultural Diversity and Tolerance | 2               | 3                   | 48, 57, 64, 65   |
|         |     | Climate Change                   | 6               | 3                   | 48, 51, 53, 54, 62   |
|         |     | Environmental Sustainability     | 3               | 5                   | 46, 49, 60, 61   |
|         |     | Human Survival and Well-being    | 1               | 8                   | 61   |
| 4       | YES | Cultural Diversity and Tolerance | 4               | 34                  | 68, 71, 79, 80, 81, 83, 84, 85, 87                         |
| 5       | YES | Cultural Diversity and Tolerance | 1               | 4                   | 97, 111  |
|         |     | Peace and Non-violence           | 1               | 3                   | 96, 97, 110  |

Table 4.6 continued

| Chapter    | GCE | GCE Theme                              | Number of words | Number of sentences | Page Number  |
|------------|-----|--|-----------------|---------------------|--|
| 6          | YES | Cultural Diversity and Tolerance       | 25              | 23                  | 113, 117, 123, 125, 126, 127, 128, 129, 130, 131                     |
|            |     | Environmental Sustainability           | 0               | 5                   | 129  |
| 7          | YES | Cultural Diversity and Tolerance       | 12              | 40                  | 132, 133, 137, 138, 139, 140, 142, 143, 144, 145, 146, 147, 148, 149 |
| 8          | YES | Cultural Diversity and Tolerance       | 2               | 9                   | 158, 160, 166, 167   |
|            |     | Environmental Sustainability           | 1               | 0                   | 167  |
|            |     | Human Survival and Well-being          | 0               | 1                   | 167  |
|            |     | Sustainable Consumption and Production | 1               | 0                   | 167  |
| Exercise 1 | YES | Cultural Diversity and Tolerance       | 1               | 27                  | 88, 89, 90, 91, 92   |
| Exercise 2 | YES | Cultural Diversity and Tolerance       | 1               | 24                  | 169, 173   |
|            |     | Environmental Sustainability           | 0               | 1                   | 173  |
| Total      |     |  | 91 words        | 235 sentences       | 82 pages   |

Note.

GCE: Does the chapter include content related to GCE themes based on the UNESCO framework?

GCE Theme: Under which GCE theme is the content classified?

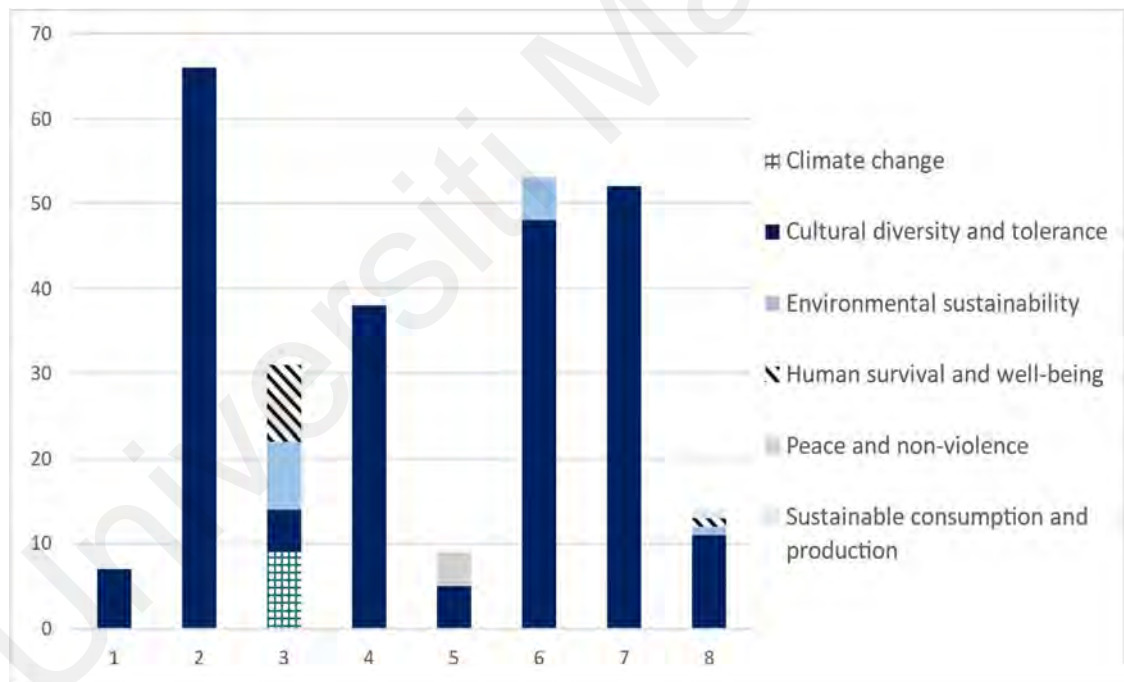
Number of Words: How many words are relevant to the GCE themes?

Number of Sentences: How many sentences are relevant to the GCE themes?

Number of Page: On which pages include words or sentences relevant to the GCE themes and what is the total number of pages?

Figure 4.2 shows the number of GCE-related contents by chapter. According to that, four chapters in the textbook ‘Bahasa Jepun Tingkatan 4 dan 5’ had GCE themes other than ‘Cultural diversity and tolerance’. Among them, Chapter 3 “Country: Nature and Us” and Chapter 8 “Oneself: Future Dreams and Career Paths” include four different themes of GCE contents.

The following 6 themes are covered in this textbook: “Cultural Diversity and Tolerance”, “Climate Change”, “Environmental Sustainability”, “Human Survival and Well-being”, “Sustainable Consumption and Production”, and “Peace and Non-violence”. However, two themes out of eight GCE themes; “Gender Equality” and “Human Rights” are not incorporated in this textbook.



**Figure 4.2: Number of GCE-related contents by chapter in Form 4 and Form 5 textbook**

The total number of words related to GCE themes was 91 while sentences were 235 in the textbook ‘Bahasa Jepun Tingkatan 4 dan 5’. Unlike ‘Bahasa Jepun Menengah Rendah’, in ‘Bahasa Jepun Tingkatan 4 dan 5’, most of the sentences (191 sentences or 81%) found were written in Japanese. On the other hand, only 44 sentences (19%) were

written in the Malay language under the icons of Info (Information) and “ちしきのとびら (Gateway of Knowledge)” which give additional information about Japanese society, culture and education. For instance, on page 45 in the icon of ‘ちしきのとびら (Gateway of Knowledge)’, the Japanese tradition of sending 年賀状 (New Year greeting cards) was introduced in the Malay language.

Figure 4.3 indicates that the most common theme that appeared in the textbook “Bahasa Jepun Tingkatan 4 dan 5” was “Cultural Diversity and Tolerance” (78 words and 207 sentences), followed by “Environmental Sustainability” (4 words and 11 sentences) and the least one was “Sustainable Consumption and Production” with only one word “new energy source” on page 167.

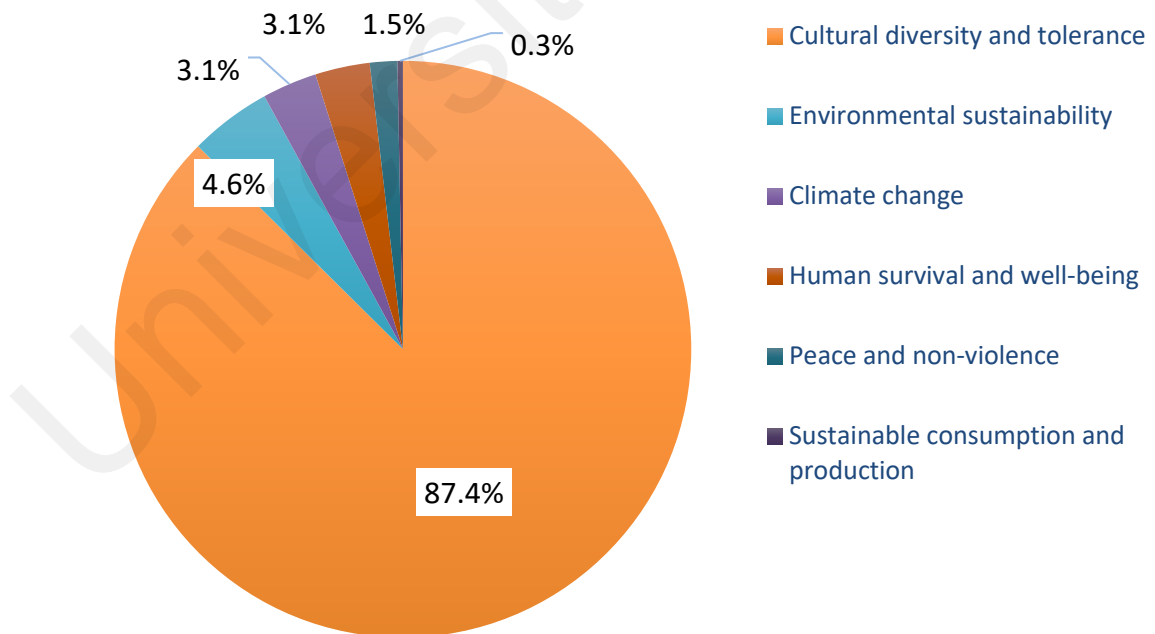


Figure 4.3: Number of GCE-related contents by themes in Form 4 and Form 5 textbook

## 4.2 Results of the Second Research Question

The second research question as mentioned in Chapter 1 is: *What are the perceptions of Japanese language teachers at Malaysian secondary schools in incorporating GCE themes into Japanese language education?*

The questionnaire survey to the Japanese language teachers was conducted to identify the perceptions of the teachers. 30 Japanese language teachers took part in the survey and their responses were analyzed.

### 4.2.1 How Japanese Textbooks Are Used by Teachers

According to the results of the questionnaire, 86.7% of the teachers use both two Japanese textbooks issued by the Ministry of Education Malaysia (MOE) analyzed in this research depending on their student's grades. However, 10 percent of the teachers indicated that they use only Form 1 to 3 textbook or a combination of Form 1 to 3 textbooks and other teaching materials, and do not use Form 4 and Form 5 textbook. This means that they continue to teach pupils in Form 4 and Form 5 with the textbook for Form 1 to Form 3. One of the teachers explained that the Form 1 to Form 3 textbook is easier to understand and more appropriate for her students' level. It reveals that some teachers feel that the textbook for Form 4 and Form 5 is too difficult for their student's level, or teaching time might not be sufficient to teach all the contents of both textbooks. One of the respondents answered that she does not use either textbook but uses other materials that are easier to use and more practical.

Regarding the question whether the teachers teach sections such as "Seni Bahasa (Language Arts)", "Budaya (Culture)", or "ちしきのとびら (Jendela Minda)", "文化かつどう (Cultural Activity)", that provide additional information or activities about Japanese culture and society, no teachers answered that they skip these section, but 58.6%

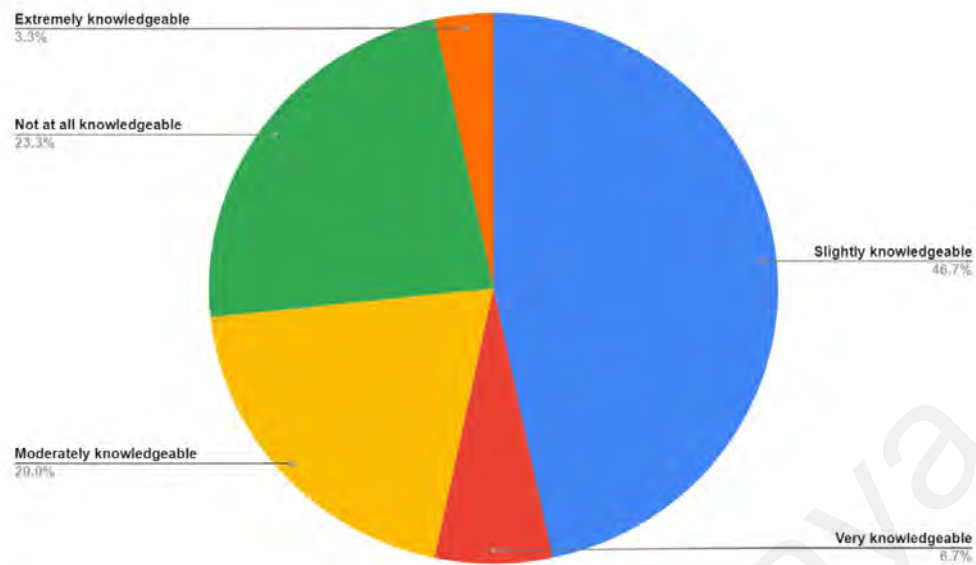


of the teachers answered that they teach some parts of these sections or they make students read these parts by themselves. On the other hand, 41.4% of teachers answered they teach fully of this part. One of the teachers who answered she teaches all of these sections mentioned that she introduces her own experience in Japan and her students are very interested to learn this information. Those who answered they teach some parts of these sections cited lack of time to teach and the complexity of the content as reasons.

In addition, regarding the question about whether they teach quiz and exercise sections in textbooks which also include some GCE-related words and sentences (1 word and 30 sentences in Form 1 to Form 3 textbook and 2 words and 54 sentences in Form 4 and Form 5 textbook), 55.2% of teachers answered they teach all these sections, whereas 44.8% of teachers answered they teach some parts according to the level and needs of students or they make students do these parts by themselves as homework or self-evaluation.

#### **4.2.2 Teachers' Level of Knowledge on GCE and Their Practices**

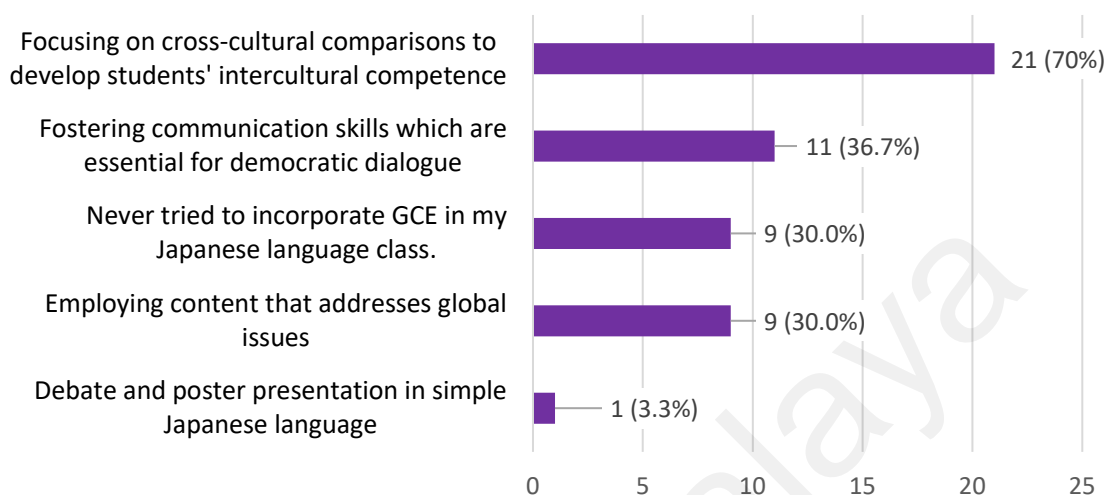
The study also examined teachers' general knowledge levels of GCE. Figure 4.4 revealed that 30% of the teachers answered that they were either extremely, very, or moderately knowledgeable about GCE. They explained the reason was that they had chances to learn about GCE through the seminars or workshops they participated in before. However, 46.7% of the teachers answered that they are slightly knowledgeable and 23.3% of them answered that they are not at all knowledgeable.



**Figure 4.4: Teachers' Knowledge of GCE**

Hosack (2021) indicated three distinctive ways in which language teachers can promote GCE namely, (1) by employing content that addresses global issues, (2) by focusing on cross-cultural comparisons, and (3) by fostering communicative competence. In order to find out whether these ways were implemented in the context of Japanese language teaching in Malaysia, the researcher asked in a questionnaire survey what types of teaching practices they adopt in their class for preparing students to be a “global citizen”. The answers presented in Figure 4.5 showed that 70% of teachers implement cross-cultural comparisons, followed by fostering communicative competence (36.7%) and finally employing content that addresses global issues (30%). In addition, 3.3 % implemented debate and presentation about global issues. However, the results also show that 30% of the teachers responded that they never tried to incorporate GCE in their classes. The reasons given for not incorporating GCE in their classes were that teachers did not know much about GCE, GCE was not highlighted in

their schools, it was not clearly mentioned in the syllabus, and Japanese language acquisition was more important than learning about GCE.



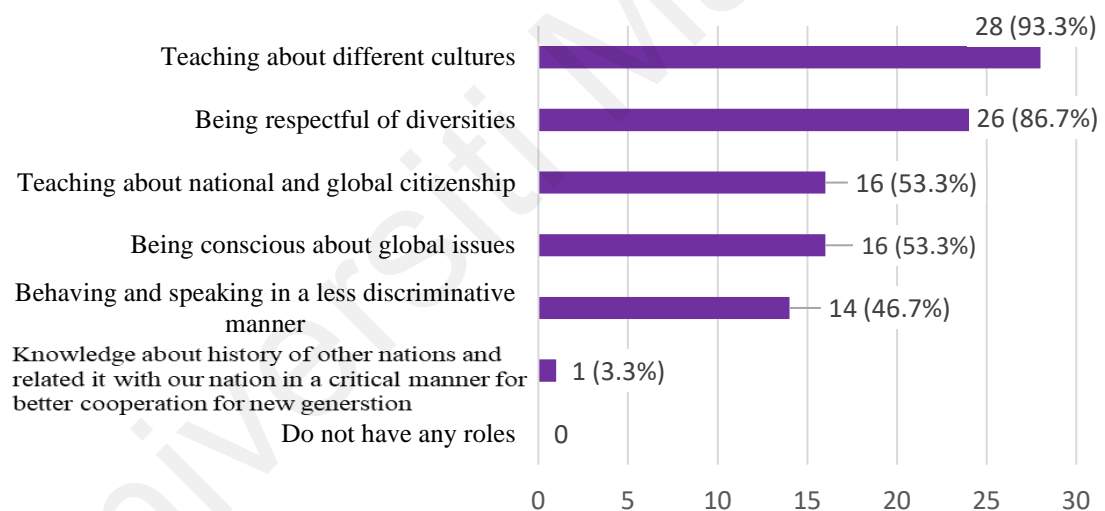
**Figure 4.5: Teachers' implementing teaching practices for incorporating GCE**

#### 4.2.3 Teachers' Perceptions of GCE Themes and Teachers' Roles

To explore teachers' perceptions of the GCE themes, the researcher asked them which of the eight GCE themes based on UNESCO's definition they thought were important. “Cultural Diversity and Tolerance” was the most common response (86.7%), followed by “Environmental sustainability” (46.7%), then “Peace and Non-violence” (36.7%). The least common responses were “Gender Equality” (3.3%) and “Climate Change” (3.3%).

Similarly, the researcher also asked which of those GCE themes the teachers actually incorporate in their classes. The most common response was “Cultural Diversity and Tolerance” (66.7%), followed by “Environmental sustainability” (43.3%). The least common response was “Gender Equality” (6.7%), followed by “Climate Change” (20%). On the other hand, 23.3% of the teachers indicated that they have never incorporated GCE themes into their classes, and the reasons given were that GCE is not mentioned in the syllabus, as well as lack of awareness about GCE.

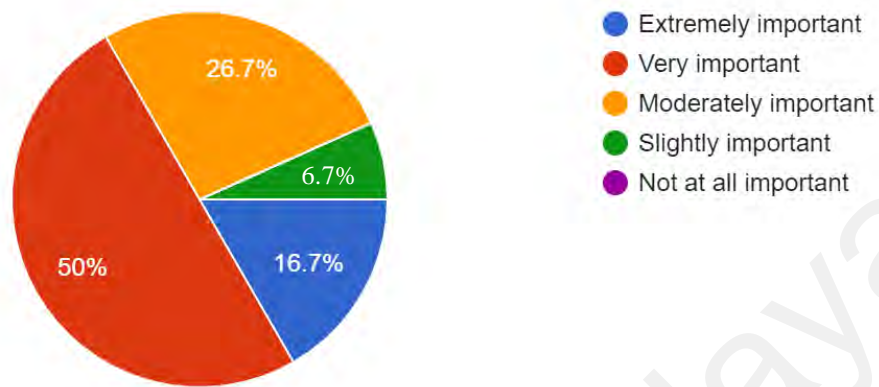
Figure 4.6 presents how Japanese language teachers perceive their role in fostering students as global citizens. To investigate it, the researcher utilized the four roles categorized in Başarır's (2017) study namely "teaching about the people and global citizenship," "teaching about different cultures," "non-discriminatory behavior and speech," "being aware of global issues," and "respecting diversity". As a result, 'Teaching about different cultures' is highly regarded as part of teachers' role to foster global citizens (93.3%). The next most common response was 'Being respectful of diversities' (86.7%). This reveals that, as Başarır (2017) argues, teachers perceive their role not only as informants but also as role models who influence their students. In addition, no teachers answered that they do not have any role to teach students about GCE.



**Figure 4.6: Teachers' perceived roles in fostering students as global citizens**

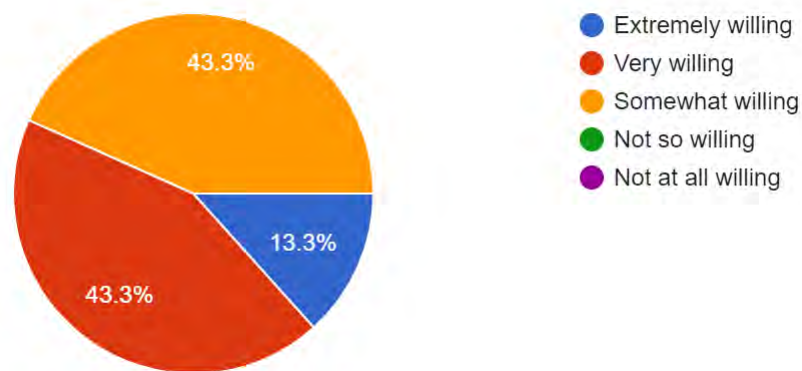
The teachers' reaction regarding the importance of integrating GCE into their classes appeared to be remarkably positive. 16.7% of teachers answered that integrating GCE in Japanese language classes is extremely important and 76.7% of teachers responded that either very or moderately important. On the other hand, only 6.7%

answered slightly important and no one answered not at all important as shown in Figure 4.7.



**Figure 4.7: Teachers' awareness of the importance of GCE**

Figure 4.8 presents teachers' perceptions regarding their willingness to incorporate GCE into their Japanese classes. It reveals that the teachers were highly motivated to introduce GCE. No teachers responded, "not so willing" or "not at all willing". 13.3% of teachers were extremely willing and 43.3% of teachers were very willing to incorporate GCE into their classes. On the other hand, 43.3% of the teachers were "somewhat willing", giving opinions that GCE should be integrated into the syllabus and that information, guidance, and support materials about GCE are needed for integrating GCE. Furthermore, one teacher raised the issue of not having enough time to implement GCE because of the many tasks and responsibilities given to teachers regardless of their willingness.

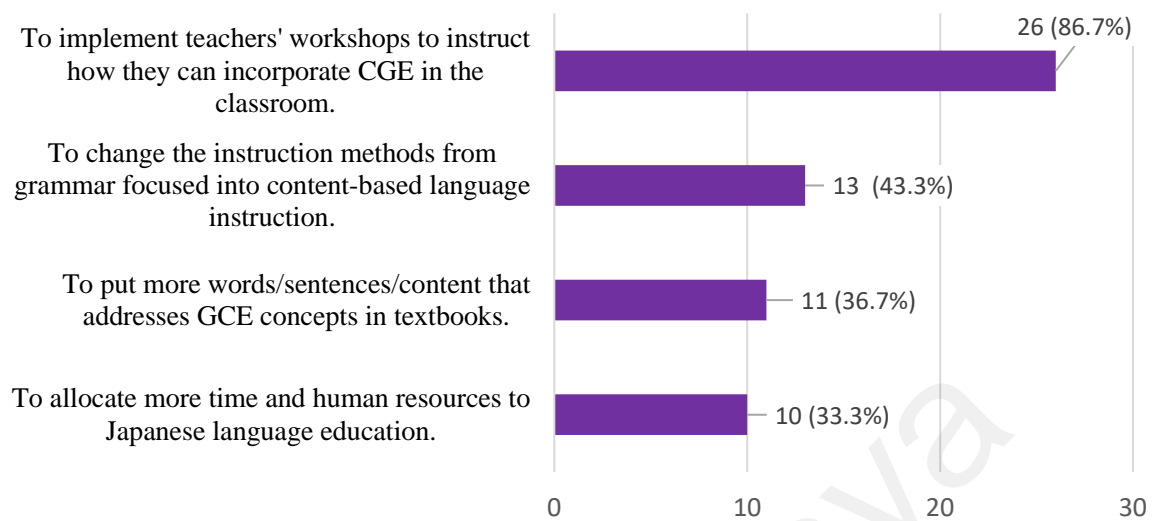


**Figure 4.8: Teachers' willingness of incorporating GCE**

#### 4.2.4 Teachers' Perceived Challenges and Suggestions on GCE

Regarding the question about whether Japanese language teachers think the current Japanese language curriculum educates students as global citizens, 51.7% of the teachers answered "Yes," while 10.3% of them answered "No" to the question. 37.9% of the teachers answered, "I don't know". Of those who answered "Yes", one explained that the six pillars of the current Japanese language curriculum include elements of the GCE. On the other hand, some teachers who answered "No" or "I don't know" indicated that the GCE is not explicitly mentioned in the syllabus and that they believe the current curriculum focuses on helping students to pass exams and does not adequately educate them as global citizens.

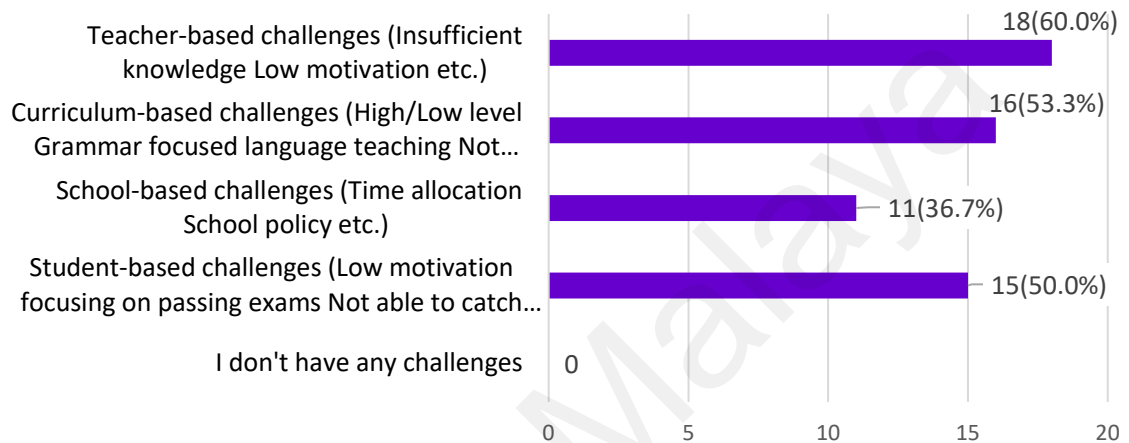
Figure 4.9 shows the suggestions to help educate students as global citizens from teachers' perspective, where 86.7% of the teachers selected "To implement teachers' workshops to instruct how they can incorporate CGE in the classroom" and 43.3 % of the teachers chose, "To change the instruction methods from grammar focused into content-based language instruction.", as well as 36.7% selected, "To put more words or sentences that address GCE concepts in textbooks.". The least answer was that "To allocate more time and human resources to Japanese language education" (33.3%).



**Figure 4.9: Teachers' suggestions to help educate students as global citizens**

Figure 4.10 shows what teachers perceive as challenges in incorporating GCE. The researcher presented four options that categorized the types of challenges into (1) "teacher-based challenges", (2) "curriculum-based challenges", (3) "student-based challenges" and (4) "school-based challenges". The "teacher-based", "curriculum-based" and "student-based" options are based on the challenges detected by Başarır (2017) as a result of interviews with ELT teachers, while the "school-based" option was added by the researcher. This question was multiple-answer and respondents were asked to select their top two issues. The results showed that the largest number of teachers (60%) responded to "teacher-based challenges" and one of the reasons given was that their workload was too large to allow them to teach GCE. "Curriculum-based issues" (53.3%) was the next most common response, with the lack of emphasis on GCE in the curriculum being cited as a reason. Half of the respondent teachers chose "Student-based issues" (50%) and stated the reason that students place too much emphasis on passing exams that they have little motivation to learn the Japanese language and culture. The SPM (Sijil Pelajaran Malaysia) or Secondary Certificate of Education is important because passing it allows Malaysian students to progress to pre-university

education. However, Japanese is not a required subject for the SPM (Japan Foundation, 2021). The least frequent response was "school-based issues" (36.7%), which cited a lack of school support for foreign language education curriculum and the fact that Japanese is an elective subject, so there is little time allotted for Japanese classes.



**Figure 4.10: Teachers' perceived challenges to implementing GCE**

### 4.3 Chapter Summary

Chapter 4 presented the data analysis and findings of content analysis of Japanese language textbooks and the questionnaire survey to the Japanese language teachers in Malaysia. The results of the first research question were answered by analyzing Japanese language textbooks. The results showed that Form 4 and Form 5 textbook contains more GCE-related terms than Form 1 to Form 3 textbook, and that they fall into a greater variety of GCE themes. The most common theme in both textbooks was "Cultural Diversity and Tolerance", while Form 4 and Form 5 textbook included six of the eight GCE themes, including "Environmental Sustainability", "Peace and Non-violence". However, the "Gender Equality" and "Human Rights" were not included.



The questionnaire survey was conducted to answer the second research question. The questionnaire asked questions on the following topics. First, how the Japanese textbooks are used in actual educational settings. Second, how much do teachers know about GCE and how do they teach it in their classes? Third, teachers' awareness and willingness to incorporate GCE themes and their perception of their role in fostering global citizens. Fourth, teachers' perceived challenges and suggestions for incorporating GCE. The survey results show that most teachers use both Japanese textbooks, except for a few teachers who do not use textbook for Form 4 and Form 5, because it was too difficult. A relatively large number of teachers were knowledgeable about GCE. Many teachers thought that GCE was important and had reasonably positive attitudes toward incorporating GCE. Many teachers considered teaching "Cultural Diversity and Tolerance" to be very important and teaching about different cultures is their role in GCE. Many of the issues that teachers felt as challenges to incorporating GCE were teacher-based and curriculum-based, such as teachers' lack of knowledge, lack of time to teach GCE, and lack of clear descriptions in the curriculum. The most common suggestion to incorporate GCE more was to conduct GCE workshops for teachers. Other suggestions included changing the grammar-oriented pedagogy to a content-oriented one and including more content that addresses GCE in textbooks.

## CHAPTER 5: DISCUSSION

### 5.1 Discussion of the First Research Question

Based on the findings of the textbook content analysis presented in Chapter 4-1, it is proved that the two textbooks used in secondary schools in Malaysia have relatively many GCE-related words and sentences. It was also found that 97 sentences (47%) of the 206 sentences of GCE-related sentences in the textbook for Form 1 to Form 3, and 44 sentences (19%) of the 235 sentences in the textbook for Form 4 and Form 5, were written in the Malay language rather than the Japanese language. These sentences provide additional information about Japanese society, culture, and education to help students whose ability of Japanese is still limited to understand more complex concepts as evidenced by their prevalence in the textbook for Form 1 to Form 3, in particular. Since the Form 4 and Form 5 students are expected to already have a basic knowledge of Japanese, most of the sentences in the textbook “Bahasa Jepun Tingkatan 4 dan 5” are written in Japanese, but “ちしきのとびら (Gateway of knowledge)” sections, which explain more complicated Japanese culture, education, and social systems, etc. were written in the Malay language to assist students understanding. Although these parts represented only 19% of all GCE-related sentences in the Form 4 and Form 5 textbook, they are categorized into a variety of themes, not only “Cultural Diversity and Tolerance” but also “Sustainable Consumption and Production”, “Environmental Sustainability” and “Human Survival and Well-being” themes. While including explanations of complex content in the native language may be one way to incorporate GCE concepts into language teaching at the primary level, the teachers may treat these sections as supplementary topics that fall outside of the original purpose of Japanese language learning. It is also possible that teachers may skip these parts due to a focus on the technical acquisition of the language or lack of teaching time. Thus, the researcher had a concern that although

textbooks include GCE themes, they may not be fully utilized in GCE education in the actual teaching environment. The results of a questionnaire survey of the teachers clarified this concern, which will be explained in detail in the conclusion in Chapter 6, Section 6-2.

The results also reveal that the textbook “Bahasa Jepun Tingkatan 4 dan 5” contains more GCE-related words and sentences that fall under the more diverse GCE themes compared to the textbook “Bahasa Jepun Menengah Rendah”. The former contains six of the eight GCE themes, excluding “Gender Equality” and “Human Rights”, while the latter contains only one theme, “Cultural Diversity and Tolerance”. This can be considered because the textbook for Form 1 to Form 3 mainly focuses on the acquisition of basic language skills, such as learning Hiragana, Katakana, vocabulary, and grammar, which would be difficult to deal with complicated themes other than “Cultural Diversity and Tolerance.”. On the other hand, the textbook for Form 4 and Form 5 was more content based, with themes in each chapter, thus many words and sentences could be categorized into several different GCE themes. The GCE theme with the most words classified in this book was “Cultural diversity and tolerance”, followed by “Environmental sustainability”. This can be attributed to the fact that the High School Standard Curriculum (KSSM), on which the textbooks are based, emphasizes not only the development of basic language skills but also cross-cultural understanding and the acquisition of various cross-curricular knowledge, including global sustainability (CDD, 2018). Compared to the analysis of Algerian secondary English textbooks conducted by Sahli and Belaid (2022), in which various themes are treated in a balanced manner, the weight of these two themes in Japanese textbooks in Malaysia is considerably greater. However, it was found that there is a commonality in the sensitive themes such as

"Gender Equality" and recently salient issues such as "Climate Change" are not covered very much.

The findings also revealed that there was a correlation between the theme of the chapters in the textbook and the GCE theme classified in those chapters. For example, in Chapter 3 "Country, Nature and Us", contents related to GCE themes such as "Climate Change", "Human Survival and Well-being", and "Environmental Sustainability" were identified. For example, the word "flood" was categorized under "Climate Change", the word "Earthquake Early Warning" was categorized under "Human Survival and Well-being" and the sentence "We clean up the sea near our school every year." was categorized as "Environmental Sustainability". In Chapter 8, "Oneself/Future dreams and career paths", the GCE themes of "Human Survival and Welfare", "Environmental Sustainability" and "Sustainable Consumption and Production" were categorized from the sentence "The fields of space exploration, new energy sources, recycling, health, and safe food production are becoming increasingly important to ensure the continuity of life". In Chapter 5 "Ourselves/our life and health," the word "cyberbullying" was categorized under the GCE theme of "Peace and Non-violence". This suggests that the selection of chapter themes is closely related to the incorporation of GCE-related themes. Therefore, the selection of chapter themes in line with GCE themes can be a clue to the introduction of GCE themes into textbooks.

## **5.2 Discussion of the Second Research Question**

The survey revealed that many Japanese language teachers (76.7%) knew about the GCE, except for 23.3% of the teachers who answered that they did not know anything about the GCE. The result differs significantly from a previous study conducted by Bakar

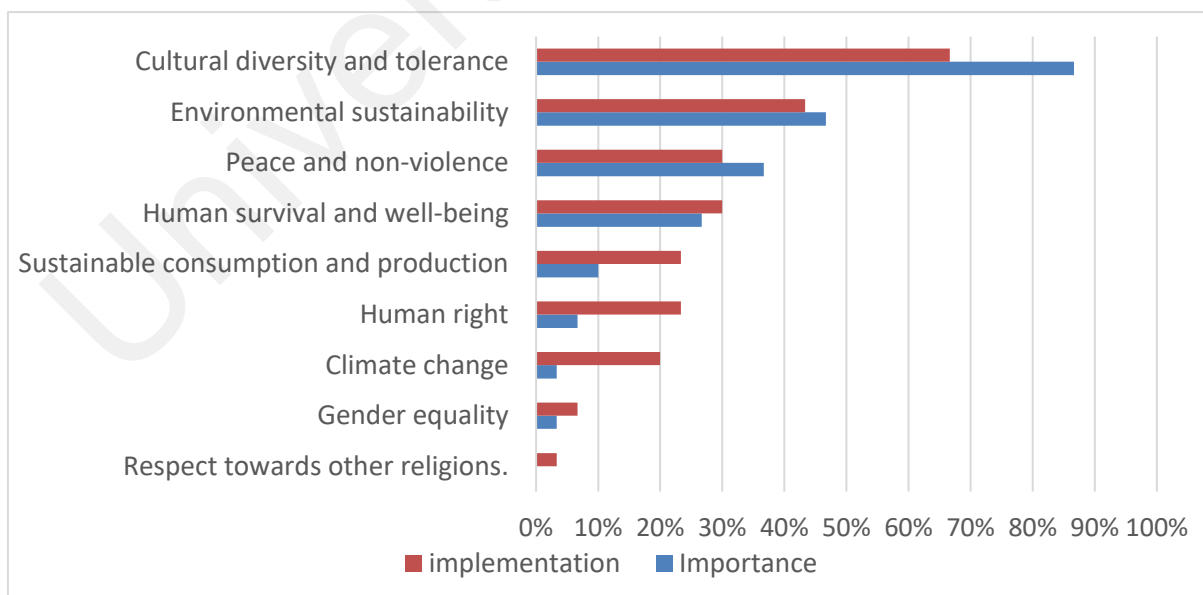
et al. (2021) on Malaysian elementary school teachers, which found that 84.3% of the teachers did not know the content of the GCE. The reason for this difference can be attributed to government initiatives such as the implementation of GCE workshops. It is possible that secondary school teachers, the subject of this study, have had better opportunities to participate in GCE-related workshops, etc. than elementary school teachers, the subject of Bakar's study. In fact, 10% of the total teachers in this study who answered "very knowledgeable" or "extremely knowledgeable" about GCE mentioned that they had experienced participating in seminars and workshops on GCE. As an example of government initiatives, in 2019, GCE workshops for teachers were conducted as a collaborative project between the Ministry of Education, Malaysia, UNICEF Malaysia, and Arus Academy to implement project based GCE lessons (GCED in Action, n.d.). In this workshop, the teachers of four subjects (mathematics, science, geography, and history) were invited from four secondary schools namely SMK Seri Pantai, Malay College Kuala Kangsar, SM Sains Seri Puteri, and SMK Methodist Tanjung Malim which are selected as pilot schools for GCE project. With this, it can be said that the chances to learn about GCE may depend on the educational levels and teaching subjects. The region may also be a factor as many of the teachers in this study who reported being very knowledgeable about GCE were teachers teaching in urban schools in Selangor and Putrajaya. In the future, all teachers should be given equal opportunity to learn GCE in workshops, regardless of region, education level, or subject taught. For those teachers in this study who responded that they had "no knowledge" of GCE, there was no particular explanation in the free response section as to why this was the case. In future studies, it would be useful to conduct follow-up interviews to further explore why teachers did not have the opportunity to learn about GCE or why they knew GCE well.

According to the results of the survey, some teachers expressed the need for support materials related to GCE other than having the opportunity to participate in workshops. In this regard, the book "Buku Panduan Kelestarian Global (Global Sustainability Handbook)" was issued in 2016 by the Curriculum Development Section of the Ministry of Education Malaysia in 2016 (MOE, 2016). The book provides guidelines for the implementation of global sustainability and provides practical examples of how to incorporate global sustainability, including elements of global citizenship, into the Malaysian educational context. The book also provides examples for each subject area, and it is recommended that the practical examples for English language subjects be used as a reference for Japanese language education as well.

Many teachers perceived their role to educate students as global citizens as "teaching about different cultures" (93.3%) and "being respectful of diversity" (86.7%) and 70% of teachers focus on cross-cultural comparison as a teaching practice to foster students as "global citizens. This may be due not only to the close relationship between language and culture in general but also to the recognition in education from an early age that Malaysia is a multi-ethnic nation, and that understanding and respecting diversity is important for national peace and unity.

On the other hand, in light of teachers' perspectives on the challenges in implementing GCE, the present study is consistent with Bakar et al. (2021)'s study, with both studies finding that the most significant challenge was teachers' lack of knowledge about GCE. Furthermore, the results regarding the requirements for better incorporation of GCE were also consistent. Both studies found teachers perceive that GCE training is most needed.

The results in Figure 5.1 show the comparative results regarding the question “Of the eight GCE themes, which do you think are the most important and should be taught to students?” and “What types of content addresses Global Citizenship Education (GCE) do you involve in your Japanese language class?”. The two elements of importance and implementation were found to be related. GCE themes that teachers consider important are more integrated into their classes. "Cultural Diversity and Tolerance" is the most important GCE theme identified by teachers and is most often incorporated into lessons. "Environment and sustainability" come next. On the other hand, "Gender Equality" and "Climate Change" were considered less important and were not often involved in their classes. Several teachers indicated that they chose "Cultural Diversity and Tolerance" as an important theme for the GCE because Malaysia is a multi-ethnic country and it is important to develop and enhance national unity by learning to understand, respect, and embrace cultural diversity from a young age.



**Figure 5.1: Teachers' perceptions of the importance and implementation of GCE**

### 5.3 Chapter Summary

In chapter five, the two research questions were answered and discussed in detail. A content analysis of the textbooks was conducted to answer the first research question. A discussion of the first research question reveals that although there are a relatively large number of GCE-related texts, they are often written in native language Malay, rather than Japanese. This may be a necessary means of dealing with more difficult topics related to GCE, but given its relevance to language acquisition, it also leads to the possibility that teachers do not deal with it in class, but the researcher will discuss this point in more detail in the concluding section of Chapter 6, Section 6-2. Second, we found that the textbooks, especially Form 4 and Form 5, dealt with many GCE themes, but not so much with sensitive topics such as “Gender Equality” or recently discussed topics such as “Climate Change”. Finally, it was found that there is a correlation between textbook chapter themes and GCE themes covered in the textbook and that the selection of chapter themes provides clues for the inclusion of GCE in textbooks in the future.

To answer the second research question, the researcher used a questionnaire survey. The discussion indicated that many Japanese language teachers in secondary schools were aware of the GCE. Teachers who answered that they knew very well about GCE had attended workshops on GCE, but the availability of such opportunities varied depending on the grade level, subject area, and region in which they taught. In the future, such opportunities should be given equally. A lack of knowledge about GCE was recognized as a challenge to incorporating GCE, and many teachers thought that more training and workshops, as well as supporting materials, were needed to teach GCE in the classroom. It was also found that many teachers thought it was important to teach cultural diversity and cultural differences among the GCE themes. This may be because Malaysia



is a diverse country of many ethnic groups, and such education is important for the country's peace and prosperity.

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## CHAPTER 6: CONCLUSION

### 6.1 Summary

The main objectives of this study are to find out how GCE is reflected in Malaysian secondary school textbooks and to understand the perceptions of Japanese language teachers in Malaysian secondary schools regarding the integration of GCE into Japanese language teaching. The objectives were fulfilled, and the research questions presented in Chapter One were answered.

A content analysis of the textbooks revealed that Japanese language textbooks in Malaysian secondary schools contain a certain number of GCE-related terms, particularly in Form 4 and 5 textbook. That is of the eight GCE themes based on UNESCO framework, only "Cultural Diversity and Tolerance" was found in the Form 1-Form 3 textbook, while six of the eight themes were covered in Form 4 and Form 5 textbook. Among them, "Cultural Diversity and Tolerance" was the most common theme, followed by "Environmental Sustainability". This may be due to the fact that "Cultural diversity and tolerance" and "Environmental sustainability" are specified in the High School Standard Curriculum (KSSM) as important elements in Japanese language education. No words or sentences related to the two themes of "Gender Equality" and "Human Rights" were found in the textbooks. The reasons for this are not the subject of the current study but should be examined in future research.

According to the results of the teacher questionnaire survey, teachers' awareness of GCE was relatively high, and teachers' responses regarding the importance and willingness to incorporate GCE were also very positive. This supports the argument of Bakar et al. (2021) that knowledge of GCE and teachers' willingness to incorporate GCE are interrelated. However, despite the positive responses, the study found that many issues

remain in the actual implementation of GCE such as teachers' lack of knowledge about GCE, insufficient time to teach GCE due to teachers' heavy workload, little time allocated to Japanese language classes, lack of emphasis on GCE in the curriculum, lack of support from schools, and low motivation of students because Japanese language is a low priority subject and unrelated to SPM. Many teachers responded that they require workshops for teachers regarding GCE implementation in classes.

## **6.2 Implication**

Although it may not be deliberately or explicitly positioned as a GCE element, the results of the textbooks analysis indicate that there are a relatively good number of GCE-related contents in the textbooks. However, as Hosack (2012) discussed, teachers might be using the content of these textbooks purely for language teaching purposes and not using them as an opportunity to raise awareness about GCE among their students. Therefore, whether this provides an opportunity to incorporate GCE depends on teachers' knowledge and willingness in incorporating GCE. It is therefore important to conduct workshops for teachers on GCE, as indicated by the results of the questionnaire survey. As discussed in Chapter 5.2, a government initiative on this matter has been taken and it is expected that this effort will be further continued. To clarify the concerns raised in Chapter 5-1 about whether GCE-related texts written in Malay rather than Japanese in textbooks are actually taught in the classroom, the researcher asked in a questionnaire survey of Japanese language teachers. The results showed that 41.4 % of the teachers reported that they taught all these passages, while 56.7 % of the teachers reported that they only partially taught these passages or that the students read them on their own due to time constraints or other reasons. The results of both surveys indicate that although

GCE themes are relatively integrated into textbooks, depending on the section and language in which they are covered, they may not be taught in the classroom. As Oxfam (2015) suggests, in order to teach language education and GCE themes in a mutually beneficial way, it is recommended that textbooks should describe GCE content in Japanese as much as possible within the main topics, rather than in supplementary sections written in Malay, as students are expected to develop their language skills while learning GCE themes. It would also be practical to include a Japanese translation after the Malay description or to include Japanese only for words that are important to the GCE theme. Even if the content is quite difficult and inevitably needs to be written in Malay for better student understanding, it is recommended that teachers understand that the GCE concepts are contained in that section and make a conscious effort to teach that part to their students. It may also be practical to include a Japanese translation after the Malay explanation, or to include Japanese only for words that are important to the GCE theme. One idea to make it easier for teachers to identify the parts of the textbook that are utilized for applying GCE is to put icons on the parts of the text that relate to GCE. This would allow teachers to visually identify the GCE concepts contained in that section during instruction and may help them to consciously teach GCE concepts in their classroom.

The results of the textbook content analysis and the results of the questionnaire survey of teachers indicate that there is a strong relationship between the GCE themes identified in the textbook content analysis and the GCE themes that teachers feel are important and incorporate into their teaching. In other words, it was found that GCE themes that are often covered in textbooks are perceived as important by teachers and incorporated into their lessons. For example, GCE themes that were often covered in textbooks, such as 'cultural diversity and tolerance' and 'environmental sustainability', were perceived as important by teachers and often incorporated by teachers into their

lessons. On the other hand, GCE themes not found in textbooks, such as 'gender equality', were not incorporated into lessons by teachers. Thus, these findings suggest that the GCE-related content in textbooks provides clues for teachers to teach GCE to their students alongside with Japanese language.

### **6.3 Limitations of the Study and Suggestions for Future Research**

The subject of this study is Japanese language education in Malaysia. Therefore, further research on the incorporation of GCE in Japanese language education in different countries and cultural contexts would provide different insights into this area. Moreover, since this study focused on the secondary education setting, its findings cannot be applied to different levels of education such as primary and higher education. Therefore, similar studies on how GCE is integrated in different educational contexts would contribute significantly to this field in the future.

Next, the number of participants in the questionnaire survey in this research was limited because the questionnaire was designed to support and deepen the results of the textbook content analysis. Therefore, a similar study with a larger sample would be useful to explain the issue in more depth. Furthermore, it was useful to have open-ended questions in the questionnaire, which allowed the researcher to hear the potential opinions of the respondents that were not anticipated in the questions, however, there was a limitation to collect further information beyond there. Therefore, conducting follow-up interviews in future studies to collect and analyze more detailed opinions and information would make a significant contribution to this area.

Finally, since most of the previous studies dealt with the incorporation of GCE in ELT and not in Japanese language education, this study contributes to new knowledge

in the field of GCE and language education. On top of that, while previous studies have focused on either the content analysis of textbooks or the perceptions of language teachers, this study, which adopted a combination of both, revealed how teachers actually use textbooks in educational settings. This will help syllabus makers and textbook authors in the future in incorporating more GCE elements to stimulate critical thinking and a broader worldview among students through language learning.

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