The Concept of Democracy and Deliberative Communication in Japanese Civics Education

Textbooks Analysis of Civics in Japanese Upper Secondary Education: A comparison Over the Curriculum Reform in 2022

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Abstract

This study focuses on civics in Japanese upper secondary education. A new curriculum reform was implemented in 2022, and a new subject named Public [kokyo] became a subject on civics, which aims to nurture students to actively contribute to a peaceful and democratic society. The aims of this study are to examine textbook descriptions of democracy and the potential incorporation of deliberative communication, before and after curriculum reform. Ultimately, this comparative study over a curriculum reform seeks to identify the similarities and differences between the previous subject, Contemporary Society, and the new subject of Public. Employing qualitative content analysis, descriptions of democracy in the textbooks, moreover, the composition and the additional contents of the textbooks are analyzed, in order to examine the potential incorporations of deliberative communication. This study reveals that democracy is often conceptualized in textbooks as a limited idea of a government and political system, and the content includes less extended descriptions in relation to how the concept of democracy should be exercised in everyday life. That tendency can be seen in textbooks both in Public and Contemporary Society. On the other hand, in contrast to Contemporary Society textbooks whose composition is explanatory-oriented emphasizing understanding rather than practice in everyday life situations, Public textbooks incorporate more content that proposes deliberative communication. In Japan, which has been struggling with low social participation among the youth and knowledge-centered learning, it is significant to transform an understanding of the concept of democracy to root in daily life. Therefore, the promotion of deliberative communication in education has great potential to foster democratic values in individuals and society through daily mutual communication.

Keywords
civic education, democracy, deliberative communication, analyzing textbooks, qualitative content analysis, Japan
Acknowledgements

What do you think of when you hear the word “democracy”? Democracy is a word we are all familiar with, but we tend to simplify its complex and unsettled meaning and associate it with the institution of government.

Having the opportunity to live in Sweden and encountering the September 2022 election has broadened my horizons on the importance of dialogue in the process of building our own opinions and decisions. Many people visited the “valstuga,” where they could talk to members of the party and ask direct questions about their policies and visions. I was struck by the pervasiveness of dialogue in society, especially in the process of making own decisions that make up collective decisions in the end.

In the process of my academic learning, John Dewey’s thoughts on democracy influenced my view of democracy and its significant relation to education. Furthermore, the idea of deliberative communication, which focuses on the process of collective will formation in schools, sparked my interest. My master’s thesis therefore is a collection of pieces of my inspirations that I have encountered and gathered throughout my experience during my master’s study. I believe that as long as human beings are social beings and live collectively in society, democratic values are fundamentally necessary. This master’s thesis is full of hope for the role of education in strengthening individual democratic values and making democracy attainable at the societal level. I am grateful for the opportunity to explore the theme of democracy that has inspired me throughout my whole experience in Sweden. I am grateful that I could use what I have learnt to research these ideas in the context of Japanese civics.

I would like to express my gratitude to my supervisor, Rebecca Ye, as I complete my master's thesis. Without her insightful advice and continued encouragement, the completion of my master's thesis would not have been possible. She was always willing to share her knowledge and wisdom with me and respected my interests and decisions. I learned a lot from her during the course of my master's thesis.

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Lists of Abbreviation

MEXT  The Ministry of Education, Culture, Sports, Science and Technology
ICE  International and comparative education
SCAP  The Supreme Commander of the Allied Powers
CIE  The Civil Information and Education Section
JME  Japanese Ministry of Japan
SCJ  The Science Council of Japan
ERIC  The Educational Resources Information Center
QCA  Qualitative Content Analysis
UNESCO  The United Nations Educational, Scientific and Cultural Organization

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Chapter 1: Introduction

This chapter presents the comprehensive view of this study and consists four section: background of the study, research aim and questions, the relevance of the research to the field of international and comparative education and outline of the thesis.

1.1. Background of the study: Democracy in Education

“A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience” (Dewey, 1916 as cited in Boydston, 2008, p.93).

What does democracy really mean? How do we strive to keep democracy alive in individuals and in society? A prominent philosopher, John Dewey, provides insightful ideas to these questions. Based on Dewey, the concept of democracy was extended not merely as an institution of government, but as a mode of social organization where a collective inquiry of shared problems take place among citizens (Talisse, 2003, p.1). Ultimately, democracy extends primarily as a moral ideal to seek the development of individuals in harmony with all other people through continuous readjustment and free interaction (Mulyatno, 2014, pp.270-271). In order to actualize democracy as a mode of social organization and morality, Dewey pointed out the vital role of education which is a continuous process of transforming individual and communal life (Mulyatno, 2014, p.279).

A particular emphasis is placed on communication so that schools can transform a limited understanding of democracy as an institution of government into a way of life. Dewey claimed that free intercourse and communication of experience without any internal and external barriers are desirable for society (Dewey, 1916; Boydston, 2008, p.105). Additionally, upon understanding the importance of communication in developing the extensive meaning of democracy, the introduction of deliberative communication at schools provides a key insight. Deliberative communication promotes the role of schools in developing students’ capacities to communicate their opinions to others, while also accepting and comprehending different perspectives, and engaging in moral debates aimed at making mutually justifiable decisions (Gutmann & Thompson, 2004, p.61). Englund (2006, p.512) identified five characteristics of deliberative communication: confronting and reflecting arguments from different views, being tolerant and respectful of others, endeavoring for collective will formation, questioning authorities or traditional views, and being free from control in communication.

Understanding the importance of education and schools to promote the deep and complex meaning of democracy and deliberative communication from everyday school life, this research focuses on the situation in Japan, particularly civics. Japan is characterized by facts that the idea of democracy was brought from the United States (Kumono, 2007, p.39), and there is stagnation of low citizens’ social participation (The Nippon Foundation, 2022, pp.10-11). Most recently, in 2022, curriculum guidelines have been reformed which take place every ten-year cycle bringing major changes in Japanese education. Historically, democratic values brought from the US were promoted during the seven years of US occupation in Japan between 1945 and 1952 (Kumano, 2007, p.36). One of the missions of allied forces was to establish an American-style democratic system to replace Japan's wartime nationalistic and centralized system of government (Noble, 2014, p.405). However, more than 70 years after the end of World War II, it is difficult to say that the spirit of democracy has deeply permeated children and adults in Japan (Takahashi, 2017, p.124).

To deal with declining youth civic engagement and strengthen fundamental democratic values among students, a new subject named Public [kokyo in Japanese] has been implemented in Japanese
upper secondary school’s civics [komin] in 2022, as a response to the new curriculum reform by The Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan (MEXT, 2018a, p.27). The new curriculum guideline aims to promote “proactive, interactive, and authentic learning” through classes in which students think and express themselves, respect others as members of society, and cooperate with diverse people (MEXT, 2021a, p.8). Nakadaira (2020, p.496) concluded that the new curriculum aims for student to broaden their thoughts through dialogues in various expressions to reach multifaced and deep understandings. The dialogue that MEXT advocates distinguishes from a speech in which one’s opinions are unilaterally asserted or a conversation where mutual leaning is not deepened. Nakadaira (2020, p.506) linked the ideas of deliberative communication that help to comprehend dynamic relationships on a topic and deepen one’s thoughts. Thus, it is presumed that what “proactive, interactive and authentic learning” tries to achieve has a lot in common with deliberative communication.

Textbooks are utilized as the main empirical source in the analysis of this thesis, since textbooks are the most commonly used instructional tool in the world (Torney-Purta et al., 2001 as cited in Lucy et al., 2020, p.2). The contents of textbooks reflect the intended curriculum (Apple, 1992 as cited in Lucy et al., 2020, p.2). In addition, national or regional views can be revealed, based on what is included and excluded from textbooks (Apple, 1992, p.5). Additionally, Otsu (2000, p.60) argued textbooks are considered the most essential materials in Japan. That is because upper secondary schools, vocational schools, and universities entrance exams are usually based on textbooks. Thus, it can be said, the Japanese standardized exam-based education system gives textbooks extra meaning to textbooks in Japan. Upon understanding the significance of the roles of textbooks in Japan, this research, therefore, focuses on textbooks in civics. Specifically, the research examines textbooks on Contemporary Society [gendai Shakai] which - the previous subject before the curriculum guidelines reform – as well as textbooks of the new subject of Public [kokyo], created under the new curriculum guidelines are examined.

In-depth data analysis is carried out on a total of 1318 pages of each three textbooks of Contemporary Society and Public. This research explores democratic concepts and the incorporation of deliberative communication, which is essential for strengthening democracy, by analyzing Japanese textbooks of civics before and after the curriculum reform. The qualitative content analysis that is guided by a theoretical framework of thin and thick democracy is employed, in order to examine the descriptions of the concept of democracy in the textbooks. Limited views on democracy such as the political system or election process are conceived as “thin” concept of democracy. On the other hand, the notion of “thick” democracy is connected with transformative processes reflecting the concerns of social justice (Barber 1984; Gandin and Apple 2002 as cited in Eriksen, 2018, p.395). Additionally, the qualitative content analysis is also used to examine the potential incorporation of deliberative communication. In this way, this study aims to gain a better understanding of the concept of democracy in civics textbooks and explores the potential of civics in Japanese education to strengthen democracy through daily deliberative communication in the classroom.

1.2. Research Aim and Questions

The study examines the textbooks of Contemporary Society and Public that are utilized before and after the implementation of the new curriculum guidelines for civics in 2022. The aim of the study is three-fold. First, it seeks to examine how the depth of the concept of democracy has been described in the textbooks of Contemporary Society and Public. Qualitative content analysis is employed to achieve the research aim. Specifically, to achieve the first aim to comprehend the understanding of democracy in detail, the analysis is guided through the framework of thin and thick democracy.
Second, the study explores the potential incorporation of the ideas of deliberative communication, as well as the compositions or contents of the textbooks. Finally, through a comparison over the curriculum reform, this research seeks to discuss differences and similarities in the description of democratic concepts and the compositions and contents of the textbooks that facilitate deliberative communication between the two subjects’ textbooks. To achieve these aims, this study seeks to provide and elaborate answers to the following research questions.

1. From the perspectives of thin and thick democracy, how has the concept of democracy been formulated and extended in its meaning in the textbooks of the subjects Contemporary Society and Public?
2. How, and to what extent, have the textbooks of Contemporary Society and Public incorporated deliberative communication in their compositions and contents?
3. In comparing the textbooks of Contemporary Society and Public, what are the similarities and differences in the descriptions of democratic concepts, as well as the compositions and contents of the textbooks in relation to deliberative communication?

1.3. The Relevance of the Research to the Field of International and Comparative Education

International and Comparative Education (ICE) is a field of educational research and comparative and international education are often used as intertwined terms (Epstein, 1992; Marshall, 2019, p.14). There is no definitive answer as to what comparative education and international education are, many scholars have explained what they are respectively. According to Manzon (2011, p.215), the definition of comparative education is an interdisciplinary subfield of education studies to examine educational systems in the comparison of cross-cultural, cross-national, and cross-regional contexts in order to seek the advancement of theoretical understanding. International education is described as a systematic effort to get together students, teachers, and scholars from different countries to communicate and learn from each other so-called the place of international exchange and interaction (Epstein, 1992, p.409; Marshall, 2019, p.60).

1.3.1. The comparative angle of the thesis

As a comparative angle, this research focuses on Japanese civics at the upper secondary level from two different periods of time before and after the implementation of the new reform of curriculum guidelines in 2022. Regarding the comparison over different periods of time, Sweeting (2007, p.146) mentioned examining the rates of progress or decay of education development over time is rewarding in the research. In particular, identifying the phase of educational development is an integral part of the comparison (Sweeting, 2007, p.164). As specific examples of previous research, a longitudinal study of 62 textbooks reveals that the concept of citizenship in South Korea has changed dramatically over time (Moon & Koo, 2011, p.594). Comparing across time is therefore a common angle of comparative research and can be said to provide critical insights into how educational phenomena have changed.

To identify the comparative angles in this study, Bray and Thomas’s cube is applied (Bray & Thomas, 1995, p. 475 as cited in Bray et al., 2007, p.9). According to the cube shown in Figure 1, firstly, my study focuses on the country of Japan at the geographic and locational levels since textbooks that are used in Japanese public schools are published at a country level. Secondly, upper secondary school age students are targeted in nonlocational demographic group. Lastly, upper secondary level of textbooks in civics are looked into from the aspects of education and of society.
Figure 1: A framework for comparative education analyses
Adapted from Comparative Education Research: Approaches and Methods [Figure], by Bray, M., Adamson, B., & Mason, M., 2007, Comparative Education Research Centre. 
(https://doi.org/10.1007/978-1-4020-6189-9)

ICE research has done a lot of research comparing education before and after curriculum reform. Bromley et al. (2023, p.2) recently published a research paper that examined 6696 education reforms in 147 countries over the period 1960 to 2017. Their purpose was to investigate how the world changes influence education from cross-national and longitudinal perspectives. Matemba (2013, p.366) also conducted a research in the comparison of education reform in the subject of religious education in Scotland and Malawi. The research investigated how different stakeholders have engaged with the religious education reforms through the use of documents analysis including governmental reports or policy guidelines between 1970 and 2010 and semi-structured interviews (Matemba, 2013, p.371).

Textbooks are common material to be utilized in the comparison angles in the ICE field. A research utilizing textbooks as main objects was conducted by Meyer et al. (2010). They examined the rise of human rights themes in social science textbooks at secondary school between 1970 and 2008. They analyzed 465 textbooks in total from 69 countries to examine the impact of the broad and transformative global human rights movement in lower and upper secondary school (Meyer et al., 2010, p.112). Additionally, a study published in an ICE journal examined nine history textbooks in Pakistan for grades 6 to 8 published by three government-created textbook boards. The study aimed to identify how the historical narrative in textbooks imagined and presented different invaders (Khokhar, 2020, p.103). To conclude, educational reform is recognized as bringing important changes in education, thus, a significant period to examine. Moreover, textbooks are considered meaningful materials to examine and comprehend educational phenomena. Thus, the study examining textbooks of civics comparison over the education reform is highly relevant to the ICE field.

1.3.2. The international angle of the thesis
Marshall (2019, p.60) mentioned that countless internal and external forces of economic, political, social and historical have influenced and shaped all education systems. The topics of democracy and civic education that this study focuses on are significantly influenced by these four aspects. Therefore,
as an international angle to ICE research, the situation in Japanese civics in upper secondary education is examined by considering economic, political, social, and historical aspects in order to grasp a comprehensive view and develop knowledge on the matter from diverse angles.

Firstly, democracy is an internationally and globally recognized concept and there are many democratic countries that recognized worldwide. However, democracy is understood in various meanings depending on individuals (Zyngier, 2012, p.3). According to Husfeldt & Nikolova (2003, p.407), various democratic traditions and economic standards influence the differences in students' concepts of democracy. Nieuwelink et al. (2018, p.407) also indicated that the current political situation could affect adolescents’ conceptions of democracy by mentioning the emergence of right-wing populist parties in the Netherlands.

In the case of Japan, during the US occupation of Japan, the American-style democracy emphasized on “grassroots democracy” was brought in education (Duke, 1983, p.50). However, after the occupation, democracy in Japan diverged from American democracy and developed in its own unique way. Duke (1983, p.50) mentioned that in American society where immense diversity exists, high regard for individualism was expanded, and diversity was recognized as synonymous with democracy. On the other hand, the Japanese government valued uniformity and standardization as essences of democratic education under the centralized government. That is because the government focused to ensure equal educational quality and opportunities for all regardless of where people live (Duke, 1983, p.54). Therefore, it is clear that democracy has been developed by integrating with its own contexts in Japan although the idea is first brought from the US.

Secondly, citizenship, while a key concept in civic education, has its origins in the West. The concept of citizenship developed in Asia is therefore a combination of Western and Asian concepts, and it is difficult to distinguish between the two origins (Lee, 2004b, p.279). It is claimed that three elements of citizenship, culture and identity are greatly intertwined in Asia more than many European countries (Davies et al., 2010, p.172). Moreover, Lee (2004a, p.32) argues that the contents about citizenship are apolitically-oriented in the East as opposite to being politically-oriented in the West. In Asian countries, civics are more likely to be attached to morality, and therefore moral education is more prevalent than civic education that talks about politics. This can be attributed to the influence of Confucianism, which is deeply rooted in Japanese culture and identity.

Confucianism has significantly relevance to the form of citizenship education in Japan. Social harmony, hierarchical relationships, the importance of the family, consideration for the less wealthy, and respect for teachers represent Confucian values (Davies et al., 2010, p. 172). Because of the influences of Confucian thoughts, the focus on the individual within citizenship varies greatly. Individual rights and responsibilities are more emphasized among Western societies when it comes to citizenship, while the fulfilment of individuality is emphasized among Easterners. When an individual is talked about, relations between the individual and society are often associated in many Asian countries (Lee, 2004a, p.32).

To conclude, comparison over the curriculum reform and textbooks has produced significant knowledge in the field of ICE. Furthermore, both the global topics of democratic concept and civic education have been formed through the influences of the Japanese economy, politic, culture, and history and developed as unique to Japanese societies. Thus, this research focusing on the concept of democracy in civics in the comparison before and after the reform of curriculum guideline in Japan are significantly related to the ICE research field. Therefore, the research can provide insightful perspectives of Japan in the ongoing global discussions and researches in the field of ICE.
1.4. Outline of the thesis

The study consists of the seven chapters. Chapter 1 has described a background of the study including introduction, aim and questions and relevance to ICE. Chapter 2 presents historical background to explain the historical trajectory of Japanese democracy and civic education. Previous researches will be presented in Chapter 3. Chapter 4 explains the theoretical frameworks and key concepts for this study. Methodology, including ontology and epistemology, research strategy, research design, method for data collection and analysis, quality criteria and ethical considerations are explained in Chapter 5. Chapter 6 presents the findings from the analysis by answering the research questions. The discussion of the findings is presented in Chapter 7. Finally, a conclusion of this thesis is presented in Chapter 8.
Chapter 2: Historical Background

This chapter provides historical backgrounds that are relevant to this study and significant to understand the phenomena from diverse perspectives. As Marshall (2019, p.60) mentioned, economic, political, social and historical internal and external forces have influenced education phenomena significantly. Thus, this chapter provides comprehensive views to show various factors have influenced and shaped the concept of democracy and civics in Japan education. The historical trajectory of civics and democracy in Japanese education and the screening of the school textbook system are explained. Then, political neutrality in Japanese education and the implementation of the new curriculum in 2022 and the new subject of Public will be described.

2.1. Civics in Japanese Education

In Japan, civics called “komin [公民]” does not have an equivalent term in English. The term of “komin” entails two meanings, one referring to citizens [shimin] in their capacity as members of civil society and the other refers to citizens [kokumin] as members of the nation (Otsu, 2000, p.53).

Historically, the first establishment of komin in Japanese education dates back to 1924 prior to World War II. Initially, komin was adopted only for a vocational supplementary school, that is, a school that provided education for students who did not go on to secondary education and were engaged in work (Inoue, 1988, p.58). Under the social background of the implementation of komin classes at vocational supplementary schools and the enactment of the Universal Suffrage Law in 1925, the Ministry of Education designated komin as a main course in lower secondary schools in 1931 and decided to implement it from April 1 of the same year. Following the implementation of komin in lower secondary schools, vocational schools, teacher colleges and girl’s upper secondary schools began to introduce civics as a part of their curriculum (Inoue, 1988, p.59). The contents of the civics were highly practical in line with real life and it included the aspect of aiming for residents' self-government and cooperation and a sense of participation in politics (Inoue, 1988, p.58). However, its main purpose was to promote emperor worship (Otsu, 2000, p.53).

As Japan became more and more militaristic as a nation, the content and position of komin had to be changed, and civics was gradually subsumed into moral education courses named “shushin [修身]” (Inoue, 1988, p.60). In 1943, during the Pacific War, conventional komin was abolished, and its content was incorporated into a course of shushin, further promoting imperialistic komin (Inoue, 1988, p.61). After the war, occupation policies forced a complete reform of moral education and komin in Japanese school education (Inoue, 1988, p.61). Social studies, which was newly established in 1947, was expected to play a role in democratic education after the war as a subject to think rather than to teach knowledge (Nakanome, 1996, pp.83-84). As a result, civics was absorbed into social studies that were introduced as the core of a new educational program in Japanese education from primary to upper secondary education (Otsu, 2000, p.54). In 1957, it was decided to divide social studies into three fields: geography, history, and politics/economics/society. In this way, the character of integrated social studies has undergone a major change, becoming more systematic and differentiated (Nakanome, 1996, pp.86-87). With the 1969 curriculum guideline reform, the field of “politics, economy, and society” was renamed to the field of “civics”, and komin reappeared in Japanese education.

The current curriculum guideline, which was issued in 2018 stated one of the goals of civics in upper secondary education is “to foster the qualities and abilities necessary for citizens to be effective creators of peaceful and democratic nations and societies that live proactively in the globalizing
international community” (MEXT, 2018a, p.21). It shows that the goal of komin includes aspects of citizens [kokumin] as “creators of the nation” and citizens [shimin] as “creators of society” (Suzuki, 2019, p.23). Today, komin is incorporated in a part of social studies in primary and lower secondary education, and komin in upper secondary education is independent as a subject area in Japan (Otsu, 2000, p.53).

With respect to universally recognized term of civic education, Quigley (1995, p.6) argues that civic education in a democracy is a preparation to maintain and strengthen autonomy achieved through civic participation based on well-informed and critical reflection. Peterson (2011, pp.1-2) referred to civic education as a formative endeavour, an ongoing process throughout life, to teach the knowledge, skills, and dispositions necessary for citizenship. Civic education incorporates not only classroom-based lesson, but outside the classroom and activities within the community.

Civic education that are recognized globally aims to foster autonomy and critical reflection as a core of citizenship (Quigley, 1995, p.6). On the other hand, civics in Japanese education has been far from fulfilling the role of nurturing students’ autonomy. In the 1970s, with intensifying competition for university entrance exams due to the rising rate of university enrollment, civics was increasingly criticized for being knowledge-based and focused on multiple-choice questions. In such a teacher-centered class culture, there are few opportunities for students to exchange opinions, which has been the reality for Japanese civics since the 1970s (Yumoto, 2017, pp.47-48).

Naganuma, who compared civic education in England and komin in Japan, argued that komin is clearly distinguished from civic education. Civic education provides students to acquire comprehensive academic ability, sophistication, attitude, knowledge, and skills that are necessary as a citizen in modern society (Naganuma & Okubo, 2012; Suzuki, 2019, p.22). On the other hand, the elements of civic education in Japanese education are scattered in each subject of civics, social studies, morality, and their correlation between them is extremely inadequate (Suzuki, 2019, p.22). In other words, komin covers an element of civic education, however, it also has different focuses.

To conclude, despite its history of emphasizing the citizens of a nation and imperial values, komin has been envisioned and developed to play a major role in taking on the issues of ‘new education’ under the post-war ‘new constitution’ (Inoue, 1988, p.57). The name of “komin” also has not been changed since the prewar period and left a trace of the historical path. Importantly, komin incorporates both citizens as private individuals and individuals as members of society, who tend to be segregated and conflicted (Suzuki, 2019, p.23).

Given the historical trajectory of civics in Japan, where knowledge-based learning has been dominant, it is clear that komin have been formed its own concept within the historical context of Japan and komin is not exactly the same as “civic education” that are acknowledged globally. Although there is no English term that has exactly the same meaning as komin, this study adopts the term civics to translate komin to distinguish from civic education or citizenship education which are commonly used to describe globally acknowledged terms.

### 2.2. The Historical Trajectory of Democracy in Japanese Education

On September 2, 1945, when Japan's surrender was formally recognized and World War II ended, President Truman announced measures against Japan. The proclamation stated the United States remove all obstacles to strengthen the democratic tendency in Japan that guarantees freedom of speech, religion, thought, and fundamental human rights (Noble, 2014, p.417). The reasons the US emphasizes democratic ideas and promoted them in Japan can be seen from historical perspective of the early Cold War era. At the time, the United States and the Soviet Union had competing values.
The US, therefore, suppressed potential disruptive risks that might reemerge and take over Japan by the threats of communist ideals (Noble, 2014, p.407).

Education was regarded as a key role to achieve the missions in Japan (Thakur, 1995). Thus, the Supreme Commander of the Allied Powers (SCAP) established the Civil Information and Education Section (CIE) which consisted of American scholars of education to sweep away Japanese pre-war and wartime education (Taniguchi et al, 2006, p.17). The education branch of CIE supervised the Japanese Ministry of Education (JME) and played the role of liaison between SCAP and JME. As a result of the defeat of the war, the Japanese government began demilitarizing education by nullifying wartime education laws and orders of censorship of nationalistic or militaristic expressions in textbooks (Thakur, 1995, p.264).

The missions of CIE were to achieve three aims: demilitarization, democratization, and decentralization through educational reforms (Noble, 2014, p.418). A new law, the Fundamental Law of Education, enacted on March 31, 1947, guaranteed nine years of free compulsory education to all Japanese citizens and equal access to education regardless of sex, race, creed, color, and the socioeconomic class. (Noble, 2014, p.427). SCAP radically changed the content of the curriculum and textbooks by removing national creation myths then introducing scientific approaches and critical thinking (Thakur, 1995, p.277).

In order to achieve decentralization, a massive transfer from the central government to the local level was taken place. The system of school board was established followed by American tradition was established to make sure local voices are heard in the school (Duke, 1983, p.51). However, because inexperienced local governments were unprepared to take on such responsibilities, American school board reform, which was supposed to strengthen democracy, ended up nullifying democratic intent. Sagara, who oversaw the implementation of the school board system, mentioned the reform was costly for a country hit by post-war economic collapse, and the system was deeply rooted in American cultural and political traditions (Duke, 1983, p.51). Not only that, but the new school board system, contrary to the expectations of the American occupation authorities, set the stage for a confrontation between the left and conservative parties (Duke, 1983, p.52).

As a result, the Conservative Party, which gained political appeal in 1956, was increasingly concerned about the rise of the left-wing, which could upset the social order. The conservative government, therefore, undertook a series of critical reforms in Japanese education that was previously reformed by the US (Duke, 1983, p.53). The Ministry of Education then created a standardized curriculum for schools nationwide and began scrutinizing school textbooks to ensure appropriate content in line with the specified curriculum. The Japanese government emphasized uniformity and standardization to provide equal educational opportunities for all children through various measures such as national standard curricula, approved textbooks, standard classroom settings, seating arrangements, and widespread use of school uniforms (Duke, 1983, pp.53-54). In the same ultimate goal of democratic education, Japan emphasized a centralized system to minimize the differences among individuals, on the contrary, the United States emphasized local administration of education reflected by the will of the community through locally elected school boards to respond to the diversity in a nation (Duke, 1983, p.54). In conclusion, post-US occupation, Japan’s educational reform towards the goal of democratic education has evolved in its own unique context different from that of the United States focusing on individuals to ensure diversity. In short, Japanese education has endeavored to equalize the teaching educational content and teaching with the goal of democratic realization (Duke, 1983, p.56).
The Historical Trajectory on the Screening of School Textbook System in Japanese Education

The first screening of school textbook system in Japan was introduced in 1886 (Kawamata, 2014, p.65) At that time, nationalistic sentiments against Westernization surged and the government started to tighten control of teaching materials and employed a certification system that all textbooks required the approval of the Ministry of Education. Ultimately, a national censorship system on school textbooks (kokutei kyokasho) was established in 1903 (Thakur, 1995, p.262). Textbooks published in pre-war and wartime between 1903 and 1945 showed the escalation of militaristic and ultranationalistic tendencies. The national textbooks stressed the imperial family as sacred and inviolable, Japan as a divine nation, and the people’s supreme duty and honor to serve the emperor with loyalty (Thakur, 1995, p.263).

The tightly regulated national censorship system on textbooks to promote militaristic and nationalistic ideas finally came to an end after World War II. The national censorship system was replaced by the screening of school textbook system that enacted in the School Education Act of 1947 and the Board of Education Act of 1948 (Kawamata, 2014, p.65). Today, Article 34 of the School Education Act (1947) states that “primary schools must use textbooks that MEXT has approved or textbooks that MEXT authors” (School Education Act, 1947). MEXT (2021b) stipulates that Article 34 of the School Education Act (1947) also applied to lower and upper secondary schools, secondary schools, and special needs schools. Act on Temporary Measures concerning Publication of Textbooks enacted in 1948 transferred authority to approve textbooks to prefectural boards of education. The shift was done in order to prevent educational control by the state and promote the decentralization of education (Kawamata, 2014, p.65). However, due to a number of technical and economic difficulties, a legal change in 1953 made the Minister of Education regain the authorization of textbooks (MEXT, 1981).

According to MEXT (2021c), currently, private textbook publishers write and edit the contents of textbook based on the curriculum guidelines and the criteria of the screening of school textbook system. There are currently 10 selection criteria announced in 2018 for upper secondary school public textbooks in the section of civics. Each criterion is shown in Table 1 below (MEXT, 2018b). Compared to the previous criteria that were announced in 2009 (MEXT, 2009a), criterion 1 which stipulates the emphasis on including diverse views in textbooks became incorporated into the criteria in 2018. Regarding the commonly accepted theory that is mentioned in criterion 6, Kawamata (2014, p.67) insisted that, in the first place, it is unclear and vague what should be considered a commonly accepted theory and who should judge it fairly and equitably. Thus, there is a danger of arbitrarily eliminating what is considered inconvenient for the state or administration. In such a situation, textbook publishers are likely to impose further self-regulation and require authors to write descriptions that please the government in some cases, in order to avoid situations in which they fail the examination.

As a purpose of having the screening system, MEXT defines four main necessities. They are to maintain and improve educational standards nationwide, guarantee equal educational opportunities, maintain appropriate educational content and ensuring the neutrality of education in order to substantially guarantee the right of citizens to receive education in school education at primary, lower and upper secondary schools (MEXT, 2021d).

Regarding textbook selection, the municipal or prefectural board of education has the authority to select textbooks for public schools in compulsory education from primary to lower secondary in their area. For national or private schools, principles of school have authority to choose textbooks. For upper secondary schools, there are no specific laws and regulations regarding the method of selecting
textbooks, however, the board of education adopts textbooks for public upper secondary schools in accordance with the actual situation of each school (MEXT, 2021e).

Table 1. Criteria for screening of school textbooks for upper secondary education in civics
Adapted from: Criteria for screening of school textbooks for upper secondary school education [translated by the author] [Text], by MEXT, 2018b, (mext.go.jp/a_menu/shotou/kyoukasho/kentei/1411471.htm).

<table>
<thead>
<tr>
<th>Criteria for screening of school textbooks for upper secondary education in civics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Throughout the content of the book, there are no inappropriate ways to deal with social events that entail diverse views. Appropriate consideration should be given so that students are encouraged to learn about the event from multiple perspectives, such as presenting various views to deepen their thinking.</td>
</tr>
<tr>
<td>2. All matters of content presented in the guidelines of Public should be addressed and consideration should be given so that students can read and interpret the necessary information from the materials.</td>
</tr>
<tr>
<td>3/4. All matters of content presented in the guidelines of Ethics and Politics and Economy should be addressed respectively and Consideration should be given so that students can choose and study.</td>
</tr>
<tr>
<td>5. There is no description of assertive statements about uncertain topical events, over-emphasize particular matters, and taking up one-sided views without enough consideration.</td>
</tr>
<tr>
<td>6. When describing modern historical events that have no commonly accepted theory, such as numbers, it is clearly stated that there is no commonly accepted view, and there are no expressions that could cause misunderstandings by students.</td>
</tr>
<tr>
<td>7. If there is a unified view of the government by cabinet decisions or other methods, or precedents of the Supreme Court indicated, the description should be based on them.</td>
</tr>
<tr>
<td>8. Necessary consideration is given to the handling of modern and contemporary historical events with neighboring Asian countries from the standpoint of international understanding and international cooperation.</td>
</tr>
<tr>
<td>9. When referring to literary works, materials, etc., use those that have been evaluated or are highly reliable, and that they should be treated fairly. Respect the notation of the original.</td>
</tr>
<tr>
<td>10. Regarding the chronology of Japanese history, the era name and the Western calendar should be written together for the important ones.</td>
</tr>
</tbody>
</table>

Note: The table was made by the author. The author translates the content of each criterion.

2.4. Political Neutrality in Japanese Education

After World War II, politics have been strictly separated from Japanese education (Arai, 2019, p.68). To ensure the separation between politics and education, the Basic Act on Education in Japan established in 1947 stipulated article 14 with a heading on political education. It stipulates that “the political literacy necessary for sensible citizenship must be valued in education” (Basic Act on Education, 2006) Simultaneously, section 2 of the article stipulates “the schools prescribed by law shall refrain from political education in favour of or against any specific political party, and from
other political activities” (Basic Act on Education, 2006). Most Japanese schools and teachers emphasize the latter, which makes teachers reluctant to bring politically controversial issues into the classroom on the grounds of political neutrality (Yumoto, 2017, p.46). Consequently, under the name of political neutrality, topics of politics or citizenship have been avoided in schools (Arai, 2019, p.68). Kameyama (2009, p.101) states that students need to acquire knowledge about social rules and democratic systems; however, they are simply taught to ‘follow the rules’ rather than being involved in formulating school rules. References to politics are centered on formal rights such as voting, separated from community activities, in short, the content is non-political oriented.

Even under such a circumstance, the minimum age for the eligible vote has been lowered to 18 years from 20 since 2016, then, some third-year upper secondary school students became eligible to vote (Arai, 2019, p.69). As a result, the demand for political education has increased especially in upper secondary school classes (Arai, 2019, p.70). Even so, the fear of violating the law keeps teacher distance from engaging in political discussion at classes. It led to a limited form of political education to provide students with acquiring political information and knowledge and conforming to the existing political systems (Arai, 2019, p.77).

According to the report by the Science Council of Japan (SCJ) (2017, p.5), against the backdrop of student protests, the former Ministry of Education banned upper secondary school students from participating in political activities at school in 1969. Most recently in 2015, the government notified to reaffirm the prohibition of political activities throughout the entire school activities, including student council and club activities, since schools are public institutions for the purpose of education and require political neutrality. Moreover, it has newly accepted student participation in political activities outside of school (MEXT, 2015 as cited in SCJ, 2017, p.6). However, it is not permitted without any restriction, and it is stipulated that “it shall be restricted or prohibited within a necessary and reasonable range” (MEXT, 2015 as cited in Katsuyama, 2016, p.1129).

A long period of political avoidance in Japanese education has led to a decline in young people’s social engagement, which is perceived as a serious problem. In 2022, The Nippon Foundation conducted surveys asking 17-19 years-old 1000 adolescents in each country about their attitudes toward society in six countries: Japan, the United States, the United Kingdom, China, Korea, and India. The results show that Japanese adolescents scored the lowest in 9 of the 11 questions of social participation. For instance, only 26.9% of respondents answered, “I believe that I can change my country and society through my actions” while more than 50% answered in other countries. Moreover, solely 34.2% agreed with “I have discussions with family and friends about politics, elections, and social issues”, though, other five countries answered more than 60% (The Nippon Foundation, 2022, pp.10-11).

### 2.5. The implementation of the new curriculum in 2022 and the new subject of “Public”

The first national curriculum guidelines (gakushu shido yoryo) were established in 1958 as the form of public notice as it is today. The national curriculum guidelines are a curriculum standard set by MEXT. The curriculum guidelines reform takes place every ten-year cycle in order to respond to rapid social changes and renew the qualities and abilities necessary for future children (MEXT, 2011). The purpose of establishing national curriculum guidelines and requiring all public schools to comply with them is to maintain a certain level in all schools in Japan (MEXT, 2016, p.1).

The new curriculum guidelines were fully implemented in kindergarten in 2018, primary education in 2020, lower secondary education in 2021, and upper secondary education which covers grades 10 to 12 at age 16 to 18 years in 2022 (MEXT, 2018c, p.2). The new curriculum guidelines set “proactive, interactive, and authentic learning” as one of the core objectives (MEXT, 2021a, p.8). To
achieve this goal, teaching methods are encouraged to incorporate the three perspectives of proactive, interactive and authentic learning in all subjects. According to MEXT (2018c, p.7), proactive learning aims to encourage students to have an interest in learning, relate it to career development directions, preserver to achieve their goals, reflect on learning activities, and connect to the next steps. Interactive learning pursues students to broaden and deepen their own thoughts through cooperation with each other, dialogue with teachers and local residents, and ideas of ancient philosophers. Lastly, authentic learning enables students to correlate knowledge for deeper understanding, scrutinize information to form their own thoughts, identify problems and seek solutions, and be creative to build on their own thoughts and ideas. As an example of authentic learning, it is mentioned that forming a collective decision through communicating each other's thoughts (MEXT, 2018c, p.7).

In the face of these major shift on the educational foundation, the new subject of Public [kokyo] has established and replaced by the previous subject of Contemporary Society [gendai shakai] at upper secondary education in civics (MEXT, 2018a, p.13). As a result of curriculum reform, the subject area of civics today consists of three subjects: “Public [kokyo]”, “Ethics [Rinri]”, and “Politics and Economy [seiji keizai]”. Public is the only subject within civics that is compulsory for students to take (Nakadaira, 2020, p.498). According MEXT, the social background behind the emergence of the new subject of Public is based on the premise that the coming future is an uncertain and unpredictable period (Nakadaira, 2020, p.495). That is because Japan is facing a rapidly ageing society with a declining birth rate, and the idea of Society 5.0, where the development of artificial intelligence or technological innovation potentially will change our way of life significantly. Lastly, globalisation and multiculturalization are growing and transforming society every moment (MEXT, 2018a, p.27). Additionally, the voting age was lowered to 18 in 2016, and in 2022, the same year as the new curriculum implementation starts, the age of adulthood was lowered to 18 (Kuwabara, 2022, p.1).

In a response to the social changes and some 18 years of upper secondary students becoming eligible to vote, upper secondary education requires more to nurture and send out students into the society as creators of the future who deepen their quests (MEXT, 2018a, p.27). The teaching method under the new subject of Public centers on the idea that it should break away from the conventional lecture-style classes that were common in upper secondary schools and incorporate more opportunities for discussion and presentation (Kuwabara, 2022, p.1).

Replaced by the new subject of Public, Contemporary Society was established in 1978 under the subject area of Social Studies (Kuwabara, 2022, p.4). The objects of Contemporary Society were to develop students’ understanding of society and humanity and the ability to analyze basic social issues. Moreover, Contemporary Society took a main role of fostering citizenship (Otsu, 2000, p.54). In 1994, social studies in upper secondary education were split into two subjects: History which comprises ‘World history’ and ‘Japanese history’ and Civics which comprises ‘Contemporary Society’, ‘Ethics’ and “Politics/Economy” (Otsu, 2000, p.56). With the abolition of the subject area of social studies, the role of Contemporary Society changed from being a subject that forms the basis of all upper secondary school social studies to an elective in civics (Kuwabara, 2022, p.4). In this way, Contemporary Society, which had become a part of civics, changed into a new subject called Public, leading to a new curriculum guideline today.

Some differences between previous subject of Contemporary Society and Public are identified. First, according to Kuwabara (2022, p.9) Contemporary Society inherited the characteristics of conventional social studies subjects emphasized understanding society both philosophically and practically. Thus, considering about how to make judgments and how to act in society was considered to be a matter only after understanding societal situations. On the contrary, the subject of Public directly approaches students to learn the concepts, theories, and basic principles that serve as clues to select and judge how to make decisions and how to act in society. Based on these, students are encouraged to grasp societal matters and determine their attitudes and actions (Kuwabara, 2022, p.9).
As a similarity, both subjects of Contemporary Society and Public can be said as synthetic subjects. MEXT (2009b) stipulates that the content of Contemporary Society is required students to understand from various angles such as ethics, society, culture, politics, law, economy, and international society. MEXT (2018a, p.17) also states that “the subject of Public takes up various contemporary issues related to ethics, society, culture, politics, law, economics, and the international community, sets themes and questions, considers and envisions”.

Kuwabara (2022, p.1) mentioned that the new curriculum reform is an unprecedented transformation, particularly, the new subject in civics can be said to be a symbolic subject that reflects all of the various policies aimed at by the new school education reforms. Thus, examining the change in civics after the implementation of the new curriculum could be important for understanding the change as a whole in Japanese education.
Chapter 3: Previous Research

In this chapter, previous research related to this research is presented to figure out what is known and what is unknown in this research topic. Firstly, earlier research conducted on the concept of democracy in education globally, then studies specifically conducted on democratic concept in Japanese education are shown. Lastly, previous researches on civics and deliberative democracy or communication in Japan are presented.

3.1. The concept of democracy in education around the world

This section presents previous research conducted internationally on the concept of democracy in civic education. For identifying the earlier research, the databases of the Educational Resources Information Center (ERIC) and Scopus were utilized.

Scott et al. (2019, p.123) examined adolescents’ understandings of democracy in the Czech Republic showed that they most commonly associated their views of democracy with freedom, particularly, freedom of speech. It is concluded that while adolescents value the dimension of freedom as an important part of democracy, however, they fail to acknowledge the principle of equality. Moreover, when they face the conflicts between majority and minority voices, critical views on the majority model itself are often overlooked and rarely discuss beyond the majoritarian rule (Scott et al., 2019, p.126).

Another study examined adolescents in Netherlands indicated that voting is recognized as the best procedure to make a collective-decision (Nieuwelink et al., 2018, p.406). Nieuwelink et al. (2018, p.407) insisted that multidimensional perspectives on democracy are not offered in schools. When it comes to collective decision making, teachers simply rely on casting a vote without taking into consideration of minorities’ voices through debates or discussions. In addition to teacher’s pedagogy, textbooks for citizenship education also do not offer a complex view on democracy.

Specifically within civic education, Wahlström, (2020) conducted a study examining curricula for citizenship education in Sweden and California in the US for 15-year-old students in the relation to the concept of democracy. The research revealed that two curricula regard democracy as a system to teach. It is suggested that the curricula should recognize democracy to be both as system and means that new generation of students can recreate its ideas (Wahlström, 2020, p.360).

A study examined the Norwegian pre-service teachers’ perceptions of teaching materials on democracy in social science education. The results showed that the majority of pre-service teachers linked their conceptions of the teaching material to liberal democratic theory and the risks of not provoking the critique of its framing of democracy (Mathé, 2020, p.79). Mathé (2020) indicated the importance of encouraging teachers’ critical awareness of their material by challenging of disciplinary concepts and promoting discussions, as well as enhancing teachers’ diverse perspectives on democracy (Mathé, 2020, pp.80-81). Similarly, the study conducted by Eriksen (2018, p.404) revealed that Norwegian pre-service teachers have most commonly linked their understanding of democracy to the political system, ways of governing, and individual rights. Those understandings particularly comply with the pure liberalist perspective of liberal democracy.

From early research conducted around the world, it is proved that democracy is commonly understood as a narrow concept and the importance of facilitating discussions to enhance complex and diverse views of democracy beyond majoritarian rule. Although previous study examined curriculum or teaching materials, studies published in academic journal examined the concept of democracy in
textbooks have not found in the databases of ERIC and Scopus in the time of February in 2023. In particular, there is generally less previous research conducted within civic education.

### 3.2. Concept of Democracy in Japanese education

The earlier research on the concept of democracy in Japanese education is presented. Overall, previous research dealing with the concept of democracy within the education field in Japan is limited in number compared to research done in other countries.

Firstly, Wada (2021, p.321) conducted research to explore the concept of democracy that accompanied the nature of social change from postwar democracy to neoliberalism. Post-war education aimed to achieve democracy; thus, social studies were established as a core subject to realize democracy (Wada, 2021, p.327). The fundamental principles of democracy were listed in curriculum guidelines of social studies. They were a democratic form of government through a fair electoral system and a parliament that reflects the will of the people, use of politics, economics, research and technology for the benefit of all, protecting a personal property, individual freedom including freedom of speech or freedom of association, fair trial, and individuals’ responsibilities to fulfill their public and private duties. The fundamental principles of democracy were also understood as a civil and political rights that are secured in the constitution of Japan (Wada, 2021, p.328). Postwar education attempted to help students understand the ideas of democracy in light of Japan’s experience of fascism. In other words, Japanese education after the war pursued democracy based on reflections on the militarism and totalitarianism that Japan had experienced (Wada, 2021, p.330).

However, from around 1955, when high economic growth began in Japan, education was separated from democracy in society and changed its character to something that contributes to economic growth as a national policy (Wada, 2021, p.330). Around the same time in 1954, discussions of political neutrality in Japanese education became intensified and the law suspended teachers to join political activities (Wada, 2021, p.331). In 2015, MEXT published a supplementary material for upper secondary students to enrich content related to parliament and public opinions. The contents of the material deal with parliament and public opinion formally without incorporating Japan's historical experience (Wada, 2021, p.329). Wada (2021, p.333) concluded that political neutrality in Japanese education has the potential to deprive children of the right to discuss and express their opinions with teachers on specific political and social issues of today (Wada, 2021, p.333).

A study examined the new curriculum guideline of Public in the comparison of the first textbooks described the idea of democracy published in 1948-49. Takahashi (2017, p.135) argued that the new curriculum guideline of Public seems to emphasize to aim students become ‘the subject of creating a public society’ and that there is no point of view that respects ‘individuals’ as they are. In other words, democracy is not understood based on the value that its foundation is the spirit of respect for human beings. On the other hand, the textbooks published in 1948-49 described democracy in a detailed and a complex way explaining that it is a mistake to think of democracy as merely a means of doing politics. Furthermore, the fundamental spirit of democracy lies deep in the heart of every human being, that is, the desire to treat all human beings as dignified and worthy individuals (Takahashi, 2017, p.125). Thus, Takahashi’s argument concluded that, in the subject of Public, students need to learn the essence of the basic concepts in democracy such as social contract, equality and justice that underlie the individual and the public (Takahashi, 2017, p.136).

Murakami (2016, p.125) conducted a study to examine the concept of democracy in election publicity by the Yokohama city election commission and upper secondary education’s political and economy glossaries. The four essential elements of democracy were applied to the analysis, which is, participation and control by the general public, pluralism, liberalism, direct democratic type of participation, and deliberation. In the election publicity, democracy was associated with popular
sovereignty foremost. Other elements such as pluralism, liberalism, political participation, deliberations and public awareness were not explicitly included in the election posters. (Murakami, 2016, p.125). Moreover, upper secondary school lexicons list all the concepts related to at least the four essential elements, but deliberation and public awareness seem to be the most difficult to be incorporated (Murakami, 2016, p.127). Murakami (2016, p.133) argued that education should not be limited to just explanation of terms but should be provocative and encourage thinking and discussion while respecting a certain degree of political neutrality. Lastly Murakami (2016, p.134) concluded an education that embodies the same environment as the real world and encourages students to be aware and consider conflicting opinions and positions is desirable, and possible while satisfying political neutrality.

Mizuta (2015) examined the position of civics, political education and democracy in the curriculum guideline of the study area of civics and the subject of Contemporary Society implemented in 2013. Only subject area of civics includes both values of peace and democracy as its goals (Mizuta, 2015, p.5) The subject of Contemporary Society emphasizes students to understand the importance of “happiness” “justice” and “fairness” as fundamental for considering how society should be (Mizuta, 2015, p.6). Mizuta (2015, p.7) argued the curriculum guideline in Japan incorporates the ideas of democracy by Dewey to achieve social integration through free communication through discussions and deliberations. It is concluded that civics is required to transform from the subject focusing on the acquisition of knowledge content to promote students’ proactive learning through discussions in order to acquire multifaced and objective perspectives (Mizuta, 2015, p.8).

In summary, previous research has shown that the concept of democracy has been dealt with formally within the bounds of political neutrality, avoiding deep and complex descriptions, without connection to Japan's historical experience of anti-democracy. As Takahashi (2017, p.125) mentioned, the desire to treat everyone with dignity should be fundamental to democracy. In order to achieve it, earlier research agrees with the necessity for education to strive to provide students with opportunities to face conflicting opinions and deliberate with each other.

Furthermore, in earlier studies, Wada (2021) utilized the curriculum guidelines of social studies and supplementary material published by MEXT. Takahashi (2017) conducted the analysis based on the new curriculum guideline of Public. Murakami (2016) examined the upper secondary education's political and economy glossaries. Mizuta (2015) analyzed the previous curriculum guideline of Civics and Contemporary Society published in 2013. It can be said there is no study conducted on the democratic concept in the new textbooks of Public and previous textbooks of Contemporary Society. Therefore, this study aims to fill a gap in previous studies by conducting the concept of democracy in the two subjects’ textbooks in upper secondary education of civics.

3.3. Civics and Deliberative Democracy or Deliberative Communication in Japan

Since deliberative communication is one of the keys concepts for this thesis, comprehending the previous research on the topic of deliberative democracy or communication is crucial. Thus, earlier research on deliberative democracy or communication especially in Japanese civics are presented.

A study dealt with how to confront and reconsider individual values by encountering various values of others in a new subject of Public by adopting the idea of deliberative democracy. Nakadaira (2020, p.495) tries to provide a view of what to plan and conduct Public classes by analyzing the new curriculum guideline on civics that incorporated the Public as a new subject in civics. Nakadaira argued that the new curriculum guideline of civics for upper secondary education particularly aims for student to proactively face various changes, solve issues by collaborating with others and quest the existing information and create new values (Nakadaira, 2020, p.496). In an era of ‘filter bubbles’
becoming a social phenomenon in which people are blocked from certain information that is deemed irrelevant, Nakadaira focuses on the importance of dealing with each own value during the classes of Public. Therefore, Nakadaira (2020, p.501) insisted that the role of a teacher in classes is to help students to relativize their sense of values and ensure their leanings so that they can exercise their freedom of value choices. Nakadaira added the ideas of deliberative democracy have the potential to improving dealing with a sense of values in classrooms as a teaching method and elaborates a class plan adopting four processes of deliberative democracy: presentation of the task, presentation of the solution, deliberation, and reflection. Nakadaira (2020, p.506) concluded that the idea of deliberative democracy enables students to understand the dynamic relationships of issues and broaden their horizons and deepen their rationale for individual decision-making.

Another study conducted by Saito (2020, p.129) examined the possibility of incorporating the method of deliberative democracy theory, which emphasizes dialogue, into upper secondary education, especially in civics. Saito (2020, p.142) argued that elements related to deliberative democracy can be found in the goals of the new subject of Public in civics. Based on the fact that the subject of Public requires students to actively engage with real-world problems, Saito proposed two types of classes. They are classes that emphasize debate based on existing social issues, and classes that emphasize discussion, in which students themselves formulate problems through dialogue, with reference to deliberative democracy (Saito, 2020, p.144). Saito concluded that it would be meaningful to focus on deliberative democracy and reconsider sovereign education and upper secondary education in order to implement the new curriculum guidelines (Saito, 2020, p.155).

Ono (2015) researched to examine the transformation of in total of 118 upper secondary students’ political interests or awareness through a practice of adopting deliberative discussion. Ono (2015, p.22) conducted research in July 2010 based on a Contemporary Society class that she conducted herself as a teacher. Students were divided into small groups, examined the actual manifests of each party utilized for the upper house election held in that year, discussed which opinions from the parties they could agree or disagree with, and finally each student decided on one party they thought best fitted their opinions. This research resulted that deliberative discussion providing opportunities to encounter other perspectives helped students to relativize individual claims, reflect on their own opinions contrasting with different views, and transform the previous opinions (Ono, 2015, p.28). Ono (2015, p.30) pointed out three main findings by incorporating deliberative discussion into classes. Firstly, transformations of students’ perception of politics are significantly affected by the presence of ‘others’. Second, students seek to better solutions through the deliberative process of the exchange of opinions, critical reflection on each thought, and adjusting opinions. Lastly, deliberative discussion as a teaching method brings a “collaborative learning style” among students into classes.

To conclude, previous research has proved that the ideas of deliberative democracy or deliberative communication are beneficial to be incorporated into classes. Just as some of the previous studies have employed the idea of deliberative democracy to foster debate within the classroom that reflects one’s own values, this study is also inspired by the idea of deliberative communication. This study, therefore, analyzes textbooks linking the idea of deliberative communication and contributes to existing research in order to increase knowledge on this matter.
Chapter 4: Theoretical Framework & Key concepts

This chapter presents theoretical framework and key concepts. The theoretical framework synthesizes the existing thoughts in the research field that are related to your proposed study. Those theories are used as the knowledge that can apply in your research and to make sense of the data in your own research (Kivunja, 2018, p.46). In this research, democracy and education is presented as key concept. Moreover, thin and thick democracy, deliberative democracy and deliberative communication are applied as theoretical frameworks to guide data analysis. Thus, these three theories and concepts are utilized to understand the data and finally answer the research questions.

4.1. Democracy and Education

The term democracy is origin in the Greek words demos (people) and gratos (power) which means “rule of the power of the people”, however, the meaning is incomplete to express a complex view of democracy (Touraine, 2000 as cited in Doğanay, 2010, p.52). Furthermore, it is clear that one universal definition of democracy does not exist (Karumanchery and Portelli, 2005 as cited in Carr, 2008, p.148). Crick (2002, p.1) mentioned that the term democracy has been recognized by some philosophers as an “essentially contested concept” and one of those terms that never arrive at a definition that everyone agrees in the same way. That is because the definition of democracy carries social, moral, and political agendas. The concept of democracy therefore has been misunderstood and misused due to its complexity of meaning. Bamidele Adeyemi & Asimeng-Boahene (2001, p.16) argued that depending on the historical situation, people have understood and defined its meanings differently in many ways.

Although there is no single definition of democracy, historically many people have attempted to deal with the complexities of democracy. Abraham Lincoln stated the definition of democracy as “the government of the people, by the people, for the people” in his famous sentence (Hicks, 1930, p.25). As a more specific definition, a book by the United Nations Educational, Scientific and Cultural Organization (UNESCO) authored by Beetham and Boyle in 2009 asserted the two principles of democracy: popular control over collective decision-making and equality of rights in the exercise of that control. In detail, the collective decision entails the goals to be pursued, the rules to be followed and the distribution of responsibility and benefits among members. Democracy embodies the ideal that all members should take part in the decisions affecting its association as a whole and each member should be ensured an equal right to participate in such decisions (Beetham and Boyle, 2009, p.13).

John Dewey is probably the most prominent scholar who developed thoughts on democracy and education. Democracy, according to Dewey (1966), should not be understood in a narrow sense nor as a form of government (Dewey 1966 as cited in Doğanay, 2010, p.52). Democracy is a way of life, relating to all aspects of human life, including family, community, industry, government, schools, and churches (Samuel, 2011, p.1162). Dewey also argued that democracy is an ethical idea, with three pillars of ethical aspects of democracy: liberty, equality, and fraternity (Mulyatno, 2014, p.269). Dewey’s famous book Democracy and Education (Dewey, 1916) mentioned that the interests of a group are shared by all its members, and the fullness and freedom with which it interacts with other groups are key criteria to measure the worth of a form of social life (Dewey, 1916 as cited in Boydston, 2008, p.105). Similarly, Dewey took the position that democracy is an expression of society created by mutual communication that reflects and includes pluralistic life forms (Englund,
In this way, to develop individuals in harmony with all others, the importance of the free exchange of ideas and experience is emphasized by placing morality as essential (Mulyatno, 2014, p.270). In conclusion, Dewey envisioned the meaning of democracy from a form of government to a way of every day’s life and ultimately as ethical idea as a spirit of the individual in every relationship of life (Mulyatno, 2014, pp.268-269).

It is widely accepted that the role of education is essential in embodying the ideals of democracy in society. Gutmann & Thompson (2004, p.61) stated that education is the most important institution outside government to prepare students for citizenship in the values of deliberative democracy. Biesta (2007, p.741) also claimed that schools are considered to play a pivotal role in forming democratic citizens and creating a democratic culture. According to Dewey, education is understood as a forum for mutual communication where people with different backgrounds and perspectives meet (Englund, 2016, p.59). Education aims to ensure equal opportunity for all to achieve their maximum growth. Moreover, interaction, communication and cooperation are imperative for schools to be considered a democratic community (Hook, 1939; Samuel, 2011, p.1163). The communicative criteria of democracy set forth by Dewey proposed free and open communication between and within groups and strengthen the moral and social quality of conduct and democracy in the long run (Englund, 2016, p.59). Dewey regarded democracy as a life form and communication should be the heart of education, thus he developed the basic elements of communication and the preconditions for communication (Englund, 2013, p.238).

This research has been inspired by the Dewey’s theories of democracy and acknowledges the importance of the role of education to enhance democratic values in individuals and society as a whole.

4.2. Thin and Thick Democracy

The notion of “Thin and Thick democracy” has been developed by Gandin & Apple (2002) based on an influential work by Barber (1984), who coined the concepts of shallow and deep democracy (Zyngier, 2012, p.4). The meaning of democracy varies for individuals (Zyngier, 2012, p.3). Thus, the theoretical framework of thin and thick democracy helps to conceptualise individuals’ understandings of democracy clearly and make the tension between superficial features and the deeper meaning of democracy more apparent (Gandin & Apple, 2005 as cited in Carr, 2008, p.148).

The debate of thin and thick democracy could also be distinguished in terms of representative democracy focusing on electoral processes (thin) versus participatory democracy highlighting critical engagement and social justice (thick) (Carr, 2008, p.148). Furthermore, thin democracy is often associated with superficial features of democracy such as passive consumption of knowledge about existing systems of government. Namely, it is characterised as teaching about democracy. On the other hand, thick democracy provides fundamental scaffoldings for students to appreciate the deeper meaning of democracy including critical and active participation. It is recognised as teaching for democracy (Zyngier, 2012, pp.4-5). More specifically, reflective, critical, participatory, tolerant and non-hierarchical are considered as essential elements of thick democracy (Zyngier, 2012, p.17).

Giroux (2012, pp.336-337) argued that individual autonomy, self-determination, and independence are indispensable for democracy to function. Thus, as a thick democracy, democratic qualities are viewed as students making important judgments and choices about participating in and shaping decisions that affect daily life, institutional reforms, and government policy. Schools are required to create an open climate for discussing issues to enhance student’s democratic qualities. It is considered that thick ways of democratic practices are the most effective in promoting civic knowledge and engagement (Kahne & Westheimer, 2003 as cited in Zyngier, 2012, p.5).

In order to gain a holistic and detailed view of thin and thick democracies, the article named
“Rethinking the Thinking on Democracy in Education: What Are Educators Thinking (and Doing) About Democracy?” published by Zyngier (2012) was focused on extracting elements of two types of democracies. The sentences mentioning the features of thin and thick democracy are extracted in Tables 2 and 3 below. A total of seven categorized themes are identified as thin democracies, as Table 2 shows. They are superficial and limited features of democracy, passive consumption of knowledge, emphasis on basic historical knowledge, uncritical conceptions of democratic values, seeking individual benefits and emphasis on individualistic values, limited view of freedom and equality under neoliberalism, preserve conservatism, hierarchical, elite, and top-down imposition, lack of ensuring democratic values, and lack of social engagement and participation.

On the other hand, a total of eight categorized themes are identified as thick democracy as shown in Table 3. These themes are democracy that transcends the government system and requires continuous development, egalitarian commitments to enhance political and civic agency for all, respecting democratic values, active participation and engagement in society, critical engagement and self-reflection, pursuing social justice and promoting public good, critical views on social hegemony and power structure, empowerment to individual and social transformation, and equally participating in the political debate and deliberations through collaboration and mutual respect. These identified themes, both in thin and thick democracy, help to examine democratic concepts in detail.

Table 2. Themes of thin democracy identified from “Rethinking the Thinking on Democracy in Education: What Are Educators Thinking (and Doing) About Democracy?” Zyngier (2012)

<table>
<thead>
<tr>
<th>Themes of thin democracy</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) -Superficial and limited features of democracy, e.g., Democracy as political or election system</td>
</tr>
<tr>
<td>(2a) -Passive consumption of knowledge or types of democracy</td>
</tr>
<tr>
<td>(2b) -Emphasis on basic historical knowledge</td>
</tr>
<tr>
<td>(3) -Uncritical conceptions of democratic values</td>
</tr>
<tr>
<td>(4a) -Seeking individual benefits and emphasis on individualistic values</td>
</tr>
<tr>
<td>(4b) -Limited view of freedom and equality under neoliberalism</td>
</tr>
<tr>
<td>(5) -Preserve conservatism, hierarchical, elite, and top-down imposition</td>
</tr>
<tr>
<td>(6) -Lack of ensuring democratic values, e.g., inclusiveness, equality and diversity</td>
</tr>
<tr>
<td>(7) -Lack of social engagement and participation</td>
</tr>
</tbody>
</table>

Note. The table was made by the author based on Zyngier, 2012.

Table 3. Themes of thick democracy identified from “Rethinking the Thinking on Democracy in Education: What Are Educators Thinking (and Doing) About Democracy?” Zyngier (2012)

<table>
<thead>
<tr>
<th>Themes of thick democracy</th>
</tr>
</thead>
<tbody>
<tr>
<td>[1] -Democracy that transcends the government system and requires continuous development</td>
</tr>
<tr>
<td>[2a] -Egalitarian commitments to enhance political and civic agency for all</td>
</tr>
<tr>
<td>[2b] -Respecting democratic values, e.g., inclusiveness, equality and diversity</td>
</tr>
<tr>
<td>[3] -Active participation and engagement in society</td>
</tr>
</tbody>
</table>
Pursuing social justice and promoting public good

Critical views on social hegemony and power structure

Empowerment to individual and social transformation

Equally participating in the political debate and deliberations through collaboration and mutual respect

Note. The table was made by the author based on Zyngier, 2012.

4.3. Deliberative Democracy and Deliberative Communication

The ideas of deliberative democracy have received widespread attention and discussed within political theory over the past two decades (Samuells, 2016, p.1). The virtue of public deliberation re-emerged in the 1990s as a solution to concerns about low levels of citizens' social participation and the social phenomenon of polarization in political discourse (Polletta & Gardner, 2018, p.72). Whereas vote-centered democracy views individuals' preferences as fixed and the democratic arena as competing interests, deliberative democracy is based on the view that individuals' preferences are transformative. Thus, it emphasizes the communicative formation of will and opinion ahead of voting (Samuells, 2016, p.2). Deliberative democracy emphasizes the consideration of reasons in the process of decision-making not based on the majority numbers or the modification of the interests (Arai, 2019, p.74).

Chappell (2012, p.24) mentioned that John Rawls and Jürgen Habermas are the most influential political theorists in the late twentieth century and they have different perspectives on the theory of deliberative democracy. Rawls insisted public reason that seeks the good of the public and matters of fundamental justice is the most important of deliberation. The concept of public reason is centered to ensure a rational reason that all are expected to support. Reciprocity is the main feature of public reason, and citizens need to give reasons that appeal not only those of the same doctrine, but also citizens of all worldviews. This ensures that political decisions are justified for all citizens (Chappell, 2012, p.25). On the other hand, according to Habermas, “the ideal speech situation” is the most significant element of a good deliberative process. The ideal speech situation is one where everyone can contribute, where all participants are heard equally, where everyone can speak freely and honestly without internal or external deception or restraint, and where there is no coercion in the process (Samuells, 2016; Chappell, 2012, p.27).

Upon acknowledging the difference in attentions to deliberative democracy among scholars, Polletta and Gardner (2018, p.71) identified three criteria for good deliberation. Firstly, good deliberation brings participants to reach mutually agreed decisions. Secondly, good deliberation ensures that all participants are treated equally and inequalities that exist outside the forum are not replicated. Third, good deliberation will continue to have impacts after the forum by strengthening the mutual trust of participants and influencing the decision-making process of policymakers.

The ideal of deliberative democracy and deliberation has been presented, however, a number of questions and criticisms have been raised towards deliberative democracy. One of the questions is simply whether it is possible for everyone to join the rational discourse. The second criticism of the egalitarian character of deliberation is whether it is capable to make a perfectly equal environment for all. Lastly, the possibility of deliberation being just a talk and lacking deepness in its contents of deliberation are raised as a critique (Polletta & Gardner, 2018, p.73).

To overcome these criticisms, increasing the feasibility of deliberative democracy in society, and emphasizing the importance of the implementation of deliberative democracy in education has been
raised. Samuelsson (2016, p.3) argued that the criticisms arise from the current situation and that they are based on a static view that people are unable to learn. If future citizens are taught for participating deliberative democracy, the probability that they are capable to join and successful implementation of deliberative democracy in society also will increase. Therefore, education for deliberative democracy seeks to educate future citizens to participate and co-construct democratic deliberation together. From the perspective of pedagogical applications, establishing a communicative pattern of democratic deliberation should be a primary task to educate students for deliberative democracy (Samuelsson, 2016, p.7).

According to Englund (2006, p.504), who developed a democratic conception of education, Dewey, Mead and Habermas are key figures to develop the idea of deliberative communication. In particular, the fundamental idea of deliberative communication to schools are based on Dewey’s work of communicative criteria aiming to achieve free and open communication between and within groups (Englund, 2006, p.508). Samuelsson (2016, p.3) summarized three criteria for deliberation communication in educational settings. First is the **reason-giving** requirement that students have opportunities to express their opinions with reasons. Second is the **reflective** requirement that students listen to and reflect on their own and others’ opinions. Third is a **consensus** requirement that students strive to find a solution by collaborating with each other. Andersson (2015, 606) mentioned that earlier research has proved that deliberative communication in education enhances students’ democratic virtues and influences people to turn into more knowledgeable democratic citizens. Deliberative communication extends its roles from helping not only the basic problems caused by the different preferences between people but giving opportunities to reshape an individual’s preferences.

In conclusion, the concept of democracy and education are utilized throughout the paper to understand the fundamental ideas formed and developed by its concept. Furthermore, the theoretical frameworks of thin and thick democracy and deliberative democracy and deliberative communication are utilized to comprehend the ideas and apply data analysis to answer the research questions.
Chapter 5: Methodology

This chapter presents methodology and method. According to Rust (2003), methodology refers to the larger context of the research including ontology and epistemology to account for how the structure of theory or methods being applied. On the other hand, the method focuses on specifically data collection and data analysis (Rust, 2003). This chapter firstly presents ontology and epistemology in this research. Then, the research strategy and design, textbooks as a manifestation of curriculum and national views, and methods of data collection are explained. As data analysis, qualitative content analysis is introduced. Quality criteria and ethical considerations are presented in the end.

5.1. Ontology and Epistemology

As ontology and epistemology, constructivism and interpretivism are adopted in this research.

Firstly, in terms of ontology, constructivism which also refers to constructionism is adopted (Bryman, 2016, p.29). Ontology concerns the nature of social entities, two central questions have been tried to address: whether social entities can and should be considered objective entities that have a reality external to social actors, or whether social entities can and should be considered social constructions built up from the perceptions and actions of social actors (Bryman, 2016, p.28). Constructivism has addressed closely to the latter question that social actors are involved in an ongoing construction of social reality rather than seeing reality as something external (Bryman, 2016, p.30). In constructivism, individuals’ social-cultural contexts and interactions with others fundamentally affect the process of constructing people’s views, worlds, and learning (Cohen et al., 2018, p.23). Social interaction is a key focus on which social actors produce ever-revising social phenomena and their meanings (Bryman, 2016, p.29). Moreover, constructivism sees knowledge as indeterminate, because researchers can only offer accounts of social reality that are not definitive (Bryman, 2016, p.29). In relation to education, constructivism believes that learners actively learn and build new knowledge on the basis of previous knowledge (Jaleel & Verghis, 2015, p.8).

As epistemology, interpretivism is employed in this study. Epistemology is concerned with the question of what is considered as acceptable knowledge in a discipline (Bryman, 2016, p.24). In response to this question, interpretivism argues that knowledge is socially constructed, and truth differs according to the group that produces and consumes research (W. Willis, 2007, p.46). Furthermore, interpretivism argues that the social world is interpreted differently based on each individual, therefore, research needs to address issues through the eyes of the people it focuses on (Bryman, 2016, p.393). Because each of us interprets in our own way, interpretivism has a basic assumption about the uncertainty of our knowledge (W. Willis, 2007, p.46).

The research focuses on the contents of knowledge in textbooks of civics based on constructivism and interpretivism. Thus, it is understood that the contents of the textbooks affect individuals to construct their understandings through their own interpretations. Moreover, the study holds that everyone has a different understanding of the concept of democracy and their own prior experiences to construct their views of democracy. This study also regards knowledge in textbooks as indeterminate and needs to be continuously revised. In this way, constructivism and interpretivism stand as philosophical standpoints in this thesis and assist to proceed with the research.

5.2. Research Strategy and Design

As a research strategy, qualitative research is employed in this study. According to Bryman (2016, p.33), qualitative research is concerned with words rather than numbers and three main features are indicated. Firstly, qualitative research focuses on inductive view of relation between theory and
research. Secondly, this approach recognizes that individual interprets the social world. Thirdly, qualitative research views social reality as constantly shifting based on individuals’ creation (Bryman, 2016, p.33).

Qualitative research is employed, first of all, because the research attempts to examine the descriptive contents in textbooks that deal with texts, rather than numbers. Qualitative research is compatible with the constructivist perspectives of the world as ongoing construction by social actors (Bryman, 2016, p.30). Furthermore, qualitative research is aligned with the belief that social world is understood differently through interpretations (Bryman, 2016, p.393). This study deals with the concept of democracy which is understood differently by many people (Zyngier, 2012, p.3). Moreover, the research addresses deliberative communication based on the ideas of individual preferences are changeable, that is, the preferences are reconstructed through mutual communication (Samuelsson, 2016, p.2). Thus, constructivism and interpretivism standpoints and a qualitative research strategy are well suited in this study.

Regarding research design, a comparative design is adopted to compare the contents of civics textbooks over the curriculum guidelines reform in Japan. According to Bryman (2016, p.64), a comparative design studies two or more meaningfully contrasting cases in the use of nearly identical methods in order to understand social phenomena better. Comparative research is not limited only to the comparisons between nations; however, a variety of situations are applicable to comparative study (Bryman, 2016, p.66). When choosing meaningful contrasts cases, some caution is necessary to account for contrasts and differences between cases (Bryman, 2016, p.67). In this study, comparative design is appeared to be best suited since the textbooks of Contemporary Society and Public, which are positioned as the same subject in the field of civics, are compared. The comparison over time helps to comprehend better the phenomenon of civics in Japan before and after the implementation of the new curriculum guidelines. Specifically, in this research, textbooks of Contemporary Society whose contents are based on previous curriculum guidelines that were implemented in 2013 are examined (MEXT, 2009b). Moreover, textbooks under the new subject of Public whose contents are based on new curriculum guidelines implemented in 2022 are investigated. Finally, these two series of textbooks are also compared.

5.3. Textbooks as a manifestation of curriculum and national views

First of all, textbooks are considered one of the manifestations of a curriculum (Adamson & Morris, 2007, p.270). Textbooks are designed to transform educational goals or policies into practice on a more concrete level (Valverde et al., 2002, p.53). Moreover, textbooks are the most closely associated physical tools in most classroom teaching and learning (Valverde et al., 2002, p.2). In other words, textbooks are formulated based on curriculum and used as practical teaching tools to make sure the contents in the curriculum are taught at class. Since textbooks provide knowledge for students, the contents need to be simplified and less complicated as far as textbooks ensure providing accurate information (Schissler, 2009, p. 204). Hence, textbooks act as mediators between the intended curriculum by the policy designers and the implemented curriculum by teachers (Valverde et al., 2002, p.9). The substantial effect of textbooks on student achievement is therefore commonly understood (van den Ham & Heinze, 2018, p.133).

Textbooks are so-called, artifacts of educational material, written by authors and produced by a publisher (van den Ham & Heinze, 2018, p.133). Thus, textbooks cannot be neutral since their content reflects social power imbalances and taken-for-granted cultural beliefs (Moreau, 2010 as cited in Lucy et al., 2020, p.2). Therefore, textbooks are seen as special focus in order to gain a critical perspective on curricular manifestations (Adamson & Morris, 2007, p.273). Apple (1992, p.4) stated that the
legitimate knowledge of textbooks is ultimately produced by the people who conceived, designed, and authored them. Textbooks are the outcome after going through complex power relationships, struggles, and compromises between class, race, gender, and religious groups. Thus, what is included and exclude in the textbooks reveal the national or regional views of politics, economic, cultural relationships and histories (Apple, 1992, p.5).

Schissler (2009, p. 204) argued that textbooks are sources of collective memory and consciousness and provide us with a glimpse into the hidden social structures that shape collective “officialized” memory and normative forms. As a specific example, Japanese textbooks reproducing a biased view on the narrative of the brutal Japanese invasion were raised to indicate textbooks have become a place of ideological conflict (Apple, 1992, p.5).

In this study, textbooks are perceived as manifestations of curriculum, and collective knowledge that reflects national views as a result of being selected and shaped from a vast universe of potential knowledge (Apple, 1992, p.5). Since upper secondary school textbooks include profound content compared to other lower education levels, textbooks at upper secondary school textbooks are focused for this study.

5.4. Method of Data Collection

Data collection is taken place with the used of purposive sampling, specifically, generic purposive sampling. Generic purposive sampling allows researchers to establish criteria to address the research question, identify appropriate cases, and sample from the identified cases (Bryman, 2016, p.413). The research focuses on upper secondary education since the contents of textbooks are profound and they are the highest education grade under the subject of the screening system run by MEXT.

In order to collect data that allow research questions to be answered, the criteria are made. Firstly, according to MEXT, textbook contents are generally revised every four years, even though their contents are based on the same curriculum guidelines within a ten-year cycle (MEXT, n.d.). For this reason, the textbooks of Contemporary Society that were in use in academic year of 2021, immediately before the implementation of curriculum reform are selected to examine the differences and similarities more clearly as a result of the new curriculum reform.

Regarding textbook selection, there is no data on the whole nation, but the prefectures level exists showing which textbooks have been most chosen and utilized. The data in Tokyo, therefore, is referred to in order to select the textbooks for this research since the student population of upper secondary schools is the largest in Tokyo, occupying 9.8% of all students (MEXT, 2020).

According to the data from the Tokyo Metropolitan Board of Education, in total, 12 textbooks of Contemporary Society utilised in 2021 academic year are published from 8 different publishers. The most 58 schools selected a textbook published by the publisher Jikkyo. A textbook published by Teikoku was the second most popular choice selected by 38 schools. 27 schools selected a textbook published by Daiichi-Gakushu, making it the third most popular (Tokyo Metropolitan Board of Education, 2020, p.7). These three most popular textbooks of Contemporary Society are examined for this study and presented in Table 4.

In the same way, 12 textbooks of Public issued by 8 different publishers were used in the 2022 academic year. 19 schools, the largest number, adopted textbooks published by Daiichi-Gakushu. Textbooks published by Jikkyo or Suken were selected by 13 schools and they were the second most popular (Tokyo Metropolitan Board of Education, 2021, p.4). These three most popular textbooks of Public shown in Table 5 are analysed in this study. Tables 4 and 5 respectively show the title of the textbook, the authors, the publisher, the year of publication, the number of pages and the number of schools that used the textbook.
In summary, a total of six textbooks were selected through purposive sampling. They are three textbooks utilized in the academic year 2021 under the subject of *Contemporary Society* and the recent three textbooks under the new subject of *Public* as a result of the implementation of new curriculum guidelines in 2022. Taken together, in-depth data analysis has been performed on a total of 1318 pages for this study.

### Table 4. Textbooks used in the academic year of 2021 as a subject of *Contemporary Society*

<table>
<thead>
<tr>
<th>Title</th>
<th>Latest Contemporary Society [<em>Saishin Gendai Shakai</em>]</th>
<th>New Contemporary Society [<em>Shin Gendai Shakai</em>]</th>
<th>New Contemporary Society [<em>Shin Gendai Shakai</em>]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publisher</td>
<td>Jikkyo</td>
<td>Teikoku</td>
<td>Daiichi-Gakushu</td>
</tr>
<tr>
<td>Published year</td>
<td>2020</td>
<td>2021</td>
<td>2020</td>
</tr>
<tr>
<td>Number of pages</td>
<td>216</td>
<td>223</td>
<td>208</td>
</tr>
<tr>
<td>Number of schools that used the textbook</td>
<td>58</td>
<td>38</td>
<td>27</td>
</tr>
</tbody>
</table>

*Note.* The table was made by the author

### Table 5. Textbooks used in the academic year of 2022 as a subject of *Public*

<table>
<thead>
<tr>
<th>Title</th>
<th>New public [<em>Shin Kokyo</em>]</th>
<th>Public [<em>Kokyo</em>]</th>
<th>Public [<em>Kokyo</em>]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publisher</td>
<td>Daiichi-Gakushu</td>
<td>Jikkyo</td>
<td>Suken</td>
</tr>
<tr>
<td>Published year</td>
<td>2022</td>
<td>2022</td>
<td>2022</td>
</tr>
<tr>
<td>Number of pages</td>
<td>216</td>
<td>223</td>
<td>232</td>
</tr>
<tr>
<td>Number of schools that used the textbook</td>
<td>19</td>
<td>13</td>
<td>13</td>
</tr>
</tbody>
</table>

*Note.* The table was made by the author

### 5.5. Method of Data Analysis

This study employs Qualitative Content Analysis (QCA) in response to research questions.

#### 5.5.1. Qualitative Content Analysis

QCA seeks high external validity as a goal compared to other strictly qualitative designs (Downe-Wamboldt, 1992, p.313). QCA is a method for systematically describing the meaning of qualitative data that requires some degree of interpretation (Schreier, 2012, pp.1-2). QCA can be utilized for both verbal or visual materials, moreover, the data collected by yourself through interviews or focus groups and the data sampled from other sources including textbooks, brochures, diaries, websites, newspaper articles, and more. Furthermore, QCA focuses only on selected aspects of the material and does not provide a holistic overview of the material, which distinguishes QCA from other qualitative data analysis methods (Schreier, 2012, pp.2-3). In short, QCA is characterized by three aspects: systematic, flexible and reducing data by focusing on a specific aspect (Schreier, 2012, p.8).

QCA can be conducted in both inductive and deductive way and research needs to adopt either manifest analysis or latent analysis. The manifest analysis is based on what the informants actually say, and descriptions should be close to the visible and obvious texts. On the other hand, the latent analysis extends the analysis to an interpretive level that researcher seeks to underlying meaning of the text (Bengtsson, 2016, p.10). To be more specific for process, the analysis is followed by four main steps of QCA: the decontextualization, the recontextualization, the categorization and the compilation that are shown in Figure 2 (Bengtsson, 2016, p.11).

![Figure 2: An overview of the process of a qualitative content analysis from planning to presentation](https://doi.org/10.1016/j.npls.2016.01.001)
According to Bengtsson, (2016, p.11), in the first decontextualization phrase, the researcher familiarizes with the data and obtain the comprehensive picture of the data. Coding is then based on identifying a meaning unit as words, sentences, or paragraphs that contain insights that are related through content (Graneheim & Lundman, 2004, p.106). As a second phrase of recontextualization, all the coding is read through again to check all the aspects of the contents are covered in the relation to the aim (Burnard, 1991; Bengtsson, 2016, p.12). The third phrase is categorization when themes and categories are identified. Identified themes and categories should be homogeneous internally and distinct externally. That is, the data should not fall between two groups or fit more than one group (Krippendorff, 2004; Patton, 2002; Bengtsson, 2016, p.12). The compilation is the final phase when categories are established, and the analysis and writing-up process begins. Whether the data has been collected from a neutral point of view and objectivity should be considered in the review (Bengtsson, 2016, p.12).

5.5.2. QCA on the concept of democracy

The first QCA is conducted to examine the descriptions of democracy in textbooks in a deductive way by adopting the theoretical framework of “thin and thick democracy”. Moreover, a manifest analysis is employed in order to analyze the description of democratic concepts based on the actual texts in the textbooks. QCA is conducted to examine sentences that contain democratic implications. Table 6 presents the keywords of democracy, that are, the word ‘democracy’ which corresponds to ‘民主主義’ [minshushugi] or ‘民主制’[minshusei] in Japanese, ‘democratic form of government’ which is described as ‘民主政治’ [minshuseijī], ‘democratic society’ coincided as ‘民主社会’ [minshushakai], ‘democratic state’ corresponds to ‘民主国家’ and ‘democratic’ or ‘democratically’ are translated as ‘民主的’ [minshuteki] or ‘民主的に’ [minshuteki ni]. These keywords were determined based on the prior analysis of the textbooks and these words were recognized as democracy and synonyms of democracy seen in textbooks. It ensures the analysis is conducted at a manifest level, which is close to the actual descriptions in the textbooks. Sentences that include seven keywords are extracted for QCA; however, short sentences or only words that do not explain democratic concepts are excluded from this analysis. In other words, sentences explaining democratic concepts which enable analysis based on thin and thick democracy are examined.

As mentioned in the previous chapter, the framework of thin and thick democracy is applied to find codes and themes. Therefore, a specific process of QCA is followed. Firstly, the sentences including the seven keywords of democracy are extracted from textbooks. Then, coding is taken place based on seven categories of themes in thin democracy and eight categories of themes in thick democracy previously shown in Tables 2 and 3. As a result, a deductive method discovers themes based on the coding of democratic concept descriptions. Importantly, this QCA is conducted throughout the textbook, not just on specific sections of the textbook.

Table 6. Keywords to identify sentences describing democracy

<table>
<thead>
<tr>
<th>Keyword</th>
<th>Keyword in Japanese [pronunciation]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democracy</td>
<td>民主主義 [minshushugi] 民主制[minshusei]</td>
</tr>
<tr>
<td>Democratic form of government</td>
<td>民主政治 [minshuseijī]</td>
</tr>
<tr>
<td>Democratic society</td>
<td>民主社会 [minshu shakai]</td>
</tr>
<tr>
<td>Democratic state</td>
<td>民主国家 [minshu kokka]</td>
</tr>
</tbody>
</table>
Democratic | 民主的 [minshu teki]
---|---
Democratically | 民主的に [minshuteki ni]

Note. The table was made by the author.

5.5.3. QCA on the potential incorporation of deliberative communication

The second QCA is applied to examine the potential incorporation of deliberative communication in the textbooks. Similarly, the manifest analysis is employed to make sure the analysis is based on the actual data and texts. The analysis is conducted in deductive way with the idea of deliberative communication in mind. Specifically, the definition of deliberative communication developed by Samuelsson (2016), who further summarizes Englund's ideas (2006), is applied. Based on the ideas of Samuelsson (2016, p.3), deliberative communication satisfies the three criteria of reason-giving, reflection, and consensus requirements. Figure 3 shows the relationship of the three criteria that make up deliberative communication. It is explained that the reason-giving criterion is that students have the opportunity to practice making arguments and giving reasons. The reflective criterion is to have opportunities to listen to others. Lastly, the Consensus criterion is that students participate in a collective will formation process (Samuelsson, 2016, p.3).

![Figure 3: The criteria of deliberative communication](image)

The figure was created by the author. The criteria are derived from the work Samuelsson (2016).

Specifically, for the analysis, the additional content proposes to think including the key phrases such as ‘let’s discuss’ is identified as meeting the reason-giving criterion. That is because the content provides opportunities for students to practice constructing their own arguments about the matter with reason (Samuelsson, 2016, p.3). Additionally, the reflective criterion is recognized when the additional content proposes discussion including key phrases such as ‘let’s discuss’. The reason for this is that the content provides opportunities for students to listen to others and, ultimately, to reflect on their own thoughts from the various opinions of others that they encountered (Samuelsson, 2016, p.3). Finally, the consensus criterion is acknowledged as met if the content specifically includes a subject for discussion that potentially leads to consensus. That is because consensus criterion is defined as students take part in a process of collective will formation (Samuelsson, 2016, p.3).

In this way, whether or not content satisfies the criterion for reason-giving is judged by whether or not the content gives students the opportunity to think for themselves or think of reasons. Thus,
content including key phrases such as “think/thinking” “let’s think about it”, “let’s summarize your own thoughts/opinions”, “what do you think?” and “can be considered” are recognized as satisfying the reason-giving criterion. Moreover, reason-provoking phrases such as “what are the reasons?” “state the reasons” and “think about the reasons/think about why” are considered as meeting the reason-giving criterion for the analysis. Secondly, the reflective criterion is acknowledged if content encourages discussion, debate, or dialogue creating opportunities to listen to each other’s opinions and reflect on their own thoughts by encountering others’ opinions. Thus, the content including key phrases such as “let’s discuss/let’s have a discussion”, “let’s share ideas/thoughts” and “let’s have a dialogue” are considered as meeting the reflective criterion. Lastly, the consensus criterion is identified if content specifies the potential topics to lead to a consensus as creating opportunities for students to take part in the process of collective will formation. Table 7 summarizes the key phrases to meet reason-giving and reflective criteria and the condition for the consensus criterion. These key phrases were created based on pre-analysis of textbooks to cover all the essential phrases in this study.

In conclusion, the potential for deliberative communication is recognized if the contents include key phrases of reason-giving and reflection and meet the condition of consensus criterion that are shown in Table 7.

Table 7. Key phrases and condition to identify reason-giving, reflective, and consensus criteria

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Key phrase &amp; Condition</th>
<th>Key phrase in Japanese [pronunciation]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflection</td>
<td>9. let’s discuss/let’s have a discussion 10. let’s share ideas/thoughts 11. let’s have a dialogue</td>
<td>9. 話しあってみよう [hanashi atte miyou] /議論しよう [giron shiyou] 10. 考えを出し合ってみよう [kangae wo dashiatte miyo] 11. 対話をしよう [taiwa wo shiyou]</td>
</tr>
<tr>
<td>Consensus</td>
<td>A sentence specifying a subject for discussion that potentially leads to consensus</td>
<td></td>
</tr>
</tbody>
</table>

*Note. The table was made by the author*

Finally, as shown in Figure 4, QCA on deliberative communication focused on only the additional content containing the above key phrases from the textbook, leaving the main explanatory content out of the analysis. That's because content that stimulates thought and discussion is found only in additional content organized in the side corners of the textbook as shown in Figure 4. Readers should be aware, however, that additional content that contains a bulk of information or content is
Regarding reason-giving contents, there are nine different kinds of compositions to propose thinking. Moreover, the analysis is conducted only in texts, thus, the image or pictures are excluded. In addition to the contents, the length or types of additional contents are examined in order to comprehend deeply the textbook's composition of the potential incorporation of deliberative communication.

![Diagram](image)

**Figure 4. The image of the composition of textbook**

*Note.* The figure was made by the author

In conclusion, this research employs a qualitative content analysis as a data analysis. By adopting QCA, firstly, the details of the use of democracy-related words to describe the concept of democracy was examined. Secondly, the potential incorporation of deliberative communication, moreover, the length and types of additional content are investigated. By combining these two ways of QCA with different focuses and objectives, research questions are addressed.

### 5.6. Quality Criteria

As an alternative to the previous criteria that were made for quantitative research, Lincoln and Guba (1985) and Guba and Lincoln (1994) proposed quality criteria to assess how good a qualitative research is. They established criteria of trustworthiness and authenticity that substitute for reliability and validity (Bryman, 2016, p.384). Thus, the qualitative study in this thesis is evaluated based on these two criteria of trustworthiness and authenticity.

#### 5.6.1. Trustworthiness

Trustworthiness consists of four elements: credibility, transferability, dependability, and confirmability (Bryman, 2016, p.384). Credibility coincides with internal validity, which assesses whether the analysis is consistent with the observations of other investigators (Bryman, 2016, p.384).

In this research, the limitation of credibility needs to be mentioned. First, it is important to be aware of the limitation concerning of the theoretical framework of *thin* and *thick* democracy. This theoretical framework was established by Western scholars and adopted to examine the description of concepts in Japanese textbooks. On the other hand, as mentioned earlier, the concept of citizenship in
Japan has developed in a unique way, incorporating both Western and Asian elements (Lee, 2004b, p.279). Moreover, civics education is likely to tie in with morality in Japan (Lee, 2004a, p.32). Therefore, by adopting the Western theoretical framework developed based on the Western concept of democracy, it is possible that the research neglects nuances of Japanese thoughts on democracy which could be of importance. In other words, there is a possibility that the results may differ depending on whether the theoretical framework is applied or not.

In addition, the authors created keywords to extract sentences describing democracy in textbooks and key phrases to identify additional content to facilitating thought and discussion. These keywords and key phrases that act as important indications for extracting sentences and content were created before conducting a full-fledged analysis by reading all the textbooks and collecting the elements that cover what the study intends to identify. Although the keywords and phrases have been thoroughly created, they have not been verified by other researchers. Therefore, it should be noted that credibility may not be sufficiently satisfied, and some democracy-related words might be missed.

Second, in this study, the textbooks written in Japanese were analyzed in Japanese and presented in English. The translation was conducted carefully, and the translated texts were checked at least two times in the process of analysis. However, the translation into English was conducted only by the author and it was not peer-reviewed and validated by other researchers. Thus, it must be noted the limitation of credibility due to the translation.

Next, transferability evaluates whether the research provides a rich accountant of data to help to judge the possible transferability to other settings (Bryman, 2016, p.384). The nature of qualitative research, which focuses on the depth of research, limits its transferability and makes it difficult to apply to different situations. In this study, although there are a total of 12 Contemporary society and Public textbooks published by 8 different publishers, in order to conduct a detailed analysis, only 3 textbooks from each subject were collected and examined in this study. Therefore, it is difficult to generalize the results of this research as a general situation for civics in Japanese education. It is possible that examining other textbooks would change the results and implications.

Additionally, the research only examined textbooks that are approved nationally, however, it does not include teacher’s manuals. According to Yamaguchi (2017, p.370), teacher’s manuals are compiled and published based on Japanese textbooks and are provided to schools along with the textbooks. In terms of content, the items necessary for planning and implementing classes in line with the principles of the curriculum guidelines are described, and it is useful as an easily accessible resource for teachers in planning and implementing daily classes (Yamaguchi, 2017, p.370). Furthermore, just as textbooks are recognized to be the manifestation of curriculum and national views, so are nationally approved teacher's manuals. However, teacher's manuals are not generally sold except for teachers or school personnel, therefore, it was difficult to gain for this research. Thus, it should be mentioned that excluding the teacher's manuals from the study has the possibility to miss out on detailed views to comprehend the situation of civics in Japan.

Upon recognizing the limitations of the small number of textbooks and the exclusion of teacher's manuals from the study, the whole process of analysis produced a thick description. The thick description of the process of this study could be used for the analysis of different textbooks, especially other textbooks in Japanese civics. The prime examples of the detailed process of interpretation and coding are shown in Appendices and the process of analysis was shown as transparent as possible. Furthermore, access to the entire dataset of coding can be requested from the author that has not been included in its entirety in this thesis due to the volume.

Thirdly, dependability evaluates whether the findings are applicable at other times (Bryman, 2016, p.44). To ensure dependability, an audit trail was proposed to keep a complete record of the research process (Bryman, 2016, p.384). The original data and the analysis process of the textbook are completely preserved, and the process of how the results are obtained can be traced at other times,
therefore the reliability of the research is considered to be high. Finally, confirmability assesses whether personal values, theoretical inclinations, or subjectivity do not unduly influence on the study (Bryman, 2016, p.386). It should be aware of subjective motivation and interest towards the topic of study as the author throughout the study. I as the author grew up and experienced Japanese public education entire my life from primary to university education. My actual experience as a freshman in upper secondary school in 2015 that took the explanatory and memorization-oriented subject of Contemporary Society, prompted me to explore this theme. Additionally, as the study stands on interpretivism, the process of data analysis inevitably involves interpretation to determine which theme the extracted sentences and content correspond to. Therefore, upon acknowledging my own subjectivity on the topic and in order to avoid inappropriate or over-interpretation, the research is reflected critically over the process, and the research is conducted with caution.

5.6.2. Authenticity

Authenticity is another essential criterion for qualitative research and concerns the broader political impact of research. Authenticity consists of five aspects: fairness, ontological authenticity, educative authenticity, catalytic authenticity, and tactical authenticity (Bryman, 2016, p.386).

In this study, the criterion of fairness whether the study represents different perspectives among members of the social environment needs to be considered (Bryman, 2016, p.386). This study does not directly address people's views. However, upon acknowledging that the textbook reflects the views of the country or of the author of the textbook, it should be noted that limiting the number of textbooks to be examined limits the diversity of views. Specifically, the textbook selection of three textbooks of Contemporary Society and Public was conducted based on Tokyo metropolitan data. Thus, the most common textbooks used in Tokyo were employed simply because Tokyo has the largest student population. Although textbooks are published on a national basis and are widely used throughout Japan, it is possible that the research may miss trends in textbook selection as well as the state of civics education in other prefectures and regions in Japan. After all, the diverse perspectives of other textbooks, which reflect the opinions of other prefectures, regions, and people, may be missed.

Finally, it is important to consider educational authenticity which evaluates whether the research helps members to understand the perspectives of other members in social settings (Bryman, 2016, p.386). This study tackles the concept of democracy and deliberative communication which appreciate and encourage listening to each other’s opinions. It is therefore important to recognize the political implications of this study, especially as it deals with the concept of democracy that is entangled with political agendas (Crick, 2002, p.1).

5.7. Ethical Considerations

The study aims to aggregate patterns, themes, and changes in the descriptions of contents, and composition of textbooks over the reform rather than focusing on individual textbooks. In order to do that, textbooks created by authors and published by private companies are utilized as the main source in this research. Thus, ethical consideration of copyright is necessary to ensure compliance with the law. According to Japan’s Copyright Act, Article 32 on quotation states “it is permissible to quote and thereby exploit a work that has been made public. In such a case, the work must be quoted consistent with fair practices and within a scope that is justified for the purpose of news reporting, critique, study, or other place in which the work is quoted” (Copyright Act, 1970). Therefore, under the law, making a quotation in a proper matter is permitted in the research paper.

In this study, the author translates Japanese data obtained from textbooks or other sources into
English. When it comes to translation, Article 47-6 on exploitation by means of translation and adaptation, etc. states that “if it is permissible to exploit a work pursuant to the provisions set forth in one of the following items, it is also permissible to exploit that work in accordance with those provisions by the means set forth in that item” (Copyright Act, 1970). Article 32 is included as a permittable use of translations; thus, translation of quotation may be made through fair practice. In detail, Article 48 on clear indication of source stipulates “the source of the work must be clearly indicated in the manner and to the extent considered reasonable, commensurate with the circumstances of its reproduction or exploitation” (Copyright Act, 1970). To conclude, this research makes sure that the translation of the quotation is made with a clear indication of the source to ensure to adhere the Copyright Act.

In addition to Japanese law, the code of research practice in the relation to fair use of materials in Sweden needs to be considered since this thesis is conducted as part of a master’s program at a Swedish university. According to the Swedish Research Council, plagiarism is acknowledged as one of the most common scientific misconducts. To ensure the avoidance of plagiarism, when other authors’ texts are used, whether in the form of a paraphrase, summary, reference, or quotation, the author should always be named, and the original source should be referenced (Swedish Research Council, 2017, p.65). This thesis, therefore, complies with the fair use of materials, with particular attention to plagiarism, the most relevant risk in research that relies heavily on secondary sources.

Regarding the topic of democracy, democracy is acknowledged as an essentially contested concept due to its being entangled with social, moral, and political agendas (Crick, 2002, p.1). Furthermore, according to John Dewey, democracy is recognized as a social and individual’s way of life (Dewey, 1939 as cited in Putnam, 2017). Thus, the topic of democracy is potentially to be a sensitive topic for some. However, democracy in this paper is understood primarily as a moral idea that goes beyond political discourse based on the thoughts of John Dewey (Mulyatno, 2014, pp.267-268). The ideas of democracy in this paper are not limited only to political ideas. Thus, this paper is not intended to exclude or ethically offend people who are under the undemocratic political system or undemocratic political ideas themself. Rather democracy is understood as a comprehensive idea of democratic morality that can be seen in any region and individual in their own ways.

Finally, the ethic of data analysis needs to be considered. Cohen et al. (2018, pp.137-138) claimed that, in the process of data analysis, mispresent findings or the phenomenon can happen in various possible ways such as over-interpreting data, or judging rather than analyzing the data. In this research, the analysis is conducted in deductive ways following fixed criteria in QCA. Thus, using theoretical frameworks allows me to keep the research aims in mind and guide the analysis while being cautious of preventing mispresent the results.
Chapter 6: Results

In this chapter, the results from conducting QCA on six textbooks are presented. Firstly, QCA on the description of the democratic concept is conducted throughout the textbooks. As mentioned earlier, the process of deductive QCA in this research follows first extracting sentences that include democracy-related keywords (see Table 6), coding based on themes of the *thin* and *thick* democracy (see Table 2 and 3) and reviewing them.

The second QCA examines the composition and contents of textbooks to identify the potential incorporation of deliberative communication. First, the additional contents that include the key phrases (see Table 7) to propose thinking and discussion are extracted. Coding is taken place based on three types of criteria of deliberative communication: reason-giving, reflective, and consensus (see Figure 3; Samuelsson, 2016). Finally, QCA identified the potential incorporation of deliberative communication that satisfied every three criteria.

Firstly, structures of textbooks on *Contemporary Society* and *Public* are explained. Then, outcomes of QCA on the democratic concepts in *Contemporary Society* and *Public* textbooks are presented. Similarly, the results of QCA on the potential incorporation of deliberative democracy in *Contemporary Society* and *Public* textbooks are presented at the end of this chapter.

6.1. Structure of Textbooks

To begin with, the structure of textbooks that are determined by MEXT needs to be mentioned. That is because in order for a textbook to pass and be approved by MEXT, it must comply with the structure and main content of the curriculum guidelines. The criteria for screening school textbooks for upper secondary school education stipulate that “textbooks shall fully cover the objectives and content of the subject based on the curriculum guidelines” (MEXT, 2018b).

Textbooks on *Contemporary Society* comprises three main parts. The part one named “Society we live in [watashi tachi no ikiru shakai]” aims to help students understand the concepts of happiness, justice, and fairness that form the fundamental framework for considering how society should be (MEXT, 2009b). The second part has its title of “Contemporary society and how to live as a human being [gendai shakai to ningen to shite no arikata ikikata]”. The goal of the part two is for students to understand contemporary society from various angles such as ethics, society, culture, politics, law, economics, and international society, focuses on their relationship with themselves, and consider how they should be as human beings living in contemporary society. The part three named “Aiming for a society where we live [tomoni ikiru shakai wo mezashite]” aims for students to inquire issues by utilizing what they have learned so far and deepen their thoughts on how to live as a human being (MEXT, 2009b).

Regarding the composition of *Public*, MEXT (2018a, p.17) has established three main parts for the *Public*’s content. First part named “A door of Public” [kokyo no tobira] aims students to understand the concepts and theories that serve as clues for making choices and judgments when participating in society, as well as the basic principles of public spaces. Second part is named “We, as independent actors, participate in shaping a better society [jiritsu shita shutai to shite yoriyoi syakai no keisei ni sankaku suru watashi tati]”. The content in second part aims students to cultivate the qualities and abilities to work under the system related law, politics or economics through learning to pursue and solve themes in collaboration with others. The last part named “We are the main subjects in creating a sustainable society [jizoku kano na shakai dukuri to naru watashi tachi]”. It targets students to be able to identify issues on their own, jointly consider and envision through inquiry activities, and explain, and argue their own ideas based on rationale, effectiveness, and feasibility (MEXT, 2018a, p.17). As a
general framework, the content of part one corresponds to philosophy and ethics, part two includes content related to politics, economics, law, and information, and part three is about sustainability (Fujii, 2023, p.146).

6.2. QCA on Textbooks of Contemporary Society and Public: Thin Democracy

In total, the same four themes of thin democracy were identified from both textbooks on Contemporary Society and Public by conducting QCA. They are passive consumption of knowledge or types of democracy, superficial and limited features of democracy, emphasis on basic historical knowledge, and uncritical conceptions of democratic values (see Table 2; Zyngier, 2012). Several themes of thin democracy were often found in the same sentences; thus, these themes are highly relevant to each other. Table 8 shows the identified thin democratic themes, the common contents of each theme found in both the textbook of Contemporary Society and Public, and contents only found in Public textbook. The detailed process of QCA on each three textbooks of Contemporary Society and Public is presented in Appendix A.

Overall, as Table 8 shows, it is pointed out that there are many common contents identified from both Contemporary Society and Public textbooks. However, Public textbooks include more various contents that were recognized each theme of thin democracy than textbooks of Contemporary Society. In the sections to follow, the identified contents of thin democracy are presented according to the categories of the theme. Importantly, only when the corresponding contents were found in more than two textbooks of the same subject, they were identified as contents of each theme. That is, content that appeared in only one of the three textbooks was excluded from being identified as content of each theme.

Table 8. The theme and content of thin democracy identified in Contemporary Society and Public textbooks

<table>
<thead>
<tr>
<th>Theme of thin democracy</th>
<th>Content common to both subjects' textbooks</th>
<th>Content described only in Public textbook</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive consumption of knowledge or types of democracy</td>
<td>&lt;Passive knowledge&gt; -suffrage and election -popular sovereignty -local autonomy</td>
<td>-the rule of law -the separation of powers -fundamental human rights -administrative committees</td>
</tr>
<tr>
<td></td>
<td>&lt;Types of democracy&gt; -direct democracy</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-indirect democracy -parliamentary democracy</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-representative democracy</td>
<td></td>
</tr>
<tr>
<td>Superficial and limited features of democracy, e.g., Democracy as political or election system</td>
<td>-suffrage and election -popular sovereignty -local autonomy -direct democracy</td>
<td>-fundamental human rights</td>
</tr>
<tr>
<td></td>
<td>-democracy as democratic form of government</td>
<td></td>
</tr>
</tbody>
</table>
Emphasis on basic historical knowledge  
-democracy in Japan  
-the spread of a democratic form of government  
-universal suffrage

Uncritical conceptions of democratic values  
-majority rule and election

Note. The table was made by author. The themes are derived from the work Zyngier (2012). See Table 2 presented earlier.

6.2.1. Passive consumption of knowledge or types of democracy and superficial and limited features of democracy

Firstly, in this study, “passive knowledge” is understood as the knowledge that learners acquire through unilateral sharing and instruction by a single teacher without the students asking questions (Huggins and Stamatel, 2015; Topcu and Abrahams, 2018 as cited in McDonald et al., 2020, p.27). Furthermore, passive knowledge can be acquired by learners without utilizing multiple levels of thinking, critical analysis, or ingenuity in the process of learning (Oliver, 2008; Huggins and Stamatel, 2015 as cited in McDonald et al., 2020, p.27). Thus, the explanatory sentences of government, politics or legal systems related to democracy, which are thought to be passively transmitted to learners, are perceived as passive consumption of knowledge.

Having clarified the meaning of passive consumption of knowledge in this study, in the course of coding, it became clear that both textbooks of Contemporary Society and Public most often describe democracy as the passive consumption of knowledge. The content describing democracy as a superficial and limited feature within a government or political system, were found second most. These two themes of passive knowledge and limited features of democracy are often identified from the same sentences and are highly interrelated. As Table 8 shown, Public textbooks included more content recognized as passive consumption of knowledge.

As the content that were found two themes of passive knowledge and superficial features of democracy, the importance of suffrage and election is mentioned as a right for citizens to actively participate in politics in a democratic nation (Asako et al., 2021, p.79). Likewise, suffrage is explained as the right of the sovereign citizens guaranteed by Article 15 in the Constitution of Japan to select and dismiss public officials through the secrecy of universal and equal elections and voting (Kiriyama et al, 2022, p.63). Noticeably, all six textbooks describe the significance of election system in democracy. For instance, elections are described as the most important means of political participation in which voters choose candidates based on their own will (Asako et al., 2021, p.104). Likewise, elections are explained as one of the most important opportunities when people can reflect their own will as sovereigns in politics (Yano et al., 2022, p.104). Thus, the emphasis on election system as an important democratic function is identified as superficial feature of democracy.

Next, Jikkyo’s textbooks briefly mentioned that respect for fundamental human rights, popular sovereignty, and separation of powers are the three principles of a democratic form of government (Awaji et al., 2020, p. 67; Kiriyama et al, 2022, p.41). Daiichi-Gakushu’s textbook mentioned that the rule of law protects the fundamental human rights of the people and adopted as a mechanism to protect a fair democratic form of government (Tanabe et al., 2022, p.37). Suken’s textbook described that popular sovereignty which the people as a whole has the power to ultimately determine the state of national politics is a principle of a democratic form of government (Yano et al., 2022, p.60). These values of the rule of law, fundamental human rights and popular sovereignty are respected within the governmental system and the description does not imply referring beyond the system and extending to everyday life. Thus, these passive explanations of democratic mechanisms were also recognized as democracy within the system of government.
Thirdly, local autonomy is commonly mentioned in all textbooks. It is considered important in realizing a democracy in which residents actively participate and improve their living environment (Awaji et al., 2020, p.102). Additionally, local autonomy is considered as a foundation of the achievement of a democratic form of government by solving the problems of the area by the will of the residents (Yatabe et al., 2020, p.76). Similarly, Suken’s textbook simply stated that participation in local autonomy, which is familiar to residents, fosters the bearers of democracy without elaborating on the specific actions or means of individuals at local autonomy (Yano et al., 2022, p.108). However, it does not go beyond the form of local autonomy and does not refer to specific actions extended to daily life such as daily deliberations and communication. Thus, these descriptions of local autonomy are considered passive consumption knowledge as well as superficial features of democracy.

Next, as passive consumption of knowledge, the explanation of administrative committees was found in Public textbooks. Daiichi-Gakushu’s textbook explained that administrative committees are independent of the organ of general administration to ensure the democratic management of the administration (Tanabe et al., 2022, p.81). Furthermore, it states that the democratization of administration requires the fair election of committee members and democratic management of committees (Kiriyama et al, 2022, p.79).

As the content acknowledged as passive consumption of the types of democracy, direct democracy, indirect democracy and parliamentary democracy are explained. Firstly, it is explained that there are two types of politics based on democracy, that are direct democracy and indirect democracy (Yatabe et al., 2020, p.48). Furthermore, direct democracy is a system in which citizens vote and make decisions directly at assemblies. It was developed in ancient Greek city-states and is recognized as the ideal form of democratic government (Kiriyama et al, 2022, p.44). Indirect democracy, on the other hand, is described as representatives elected by citizens deliberating in parliament and making policy decisions (Yano et al., 2022, p.60). A parliamentary democracy is described as employing a method in which people exercise sovereignty indirectly through representatives that they elected (Awaji et al., 2020, pp.72-73). To conclude, a large number of sentences explaining the types of democracy were identified.

Regarding content identified as superficial features of democracy, Jikko’s textbook states direct democracy, in which citizens participate directly in all politics is realistically impossible to be achieved (Awaji et al., 2020, p.94). Likewise, Suken’s textbook expressed that direct democracy is difficult to implement due to the growth of size of the nation (Yano et al., 2022, p.60). These descriptions of direct democracy are identified as limited feature of democracy. That is because the possibility of direct democracy is simply stated as difficult to realize in modern society. It fails to consider the value of direct democracy, which allows direct citizen participation in deliberations and decision-making, and its feasibility in small groups.

Finally, it is noticeable that textbooks utilize the terms ‘democracy’ and ‘democratic form of government’ interchangeably. Jikkyo’s textbooks explained that the terms ‘democratic government’ and ‘democracy’, which are used synonymously, refer to politics in a broad sense based on two principles: respect for fundamental human rights and popular sovereignty (Awaji et al., 2020, p.72; Kiriyama et al, 2022, p.44). Furthermore, Teikoku’s textbook explained that democracy, which is used interchangeably with a democratic form of government is the state of politics based on the ideas of popular sovereignty (Asako et al., 2021, p.62). Lastly, Daiichi-Gakushu’s textbook states that democracy is the idea of carrying out politics centered on the will of the people based on popular sovereignty (Tanabe et al., 2022, p.36). These descriptions, therefore, showed that democracy is described as a democratic form of government, that is, limited to government and political systems.
6.2.2. Emphasis on basic historical knowledge and uncritical conceptions of democratic values

Emphasis on basic historical knowledge as thin democracy was identified as the third most common in both Contemporary Society and Public textbooks. More content identified as an emphasis on basic historical knowledge were found in Public textbooks as shown in Table 8.

Firstly, the historical knowledge of democracy in Japan is recognized from textbooks. Daiichi-Gakushu’s textbook explained that despite the fact that the Potsdam Declaration called for the abolition of militarism and the establishment of democracy, the original constitutional amendment proposed by Japan remained a partial revision of the Constitution of the Empire of Japan (Tanabe et al., 2022, p.42). Furthermore, Jikkyo’s textbooks explained that when the Japanese government surrendered to the Allies and accepted the Potsdam Declaration on August 14, 1945, the occupation policies including demilitarization and democratization of Japan, restoration and strengthening of democracy, and respect for fundamental human rights were set forth (Awaji et al., 2020, p.77; Kiriyama et al, 2022, p.55).

Secondly, Suken’s textbook mentioned the historical development of the spread of a democratic form of government. At the beginning of the development of industry, the bourgeoisie, people who work in the commercial and industry gradually gained political influence. In the 17th and 18th centuries, they achieved a civil revolution through fights against the king for freedom and rights, which is the origin of the spread of a democratic form of government (Yano et al., 2022, p.58).

Thirdly, historical knowledge of the realization of universal suffrage was identified. Suffrage was explained that originally given only to men with a certain amount of wealth and sufficient education (Yano et al., 2022, p.61). However, with the industrial revolution, it was gradually given to workers and others, and eventually, universal suffrage was established that all adults were guaranteed the right to vote (Kiriyama et al, 2022, p.44). Similarly, universal suffrage was mentioned to have been achieved through the accumulation of efforts and movements by workers to obtain the right to vote (Awaji et al., 2020, p.72). These topics are explained the historical development of universal suffrage descriptively, thus, they are considered one of the themes of thin democracy.

Finally, the theme of uncritical conceptions of democratic values as thin democracy was found. Uncritical conceptions of majority rule and election were commonly found in both Contemporary Society and Public textbooks. Jikkyo’s textbooks explain that due to a variety of person’s opinions, reaching a unanimous agreement is difficult. Thus, a democratic form of government functions on the principle of majority rule as realistic method to regard the opinion of the majority as the will of the whole (Awaji et al., 2020, p.73; Kiriyama et al, 2022, p.45). Teikoku’s textbook also explained that if an opinion cannot be reached a consensus through discussion, the majority vote will be the final decision (Asako et al., 2021, p.67). Additionally, elections are referred to as social stabilization to keep people’s opinions reflected in politics and to prevent abuse of power by maintaining tensions among elected representatives (Tanabe et al., 2022, p.71). These explanations justify the adoption of the majority rule and election as a necessary step without a critical view of the effects it would bring. To conclude, the simplistic view of having an election is enough to play a role in social stabilization is recognized as an uncritical conception.

6.3. QCA on Textbooks of Contemporary Society and Public: Thick Democracy

When it comes to thick democracy, six different themes of thick democracy were identified in the Contemporary Society and Public textbooks. They are, critical engagement, respecting democratic values, a democracy that transcends the government system, equally participating in the political
debate and deliberations, active participation and engagement in society, and pursuing social justice and promoting public good (see Table 3; Zyngier, 2012). Table 9 presents the identified theme of thick democracy, the common content of each theme found in both the textbook of Contemporary Society and Public, and content only found in Public textbook. It is important to note that there was no thick democracy identified from the Public textbook of Suken. Moreover, some sentences identified as a thick democracy are also considered as limited features of democracy since they are confined within democratic forms of government. The detailed process of QCA in terms of thick democracy is presented Appendix B.

As a whole, there were differences in the order of frequent themes in Contemporary Society and Public textbooks. Contemporary Society textbooks had the most sentences that identified the theme of critical engagement, whereas Public textbooks contained the most sentences that acknowledged the theme of respecting democratic values, and equal participation in political debate as a second most. Furthermore, the various thick democratic content was found more in Public textbooks than Contemporary Society textbooks as shown in Table 9. The results are presented according themes of thick democracy.

Table 9. The theme and content of thick democracy identified in Contemporary Society and Public textbooks

<table>
<thead>
<tr>
<th>Theme of thick democracy</th>
<th>Content common to both subjects’ textbooks</th>
<th>Content described only in Public textbook</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical engagement</td>
<td>-majority rule</td>
<td>-mutual respect</td>
</tr>
<tr>
<td></td>
<td>-government actions in democracy</td>
<td>-diversity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-respect for individuals’ equality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-multifaceted perspectives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-having one's own opinion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-the right to know</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-freedom of expression</td>
</tr>
<tr>
<td>Respecting democratic values, e.g., inclusiveness, equality and diversity</td>
<td>-inclusiveness</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-diversity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-respect for individuals’ equality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-multifaceted perspectives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-having one's own opinion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-the right to know</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-freedom of expression</td>
</tr>
<tr>
<td>Democracy that transcends the government system</td>
<td>-inclusiveness</td>
<td>-deliberative democracy</td>
</tr>
<tr>
<td></td>
<td>-democratic personality</td>
<td></td>
</tr>
<tr>
<td>Equally participating in the political debate and deliberations through collaboration and mutual respect</td>
<td>-sufficient debate</td>
<td>-open debate by explaining superiorities</td>
</tr>
<tr>
<td></td>
<td>-discussion and dialogue, and persuasion on an equal debate</td>
<td>-serious deliberation with information and knowledge</td>
</tr>
<tr>
<td>Active participation and engagement in society</td>
<td>-conscious of participating in politics</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-unremitting efforts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-promoting each person's political interest, and active participation in politics in various ways</td>
<td></td>
</tr>
<tr>
<td>Pursuing social justice and promoting public good</td>
<td>-contribute to public peace and prosperity</td>
<td>-deliberative democracy to realize the public interest</td>
</tr>
</tbody>
</table>

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Note. The table was made by author. The themes are derived from the work Zyngier (2012). See Table 3 presented earlier.

6.3.1. Critical engagement and respecting democratic values

At first, the theme of critical engagement as thick democracy is presented. Critical views on majority rule and government actions in democracy were commonly found in both Contemporary Society and Public textbooks. Followingly, the content identified as the theme of respecting democratic values is demonstrated. These two themes of critical engagement and respecting democratic values are commonly found in the same sentences; thus, they are highly interrelated. Moreover, as Table 9 shows, sentences containing respect for democratic values were often seen in Public textbooks.

A critical view of majority voting and a respect for inclusiveness common to both Contemporary Society and Public textbooks were identified from the same sentences. Teikoku’s textbook stated that there is always the danger that the will of the majority will become the decision-making of the nation as a whole, which all citizens should follow, leading to a situation in which the freedom of the minority is deprived (Asako et al., 2021, p.85). Daiichi-Gakushu’s textbook stated that even though majority voting is recognized as a method to get a conclusion, it should be emphasized that the majority vote is not always correct (Tanabe et al., 2022, p.36). Additionally, by quoting “the tyranny of the Majority” by the British philosopher Mill, textbooks critically describe the risk of the oppression of the minority by the majority but advocated respect for minority opinions (Awaji et al., 2020, p.56; Kiriyama et al, 2022, p.26). Thus, a critical view of a simplistic understanding of the role of the majority at the same time respecting inclusiveness were identified.

Next, a critical view on governmental actions in democracy was described. Jikkyo’s textbook mentioned that government actions can violate our human rights, even in democracies (Awaji et al., 2020 p.73). The textbook of the Daiichi-Gakushu states even if the constitution is systematically stipulated, a democratic form of government by the people for the people is not necessarily carried out (Yatabe et al., 2020, p.49). Likewise, it is explained that a democratic form of government cannot be realized just by having a constitution and that there are countries that are democratic on official states but in reality, tend to be dictatorial (Tanabe et al., 2022, p.39). These descriptions encourage learners to have a continuous critical view of government actions in a democracy by acknowledging the imperfections of democracy.

Other sentences containing respect for democratic values have been found in Public textbooks. Daiichi-Gakushu’s textbook explained that the ultimate goal of democratic government is to achieve mutual respect (Tanabe et al., 2022, p.13). It encouraged to create a truly diverse society by recognizing individual differences and promoting the creation of an environment in which everyone can demonstrate their individuality to the fullest. Likewise, a democratic society is described as a society where respect for all individuals is achieved through a fair and impartial adjustment of their opinions and interests (Kiriyama et al, 2022, p.34). Additionally, Daiichi-Gakushu’s textbook included the necessary for multifaceted perspectives and respect for having one’s own opinion to cast an important vote (Tanabe et al., 2022). Finally, the right to know is explained as necessary for making the right decisions in a democratic society and is guaranteed as freedom of expression (Tanabe et al., 2022, p.57). Respect for the right to know is recognized as a democratic value. To conclude, in addition to inclusiveness as a common democratic value found in both textbooks of Contemporary Society and Public, various democratic values were identified as thick democracy especially in Public textbooks.
6.3.2. Democracy that transcends the government system and equally participating in the political debate and deliberations

Overall, three items recognized as transcending the government system were found in the textbooks as shown in Table 9. As common content in both subject’s textbooks, inclusiveness, and democratic personality were identified as transcending the government system. Moreover, deliberative democracy was included only in Public textbook. In addition, thick democratic content of equally participating in the political debate and deliberations were found both subjects’ textbooks. These two themes are deeply interrelated.

Jikkyo’s textbooks stated that respect for minority opinions is advocated in democracy, in other words, the necessity for respect for the values of inclusiveness is not only within the government system but in daily lives (Awaji et al., 2020, p.56; Kiriyama et al., 2022, p.26). Additionally, the Daiichi-Gakushu’s textbook describes the value of freely deepen debate on an equal footing to nurture a democratic personality to seek mutual understanding from communication with others (Yatabe et al., 2020, p.176). Furthermore, Habermas is quoted to argue that democratic personalities aiming for democratic social integration can be nurtured among people who aim to create a public nature through dialogue (Kiriyama et al., 2022, p.25). The idea of the democratic personality intersects closely with the theme of equal participation in deliberations, valuing equal participation in debate and dialogue, and is also recognized as a theme that transcends institutions of government.

Recognizing the commonalities with the democratic personality, the content recognized as a theme of equally participating in the political debate was found. Jikkyo’s textbooks emphasized the need to strive to reach a consensus through sufficient discussion and persuasion. They also stated that exercising majority voting is only permitted after sufficient discussion as an effective mechanism of a democratic form of government (Awaji et al., 2020, p.73; Kiriyama et al., 2022, p.45). Similarly, the philosopher Habermas is referred to as arguing that free and open debate enables human beings to form a consensus by examining the validity of each other’s arguments based on reason (Kiriyama et al., 2022, p.25). In particular, textbooks of Public included the importance of public debate examining the superiority of each policy and method before taking a final majority vote (Tanabe et al., 2022, p.36). Moreover, Jikkyo’s textbook elaborated on deliberative democracy explaining that sufficient discussions about public issues are necessary for citizens to improve the quality of democracy and realize the public interest through democracy. In particular, in present world where citizens’ interests and values have diversified, it is necessary to have deliberations with adequate information and knowledge (Kiriyama et al., 2022, p.47). These descriptions of deliberative democracy are also understood as transcends the government system.

To conclude, the democratic values of inclusiveness were described as beyond the government system. Furthermore, democratic personality was recognized as transcending the government system as well as sharing the values of the importance of mutual understanding through equal dialogue. The emphasis on sufficient public debate, dialogues, discussion and persuasion are mentioned in textbooks to intensify democracy. Lastly, the concept of deliberative democracy was found in Public textbooks to promote deliberations based on reason.

6.3.3. Active participation and engagement in society and pursuing social justice and promoting public good

The sentences recognized as the theme of active participation and engagement in society as thick democracy was commonly found in both Contemporary Society and Public textbooks. Jikkyo’s textbooks described that it becomes the power to support a democratic government when each of us takes an interest in politics and actively participates in it by being aware of we are the ones to judge whether a democratic form of government is good or bad (Awaji et al., 2020, p.109; Kiriyama et al,
2022, p.95). It is emphasized that each individual should be conscious of participating in politics and make unremitting efforts toward the establishment of a full-fledged democratic government (Yatabe et al., 2020, p.49). Specifically, Daiichi-Gakushu’s textbooks proposed various ways of participating in politics, such as petitioning the Diet and lawmakers, participating in political party activities, expressing opinions to the mass media, and sending your opinions through the internet. It promotes people’s awareness and action as sovereign in democracy (Yatabe, 2020, p.81; Tanabe et al., 2022, p.75).

Finally, the theme of pursuing social justice and promoting public good was found. Daiichi-Gakushu’s textbook described that responsibilities and obligations that are accompanied when exercising freedom and rights (Yatabe et al., 2020, p.177). In this way, it emphasized the interrelationship between one's own freedom and happiness and that of others, stating that neglecting the freedom and happiness of others is also denying one's own freedom and happiness. It is recognized the description encourages everyone to seek for social justice protecting their rights as well as others. The textbook of Daiichi-Gakushu emphasized the individuals’ contribution to creating a society where people can enjoy in peace and prosperity rather than seeking our own happiness. In order to achieve it, it is encouraged the power of each one of us to act for peace as the driving force for avoiding war and building international peace (Tanabe et al., 2022, p.95). Lastly, Jikkyo’s textbook on Public included deliberative democracy that aims for the realization of public interests through sufficient deliberation (Kiriyama et al, 2022, p.47).

6.4. QCA on Textbooks of Contemporary Society and Public: Reason-giving and Reflection

The second QCA is conducted to identify the potential incorporation of democratic communication based on three criteria of reason-giving, reflection, and consensus derived from Samuelsson (2016). QCA was utilized to examine only additional content in the textbook displayed in the side corners or spanning more than one page, moreover, the length and types of additional content.

There is a great deal of additional content that meets only the reasoning or speculative criteria, even though it does not satisfy the three criteria to be identified as potential deliberative communication. In order to deeply comprehend the elements that make up deliberative communication in the textbooks, firstly, additional content that met the reason-giving criterion from textbooks of Contemporary Society and Public is presented. Next, additional content that satisfied the reflection criterion is displayed. Overall, it is found that additional content that met the reason-giving criterion was much more than those of the reflection criterion.

6.4.1. Additional content that meets Reason-giving criterion in Contemporary Society and Public textbooks

First, in this thesis, among the same additional content types, only those found to satisfy the criteria for reason-giving three or more times are listed. In other words, additional content that met reason-giving criteria in less than two is not incorporated as findings. Table 10 shows that the additional content types, the length of the content, and the key phrases that meet the criterion for reason-giving in Contemporary Society and Public textbooks.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Additional content types; Length of the content</th>
<th>Key phrases</th>
</tr>
</thead>
</table>

Table 10. Additional content types, length, and key phrases that meet the criterion for reason-giving in Contemporary Society and Public textbooks
Textbooks in *Contemporary Society* often had additional content that promotes thinking in a short, one- or two-sentence manner. Firstly, additional content named ‘Development’ was often seen to promote thinking or summarize thoughts with one or two sentences through the textbook (Asako et al., 2021). Similarly, a small section called ‘Study’ and ‘Points’ which encourage thinking related to a main descriptive content with one or two sentences in the side corner of a page were identified (Awaji et al., 2020; Yatabe et al., 2020).

Additionally, one to two pages of ‘Issues of contemporary society’ was identified as promoting thinking. The additional content of ‘Issues of contemporary society’ focuses on specific contemporary issues and encourages learners to think in four steps on two pages or one page with only two steps (Asako et al., 2021, p.4). In step one, the comprehension of the issue is proposed, two different views of understanding the issues are raised in steps two and three, and in step four, the establishment of own thoughts is encouraged at the end (Asako et al., 2021, pp.14-15). Lastly, the additional content in ‘Files’ was found to contain two pages of thought-provoking content (Yatabe et al., 2020).

In *Public* textbooks, a variety of additional content types were seen to promote thinking and met the criterion for reason-giving. As additional content of posing questions of thinking with short sentences, ‘Try’ was found as prompting students to think in one or two sentences. Similarly, one-to-two sentences ‘Check’ provided thinking. Both additional contents were short and placed in the side corner of the page (Kiriyama et al, 2022). A three-sentence ‘Check’ was also identified that shortly proposed questions to deepen understanding (Tanabe et al., 2022, p.2).

In addition, additional content of ‘Think & Try’ which spans one-fourth to half a page was found to promote working on a variety of questions of thinking related to learning content (Tanabe et al., 2022, p.4). Moreover, two pages of ‘From us to the future’, which considers the problems of contemporary society from multiple perspectives to promote thinking were found. It was also identified a one-sentence or one-third page ‘Point of view, way of thinking' which takes up questions of deepening understanding (Tanabe et al., 2022, p.2, 5).

Lastly, the ‘Close-up’ consisted of one or two pages were found, which explored deeply into one topic and proposed questions of thinking related to advanced content. Furthermore, one to two pages of ‘Thinking Time’ incorporated questions to think about deepening topics related to the main descrip content (Yano et al., 2022, p.4).

To conclude, textbooks of *Contemporary Society* and *Public* incorporated many additional contents that propose questions to think which considered as meeting the reason-giving criterion.
Most content were simply asking questions with one or two sentences whereas some content span one or two pages.

### 6.4.2. Additional content that meets Reflection criterion in Contemporary Society and Public textbooks

In this section, additional content that meet the reflection criterion, that is, propose to discuss with others are presented. Table 11 presents that the additional content types, the length of the content, and the key phrases that meet the criterion for reflection in Contemporary Society and Public textbooks.

#### Table 11. Additional content types, length, and key phrases that meet the criterion for reflection in Contemporary Society and Public textbooks

<table>
<thead>
<tr>
<th>Subject</th>
<th>Additional content types; Length of the content</th>
<th>Key phrases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contemporary Society</td>
<td>Study; 2 sentences -Development; 1 sentence - Speaking mark; 3 sentences -Case study; 2 pages</td>
<td>-let’s discuss</td>
</tr>
<tr>
<td>Public</td>
<td>Active; 1~2 sentence -Think &amp;Try; 1/4 page -Close-up; 2 pages</td>
<td>-let’s discuss -let’s have a discussion</td>
</tr>
</tbody>
</table>

*Note.* The table was made by the author.

Firstly, in textbooks of Contemporary Society, most additional content promotes discussion shortly with one to three sentences. A small section called ‘Study’ with two sentences in the side corner of a page encouraged discussion related to a main descriptive content (Awaji et al., 2020). Similarly, additional content of ‘Development’ was found which was one sentence length that meets the reflection criteria to facilitate discussion (Asako et al., 2021). ‘Speaking mark’ was also found as proposing discussion in three sentences. Additionally, two pages length of ‘Case study’ of additional content that focused on deepen to the specific topics promoted discussion (Yatabe et al., 2020).

Regarding Public textbooks, ‘Active’, was identified as simply suggested discussions related to a main descriptive content with one or two sentences (Kiriyama et al., 2022). Furthermore, the additional content only met the reflection criterion to promote discussion was found in one-fourth-page length of ‘Think and Try’. Finally, additional content of ‘Close-up’ spanning two pages met only the reflective criterion was identified (Tanabe et al., 2022).

In conclusion, regardless of the subjects on Contemporary Society or Public, there are few additional contents that encouraged discussion compared to the content that encouraged thinking. Most content were one or two sentences length and simply ask for discussion.

### 6.5. QCA on Textbooks of Contemporary Society and Public: Deliberative Communication

In this section, the results of the potential incorporation of deliberative communication that satisfies three criteria: reason-giving, reflection, and consensus are presented. The additional content that met all three criteria for deliberative communication were found one Daiichi-Gakushu textbook of Contemporary Society and all three textbooks of Public. Table 12 presents the additional content types, the length of the content, and the key phrases that satisfied all criteria for deliberative
communication in *Contemporary Society* and *Public* textbooks. The detailed process of QCA on textbooks to identify the potential incorporation of deliberative communication is presented in Appendix C.

### Table 12. Additional content types, length, and key phrases that meet criteria for deliberative communication in *Contemporary Society and Public* textbooks

<table>
<thead>
<tr>
<th>Subject</th>
<th>Additional content types; Length of the content</th>
<th>Key phrases</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Contemporary Society</em></td>
<td>-Speaking mark; 2 sentences&lt;br&gt;-Point; 2 sentences</td>
<td>-think about it&lt;br&gt;- let’s discuss</td>
</tr>
<tr>
<td><em>Public</em></td>
<td>-Introductory material; 1/3 page&lt;br&gt;-Ethical approach; 1/5 page&lt;br&gt;-Think &amp; Try; half page&lt;br&gt;-Active – thinking about issues from materials--; 1 ~2 pages&lt;br&gt;-Trial; 1 ~2 pages&lt;br&gt;-Thinking Time; half ~2 pages</td>
<td>-let’s think about it&lt;br&gt;-what is the reason; summarize your own thoughts/own opinions&lt;br&gt;-what do you think&lt;br&gt;-thinking&lt;br&gt;-can be considered&lt;br&gt;-let’s discuss&lt;br&gt;-let’s have a dialogue</td>
</tr>
</tbody>
</table>

*Note.* The table was made by the author.

Regarding the *Contemporary Society* textbook, *Daiichi-Gakushu’s* textbook included two additional contents that met every three criteria of deliberative communication as shown in Table 12. Both of the contents are two sentences long that were found in the additional content of ‘Speaking mark’ and ‘Point’ in the side corner of the page. Both of the contents simply propose to think and discuss by key phrases of ‘think about it’ and ‘let’s discuss’. As a consensus criterion, topics that could lead to consensus were identified as ‘solutions to address prejudice and discrimination in our surroundings’ (Tanabe et al., 2022, p.27), as well as ‘rules regarding phone and smartphone use’ (Tanabe et al., 2022, p.58).

In terms of textbooks of *Public*, there were more diverse contents that satisfied three criteria of deliberative communication. Firstly, additional contents included “philosophical dialogue” were identified. A philosophical dialogue is explained that dialogue starts with asking a question about something that interests you and continues through asking, thinking, and discussing together in a group (Tanabe et al., 2022, p.12). Furthermore, a philosophical dialogue was explained it is to deepen ‘questioning’ and ‘thinking’ through continuous dialogues (Yano et al., 2022, p.16). Promoting thinking and discussion through introducing a philosophical dialogue were found in four contents from one-third page for ‘Introductory material’, one-fifth page for ‘Ethical approach’, (Tanabe et al., 2022, pp.12, 17, 21) and the half page of ‘Thinking Time’ (Yano et al., 2022, p.17). The questions of ‘what is a free way of living?’, (Tanabe et al., 2022, p.12), ‘in a globalized society, what attitudes and issues should we take in and face?’ (Tanabe et al., 2022, p.17), ‘what does learn mean in life?’ and ‘how should we live?’ (Tanabe et al., 2022, p.21) are identified as topics that could lead to consensus. Furthermore, ‘what is learning?’ ‘what is right?’ and ‘what is a friend?’ were suggested as discussion topics (Yano et al., 2022, p.17). The content promotes philosophical dialogue was recognized as the potential deliberative communication.

‘Think & Try’ is additional content to promote working on a variety of questions related to learning content (Tanabe et al., 2022, p.4). The half-page ‘Think & Try’ incorporates two potential deliberative communications. Both contents are related to the policy of the political parties.
asked students to think about their opinions with reasons and to discuss each other’s opinions. After listening to the opinions of others through discussion, the contents encourage to reconsider their own opinions again, thus, the reflection process is explicitly incorporated. For potential topics that lead to consensus, ‘what policies would you advocate if you were a candidate and why?’ (Tanabe et al., 2022, p.71) and ‘which party to vote for and why?’ are identified (Tanabe et al., 2022, p.76).

Additionally, one-to-two pages length of ‘Active ~thinking about issues from materials~’ contained potential deliberative communication by promoting thinking and discussion. ‘Active’ provided statistical information such as tables and graphs and dialogue on the issue between students and teachers, which are key perspectives on the issue to help learners form their own opinions and discuss with each other. In this way, based on the provided information, additional content of ‘Active’ proposed questions for students to think about themselves and discuss opinions with each other. As consensus criterion, questions to pursue solutions were recognized such as ‘what is the desired solution in relation to security camera installation and privacy?’ (Kiriyama et al, 2022, p.69) and ‘what kinds of policies are desirable for the realization of a gender-equal society?’ (Kiriyama et al, 2022, p.38). Furthermore, broad and abstract questions were identified, such as ‘what is a desirable work-life balance?’ (Kiriyama et al, 2022, pp.156-157) and ‘what kind of society should we aim for?’ as potential topics to lead to consensus (Kiriyama et al, 2022, pp.162-163).

In addition, potential deliberative communications were included in the ‘Trials’, which consisted of one to two pages and offered thinking and discussion thought experiments and ethical issues. (Kiriyama et al, 2022, p.2). They simply encouraged to summarize and think own opinions and discuss on the matter. The discussion questions such as ‘how should decisions be made about town development?’ (Kiriyama et al, 2022, pp.30-31) or ‘how should we use reproductive technology?’ (Kiriyama et al, 2022, p.32) were identified as topics to lead to consensus.

‘Finally, Thinking Time’ of additional information spanning half to two pages were found. ‘Thinking Time’ takes up issues related to a main descriptive content of the textbook and is designed for students to think about various public issues (Yano et al., 2022, p.4). ‘Thinking Time’ provides comprehensive knowledge on the topic, data-driven information in graphs and charts, or central point of views or methods for addressing a problem. Within the additional content of ‘Thinking Time’, there are two sub-additional contents to propose thinking and discussion. They are ‘Let's think’ which presents content that encourages two or four thoughts, and ‘Let's discuss’ which propose two to three discussion. Particularly, several contents specified to think own opinions with reasons by stating ‘let's try to be sure to show the reason’ (Yano et al., 2022, p.13) or ‘let's think about each while clarifying the reasons’ (Yano et al., 2022, pp.54-55), ‘let's think about the reasons’ (Yano et al., 2022, pp.114-115, 141, 160-161). In this way, it was clear that these contents met a reason-giving criterion to encourage students to think and construct their opinions with reasons.

As potential discussion topics to lead consensus, several questions were identified for pursue consensus solutions such as ‘what is your dissatisfaction with your surroundings and what are the solutions to overcome them?’ (Yano et al., 2022, p.114-115), ‘how to resolve the territorial dispute over the Northern Territories and Takeshima?’ (Yano et al., 2022, pp.124-125) or ‘what kind of method is necessary for the current nuclear-weapon states to give up their nuclear weapons?’ (Yano et al., 2022, pp.134-135). Additionally, the questions with pre-formed perspectives for discussion were identified such as ‘what should the national burden rate be from the perspective of fairness between generations?’ (Yano et al., 2022, pp.182-183) and ‘what do you think about the judgment of lay judges should be respected and should not be changed from the perspective of both the need for a fair trial and the significance of public participation in the judiciary?’ (Yano et al., 2022, pp.100-101).

To conclude, through QCA, the potential incorporation of deliberative communication was found in the textbooks both textbooks in Contemporary Society and Public. It becomes clear that Public textbooks incorporate more potential deliberative communication than Contemporary Society
textbooks in their compositions of the textbooks. Furthermore, the types of additional content and length varied, however additional content in *Public* incorporated more detailed content to lead to potential deliberative communications, including explicit reason-giving and reflective processes.
Chapter 7. Discussion

In the discussion chapter, three research questions are addressed based on the results. Firstly, the first research question is discussed based on the results of the first QCA on the democratic concepts. Secondly, the second research question is dealt with considering the results of the second QCA on the potential incorporation of deliberative communication. Finally, the third question is answered concerned with the results from both methods in the view of comparisons of textbooks between Contemporary Society and Public.

7.1. The Concept of Democracy in Textbooks of Civics

In this section, the first research question: “From the perspectives of thin and thick democracy, how has the concept of democracy been formulated and extended in its meaning in the textbooks of the subjects Contemporary Society and Public?” is addressed. Overall, both textbooks of Contemporary Society and Public include more contents recognized as thin democracy than thick democracy. In this section, the main findings of the description of democratic concepts: democracy as a government and political system, democracy with an emphasis on suffrage and election, and democracy that deeply connected with the idea of deliberative communication are discussed. The discussion is conducted by considering with the theoretical framework and earlier research.

7.1.1. Democracy as a government and political system

By applied the theoretical framework of thin democracy, it was found that the concept of democracy mentioned in Contemporary Society and Public textbooks was most described as a government and political system. As the contents, it was common that the concept of democracy was explained as passive knowledge by placing fundamental human rights, popular sovereignty, separation of powers, and the rule of law as core values in a democracy (Awaji et al., 2020, p.67; Kiriyama et al, 2022, p.41; Tanabe et al., 2022, p.37). These values are mentioned within a democratic system of government. In addition, types of democracy such as direct democracy, indirect democracy, parliamentary democracy, and representative democracy were commonly described in textbooks (Awaji et al., 2020, pp.72-73; Kiriyama et al, 2022, p.44; Yano et al., 2022, p.60). These explanations relate to what Zyngier (2020) mentions as “a formal institutional framework that outlines or governs how society should function” (Zyngier, 2020, p.60). He argued that democracy goes beyond the formal institutional framework, thus, the understanding of democracy as the formal institutional framework is considered as thin democracy (Zyngier, 2020, p.60).

Most noticeably, the results revealed that “democracy” and “democratic system of government” are utilized interchangeably (Awaji et al., 2020, p.72; Kiriyama et al, 2022, p.44). For instance, democracy and democratic form of government are both described as a broad sense of politics with the principles of respect for fundamental human rights and popular sovereignty (Kiriyama et al, 2022, p.44). However, Dewey extended democracy from the view of politics to a matter of collective inquiry, that is the process of “resolving problematic situations”. Thus, democracy in Dewey’s view rests essentially with the mode of social organization which is capable of a proper inquiry (Talisse, 2003, p.10). Therefore, a transformation of the view of democracy to an expanded collective quest in everyday life is required rather than as a government or political system.
7.1.2. Democracy with an emphasis on suffrage and election

In relation to the view of democracy as a government system, the textbooks often describe democracy with an emphasis on suffrage and election. It was common for textbooks to mention election as one of the most important opportunities to reflect people’s will in politics (Yano et al., 2022, p.104). Similarly, suffrage and election are considered the most important means to participate in politics and support democracy (Asako et al., 2021, p.104). However, the belief that elections are the key component to building a democracy is strongly critiqued by Zyngier (2020, p.60). Understanding that democracy is about free and fair elections and freedom of opinion, and the belief that voting and elections are central to democracy is perceived as thin democracy. Rather, he argued, democracy should depend less on formal political processes and electoral cycles, because democracy must be constantly cultivated, conceptualized, and rephrased (Zyngier, 2020, pp.60, 65).

Although textbooks described democracy with an emphasis on suffrage and election, they claimed that majority rule is a double-edged sword. An uncritical view of the majority rule was commonly found recognized as thin democracy. Since it is difficult to reach a unanimous agreement in the presence of various opinions from each person, the adoption of a majority vote was explained as a realistic method for determining the decision of the majority vote (Awaji et al., 2020, p.73; Kiriyama et al., 2022, p.45). On the other hand, textbooks also included a critical view of majority rule. They stated the risk of the oppression of the minority by the majority as well as the danger of decision-making reflected by the majority to violate the minority’s rights (Awaji et al., 2020, p.73; Kiriyama et al., 2022, p.26).

However, even though critical descriptions on the majority rule were recognized as thick democracy, Zyngier (2020, pp.66-67) argued that these critical views are not deeply referred to the class and social hegemony with clear connection to social justice. In other words, the textbook mentioned that “the majority vote is not always correct” (Awaji et al., 2020, p.73; Tanabe et al., 2022, p.36); however, they don’t deeply argue why the majority is not always correct by inquiring about social hierarchies contributing to the power imbalance in society. Zyngier (2020, pp.67-68) argued for the need to be critically aware of social inequalities based on race, gender, disability, socioeconomic status, or educational attainment. Moreover, he insisted that overcoming these inequalities and seeking social justice is intrinsic to democracy (Zyngier, 2020, p.65).

7.1.3. Democracy that deeply connected with the idea of deliberative communication

It became clear that some descriptions in textbooks, which were recognized as thick democracy, capture democracy as deeply connected with the idea of deliberative communication. Promoting public good and equally participating in political debate and deliberations, which were perceived as thick democracy have much in common with the idea of deliberative communication.

In decision-making, Teikoku’s textbook stated that the importance of debate, discussion and dialogue on an equal footing is essential (Asako et al., 2021, p.67). Equality is raised as a key element in deliberation and that is what Weasel (2017) agreed. Weasel (2017, p.4) argued the importance to seek equalizing power of participants and encourage participation from diverse groups. To rephrase it, an equal power balance among participants in discussion and equal opportunities for participation from a variety of groups and individuals are necessary.

Additionally, it is emphasized the need to strive to reach a consensus through sufficient discussion and persuasion. The importance of having sufficient public debate to examine the agendas in detail such as superiority of each policy or method before taking a final majority vote is emphasized (Tanabe et al., 2022, p.36). Cohen (2007, p.223) advocated the importance of persuasion presenting evidence, principles, analogies, unquestionable illustrative stories, or other considerations of showing
the reason why is the right or best decision. The importance of persuasion with reason that are reasonable to others shares deeply with the ideas of deliberative communication (Samuelsson, 2016, p.2).

Textbook included the content that encourages dialogue, emphasizing the basis of the premise that humans can understand and enhance each other (Tanabe et al., 2022, p.13). This premise is compatible with the presumption underlying deliberative communication. Gutmann & Thompson (2004, p.20) argued that the nature of the deliberative process of justification is based on the premise that participants have the capacity to change their minds through reason-given and reasons-responded dialogues. In other words, the preferences that people claim in deliberations may not be the same preferences they express later.

In addition, Contemporary Society’s textbook of Daiichi-Gakushu and Public’s textbook of Jikkyo contained ‘democratic personality’ (Yatabe et al., 2020, p.176; Kiriyama et al, 2022, p.25). According to the textbook of Daiichi-Gakushu, a democratic personality values the free and deep discussion on an equal footing and seeks mutual understanding through communication (Yatabe et al., 2020, p.176). Jikkyo’s textbook mentioned that Jürgen Habermas advocated the democratic personality, which states that the democratic personality aims at democratic social integration nurtured by people who desire to create a public nature through dialogue (Kiriyama et al, 2022, p.25). A democratic personality was seen as essential to be exercised through everyday communication with others. In this way, it is recognized that the ideas of democratic personality and deliberative communication share the same value of cherishing mutual understanding through dialogue in daily life.

Finally, one Public’s textbook of Jikkyo included the concept of deliberative democracy explaining that it values sufficient deliberations with adequate information and knowledge to realize public interest through democracy and improve the quality of democracy (Kiriyama et al, 2022, p.47). Those values that were identified from the contents of thick democracy are acknowledged as corresponding to the values of deliberative communication also developed by the thoughts of Jürgen Habermas (Englund, 2006, p.504).

To conclude, the descriptions in the textbooks have been formulated democracy as a government and political system and they emphasized suffrage and elections. On the other hand, the thick democracy contents of equally participating in the political debate and deliberations recognized in textbooks have a lot in common with the values of deliberative communication. Incorporating deliberative communication into everyday school life, therefore, has the potential to transform the view that democracy is rooted in everyday collective decision-making through mutual communication.

7.2. Potential Incorporation of Deliberative Communication in Textbooks of Civics

As shown in the previous section, deliberative communication is closely related to key democratic values of thick democracy. In this section, the results of QCA on the potential incorporation of deliberative communication are presented to answer the second research question: “How, and to what extent, have the textbooks of Contemporary Society and Public incorporated deliberative communication in their compositions and contents?”.

The results reveal that both textbooks on Contemporary Society and Public included more additional content to promote thinking than discussion in their compositions. Furthermore, although it was found that Contemporary Society textbooks of Jikkyo and Teikoku do not include the potential deliberative communication, it became clear that the potential deliberative communication is incorporated in the various types of additional contents. Specifically, three types of potential
Deliberative communication were identified through QCA on textbooks. Deliberative communication with simple thought-discussion provoking, deliberative communication based on pre-formed perspectives and deliberative communication with clear reason-giving and reflective process are discussed respectively.

7.2.1. Deliberative communication with simple thought-discussion provoking

Most commonly found was the potential deliberative communication that simply provokes thought and discussion. Two sentences of additional contents of ‘Speaking mark’ and ‘Point’ each included a potential deliberative communication with one sentence to provoke thought and one sentence to provoke discussion. Specifically, one sentence asked the students to summarize their thoughts on the issue, and the other asked them to discuss it with each other (Kiriyama et al, 2022, p.31, 38). Similar simple deliberative communication with a total of two sentences was seen in the Daiichi-Gakushu textbook. For example, the first sentence promotes students to think about why equality under the law is guaranteed by giving examples of prejudiced and discriminatory situations around them, and the other sentence encouraged students to discuss to solve them (Yatabe et al., 2020, p.58).

In addition, the potential incorporation of deliberative communication that provokes two to four simple thoughts and discussions were found. The additional content of ‘Thinking Time’ spanned half to two pages generally consist of three to four questions to provoke thinking and two to three discussion questions to allow students to listen with each other. For instance, Suken’s textbook provided four questions to think about, that is, the meaning of the rules, the rationale for the rules, the possible problems identified by the expressions in the rules, and whether the law or the rules take precedence (Yano et al., 2022, p.87). Since the number of questions to think themselves are many, students have opportunities to devote themselves to establishing their opinions from various angles before sharing the opinions with others. Similarly, for discussion, there are generally two questions to provide. As an example, first is why is not allowed to post others on SNS without permission. Moreover, it proposed the question of what differences between the morality of keeping a promise and the law of violating a contract there are (Yano et al., 2022, p.87). Having a number of questions providing various perspectives can increase opportunities for students to come across different opinions during the discussion. That corresponds to the aims of deliberation in education. Gutmann & Thompson (2004, p.61) argued that developing the capacities of students to understand different perspectives and communicate their understandings to other people is what schools should aim for making mutually justifiable decisions.

7.2.2. Deliberative communication based on pre-formed perspectives

Secondly, potential incorporation of deliberative communication based on pre-formed perspectives were identified. The first sentence in additional contents of ‘Active and ‘Trial’ encourage students to think by including ‘Let’s think about’ ‘Summarize your own opinions’ or ‘What do you think’ themselves. Then, the second sentence promotes discussion by including ‘Let’s discuss’. Four of the nine contents already had pre-formed discussion points in the second question. That are, “let's discuss how we should use reproductive technology from the perspective of consequentialism and deontology” (Kiriyama et al, 2022, p.32), “let's think about this issue in terms of the right of self-determination, the human way of life, and what kind of medical care is needed” (Kiriyama et al, 2022, p.33), or “let's think about the advantages and disadvantages of introducing a basic income from the perspective of economic efficiency and fairness” (Kiriyama et al, 2022, p.157). Additionally, the potential deliberative communication found in Suken’s textbook also encourage discussion based on pre-determined views. The contents mentioning “let’s discuss whether there are any problems in
terms of information quality, etc., regarding the ease of searching for information on the Internet” (Yano et al., 2022, p.55) or “let's discuss what the national burden rate should be from the perspective of “fairness between generations” (Yano et al., 2022, p.183). Therefore, it was commonly recognized to promote discussion with a fixed point of view.

Matsumura (2022, p.79) argued that by setting perspectives in advance and expecting students to argue based on pre-formed perspectives, dialogue is more likely to occur. The argument is based on two reasons identified by his research on class practices. The first reason, Matsumura mentioned, is that pre-formed perspectives clarify the conflicted points with others. Second, the perspectives presented in the textbook allow students to imagine different positions on the topic (Matsumura, 2022, p.79). On the other hand, John Dewey stated that “thinking is a method of intelligent learning, of learning that employs and rewards the mind” (Dewey, 1916 as cited in Boydston, 2008, p.159). He argued that if students are immediately introduced to material that expresses intellectual distinctions made by adults, the chances of trial and error that are inevitable at any age when exposed to new material are reduced (Dewey, 1916 as cited in Boydston, 2008, p.160). His arguments can be applied to the textbook contents that encourage discussion based on pre-formed perspectives. Discussing from a pre-established perspective may reduce the trial-and-error experience that develops thinking that guides intellectual learning. Therefore, in order to deepen the “intellectual learning” borrowed by Dewey, it is important to be aware of the balance between discussion based on general ideas and discussion through trial and error from scratch.

7.2.3. Deliberative communication with clear reason-giving and reflective process

Deliberative communication with specific process of reason-giving and reflective process were identified. The one-fifth to half page length of potential deliberative communication found in the textbook were followed three to five steps (Tanabe et al., 2022, pp.71, 76). The first question focuses on reading information from figures and tables and understanding the content of the topic. In the actual text in the Daiichi-Gakushu textbook, firstly, readers were asked to classify the policies of parties that were shown in the text according to four areas: Education, Consumption tax, Social security, and Nuclear power and energy. Secondly, the question asked readers to think about what the important area for them from the four areas in the policies categorized in the first step. In addition, students were encouraged to compare the four policies of each political party and think about which political party they would like to vote for based on that comparison, along with their reasons. In the third stage, a discussion was encouraged in which each one of them shared their opinions and reasons. After the discussion, participants were encouraged to reconsider their opinions on politics and party preferences (Tanabe et al., 2022, p.76). From the content, it is clear that the second step emphasizes considering the student's opinion with reasons. Moreover, the third step encouraged students to rethink their thoughts after listening opinions of others through discussion. Therefore, the process of giving reasons and reflection process is clearly included in potential deliberative communication. In addition, deliberative communication with clear process of reason-giving were seen. Half-page to two pages ‘Thinking Time’ provided two to four sentences to promote thinking and discussions including tables, graphs, or figures. Five contents specifically encourage students to think with reasons by including “Let's try to be sure to show the reason” (Yano et al., 2022, p.13), “Let's think about each while clarifying the reasons”, (Yano et al., 2022, p.55) or “Let's think about why few Japanese young people think they can change” (Yano et al., 2022, p.115). It can be recognized that those sentences emphasized the reason-giving process.

The contents identified as potential deliberative communication above with a specific process of reason-giving and reflection greatly are consistent with the theoretical framework of deliberative
communication. Polletta & Gardner (2018, p.72) argued that participants are required to justify their preferences with persuasive arguments that others accept as reasonable. Furthermore, Chappell (2012, p.47), stated that participants are required to listen to others' arguments willingly in a public-oriented manner. It is argued that the rationality and reasonableness of decisions are increased through deliberation which participants are required to justify their presentences publicly and be aware of their own best interest as well as the best interest of others (Chappell, 2012, p.48). Finally, the reflection process seen in the textbook content is acknowledged essential part of deliberative communication. The reflection process is valued because deliberative communication is based on the principle that individual preferences can change. Chappell (2012, p.47) mentioned that the theory of deliberative democracy centers on the transformation of preferences through reciprocal and reasoned discussion.

In summary, potential deliberative communications were embedded in a variety of additional content ranged in length from a few sentences to two pages. Most of the content that was considered potential deliberative communication contained simple thought-provoking sentences, such as ‘Let's think about it’, and discussion-inviting sentences, such as ‘Let's discuss it’. Secondly, the potential deliberative communication with pre-formed perspectives were also found. Finally, there were several contents that asked participants to state their opinions with reasons or encouraged participants to reflect on their opinions after the discussion. It concludes that deliberations, which ensure enough chances of building opinions with reasons from diverse angles and listening to each other by encountering different opinions, are important for making mutually justifiable decisions. Furthermore, deliberation with a clear process of reason-giving and reflection is preferable to actually implement the idea of deliberative communication fully.

7.3. The Differences and Similarities in Comparing the textbooks of Contemporary Society and Public

In this section, the third research question is dealt with. That is, “In comparing the textbooks of Contemporary Society and Public, what are the similarities and differences in the descriptions of democratic concepts, as well as the composition and contents of the textbooks in relation to deliberative communication?” To answer the question, by comparing Contemporary Society and Public textbooks, similarities and differences in descriptions of the concept of democracy are first discussed, and then similarities and differences in terms of the potential incorporation of deliberative communication are considered.

7.3.1. Similarities and differences in terms of concept of democracy

Firstly, similarities and differences in the description of the concept of democracy between the textbooks of Contemporary Society and Public are explained. In terms of similarities, both textbooks of Contemporary Society and Public included more content identified thin democracy than thick democracy. In detailed contents, results reveal most thin democracy contents were explanatory descriptions about the way of the democratic form of government functions, the legal system including voting rights, and historical knowledge of democracy. That corresponds to what Zyngier (2020, p.69) argued about thin democracy. Additionally, the election was emphasized as the most important opportunities in political participation in both textbooks of Contemporary Society and Public. Notably, democracy was described as politics in a broad sense or state of politics and used as a synonym for a democratic form of government in both subject textbooks (Awaji et al., 2020, p.72;
Asako et al., 2021, p.62; Kiriyama et al, 2022, p.44). It can be therefore concluded democracy is more often related to superficial ideas such as a governmental and political system.

Concerned with thick democracy, although the content of thick democracy was fewer, and some of their content was confined within the system of government, the importance of sufficient discussion and deliberation, which is deeply related to the values of deliberative communication, was evidently seen in both subjects’ textbooks. Specifically, Jikkyo’s textbooks on Contemporary Society and Public both include the same content emphasizing sufficient discussion and persuasion to reach a consensus while respecting minority opinions (Awaji et al., 2020, p.73; Kiriyama et al, 2022, p.45). Democratic personality that pursues freely deepen debate on equal footing and democratic social integration are incorporated in both Daiichi-Gakushu’s textbook on Contemporary Society and Jikkyo’s textbook on Public (Yatabe et al., 2020, p.176; Kiriyama et al, 2022, p.25).

In terms of differences, two significant differences were identified by comparing the Jikkyo’s textbooks of Contemporary Society and Public. Firstly, Jikkyo’s Public textbook stated about deliberative democracy which was not included in other textbooks. In today’s society, where citizens have diverse interests, deliberative democracy was raised as a role to improve the quality of democracy and pursue the public interest. Moreover, deliberative democracy advocates the need for sufficient and serious deliberation on public issues based on information and knowledge (Kiriyama et al, 2022, p.47). Second, it was found that the content of the democratic personality that quoted Jürgen Habermas’ thought was only found in Public’s textbook. Jikkyo’s Public textbook stated according to Jürgen Habermas that free and open debate that examined the validity of arguments enable to form a consensus among human beings. Furthermore, democratic personality that aims to achieve democratic social integration is mentioned to be nurtured by those who seek to create a public nature through dialogue (Kiriyama et al, 2022, p.25). These two contents are highly relevant to the values of deliberative communication, however only incorporated in Public textbook of Jikkyo.

To conclude, it can be said from the results that the descriptions of the concept of democracy both in thin and thick democracy have not changed dramatically between the textbooks of Contemporary Society and Public. As explained, only Jikkyo’s Public textbook showed clear differences in content, making it difficult to generalize to other public textbooks. However, the results increase the likelihood that public textbooks may incorporate more content that is relevant values of deliberative democracy and communication.

### 7.3.2. Similarities and differences in terms of the potential incorporation of deliberative communication

The similarities and differences of the potential incorporation of deliberative communication are addressed. In terms of similarities, the contents that only met reason-giving criteria by proposing thinking were much more than the contents that met reflection criteria promoting discussion. The most additional content provoked either thought or discussion ranged from one to five sentences both in Contemporary Society and Public textbooks.

From the perspective of differences, it is found that the potential of deliberative communication was detected in Public textbooks significantly more than that of contemporary society. Whereas Contemporary Society textbooks include simple two sentences of additional contents, Public textbooks span from several sentences, including the possibility of deliberative communication, to two pages. Thus, it is clear that Public’s textbooks incorporated more components and long lengths of additional content for deliberative communication. On the other hand, textbooks of Contemporary Society included much more contents identified as reason-giving prompting thinking compared to the content promoting discussion recognized as reflection criterion. Thus, it can be said that Contemporary Society are explanatory-oriented and focused more on promoting self-thoughts to
understand social phenomena more than discussing opinions with others.

As another difference, philosophical dialogues were identified as potential deliberative communication, with three content in *Daiichi-Gakushu’s* textbook of *Public* and one content in *Suken’s* textbook of *Public*. The textbooks of *Public* included the contents of philosophical dialogue for the first time in the subject area of civics. According to Fujii (2023, p.144) philosophical dialogue aims to encourage students to think about shared themes, express their own thoughts, listen to the voices of others, modify their own thoughts autonomously, and deepen their internal reflection. At that time, as teachers play the role of facilitator to promote dialogue, thus, it is expected that there will be a shift from classroom-based classes through philosophical dialogue (Fujii, 2023, p.144). Fujii (2023, pp.147-148) added that among 12 textbooks of *Public* used in the 2022 academic year, only four textbooks include about philosophical dialogues. *Daiichi-Gakushu’s* and *Suken’s* textbooks selected for this research are two out of four textbooks included the contents about philosophical dialogues. In short, it can be mentioned that philosophical dialogues share the relevant purposes with deliberative communication.

As MEXT established as the aim of the new curriculum guidelines, textbooks incorporate more elements of “subjective, interactive, and true learning” (MEXT, 2021a, p.8), the differences in the characteristics of civics between *Contemporary society* and *Public* can be seen. Murai (2019, p.75) concluded that after his quantitative text analysis on curriculum guidelines of *Public* that the words ‘expression’, ‘activity’, ‘judgment’ or ‘solution’ have increased significantly. Therefore, it can be said that in the subject of *Public*, more than ever, emphasis is placed not only on thinking but also on activities expressing one’s own opinions to others in problem-solving learning. Furthermore, compared to the previous subject of *Contemporary Society*, words of ‘public’, ‘space’, ‘independence’, ‘subject’, ‘other’, ‘participation’, and ‘inquiry’ are seen significantly more, and they are recognized as keywords in the subject of *Public* (Murai, 2019, p.75). These arguments are consistent with the findings of this study. The results also correspond to earlier research by Nakadaira (2019) concludes that the new public curriculum guidelines aim to enable students to productively confront each other’s various values and collaborate with others to solve problems. Thus, *Public* textbooks contain more additional contents that encourage discussions and dialogues, which could ultimately lead to deliberative communication.

In conclusion, the concept of democracy has been identified as more formalized as the thin content of democracy in relation to formal government and political systems. This trend was seen in *Contemporary Society* textbooks as well as in *Public* textbooks. Thus, there is not much difference between the textbooks of the two different subjects when it comes to the description of democratic concepts. *Public* textbooks appear to be more likely to contain thick democratic content that shares values with deliberative democracy, however, further research is needed to be certain. Additionally, *Public* textbooks incorporated potential deliberative communication significantly more in their compositions of additional contents than textbooks in *Contemporary Society*. The differences of the characteristics of the subject were therefore acknowledged. Whereas *Contemporary Society* textbooks tend to propose self-thinking associated with expository content, *Public* textbooks promote discussion, debate, and dialogue, fostering opportunities to listen and argue with one another.
Chapter 8. Conclusion

This study investigated six textbooks from two different subjects of civics: *Contemporary Society* and *Public* that were adopted before and after the implementation of curriculum reforms in 2022. The research explored how the concept of democracy has been formulated in the textbooks by adopting the theoretical framework of *thin* and *thick* democracy. Second, the potential incorporation of deliberative communication in the compositions and contents of the textbooks was examined. Third, similarities and differences in the description of democratic concepts and the potential incorporation of deliberative communication between *Contemporary Society* and *Public* textbooks were addressed.

Concerning the concept of democracy, the study revealed more *thin* democratic content that associates democracy with a government and political system was found than *thick* democratic content that extends to how democracy is practiced in everyday life. The significant differences between *Contemporary Society* and *Public* textbooks were not found even though *Public* textbooks possibly include more *thick* content on democracy such as ‘deliberative democracy’ or ‘democratic personality’ in relation to Jürgen Habermas (Kiriyama et al, 2022, pp.25, 47).

Regarding deliberative communication, the research found that *Public* textbooks incorporated more additional content, including potential deliberative communication, than *Contemporary Society* textbooks. Three types of deliberative communication were found. They are deliberative communication with simple thought-discussion provoking, deliberative communication with preformed perspectives, and deliberative communication with a clear reason-giving and reflection process. It is concluded that in the process of deliberative communication, it is important to encounter multiple points of view, state opinions with reasons, and review one's own opinions after listening to others' opinions.

Additionally, the results discovered the different characteristics of textbooks between *Contemporary Society* and *Public*. As the slogan of promoting “proactive, interactive and authentic learning,” which is one of the new curriculum reforms (MEXT, 2021a, p.8), *Public* textbooks include more promotion of discussion, debate, and dialogue. The results are consistent with the argument by Kuwabara (2022). He asserted that the new subject of *Public* focuses on learning the concepts and theories that are direct to be keys to judging and determining one’s own behavior, on the contrary, *Contemporary Society* emphasizes more to ‘understand society’ philosophically and practically (Kuwabara, 2022, p.9). As Kuwabara argued, *Public* textbooks incorporated more additional contents in their components which are not explanatory-oriented and promote thinking and discussions. Therefore, the insights gained by comparing the 2022 curriculum guidelines reform across textbooks in two different subjects led to understanding the development of Japanese civics.

Finally, the research found the ideas of *thick* democracy and deliberative communication included in textbooks deeply share similar values. John Dewey specified his idea of democracy in his book *Democracy and Education* (Dewey, 2016). “A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is so far democratic” (Dewey, 1916 as cited in Boydston, 2008, p.105). To realize the *thick* understanding of democracy as John Dewey claims, free communication and interactions on equal footing are essential across the communities which have various forms of associated life. The values of deliberative communication brought significant insights into the sense of communication with a deep connection to democracy. The introduction of deliberative communication at schools allows students to experience that their own thoughts, concerns, and relationships matter to the collective process of decision-making, and to develop a more positive attitude toward democratic forms of living (Tammi & Rajala, 2018, p.618).
In conclusion, this study strongly argued the importance of deliberative communication on collective decision-making with a belief to be a driving force to achieve a democratic living where mutual communication and pluralist life-form are valued (Englund, 2006, p.508). Therefore, it is required to promote deliberative communication in schools to transform our understanding of democracy, rather than as a narrow view of it as an institution of government, but as collective inquiry in everyday life to fundamentally reinforce democratic values in individuals and societies.

This study contributes to giving a clearer view of the rates of progress or consistency in terms of the descriptions of democracy and the textbooks’ composition and contents including potential deliberative communication over the 2022 curriculum guideline reform in Japanese civics. In particular, a focus on democracy in Japanese civics, which has been uniquely formed 78 years after the concept of democracy was first introduced after the war, provides insights into the global debate in the ICE field. In other words, how the Japanese national textbooks describe democracy and how textbooks have the potential to incorporate deliberative communication to strengthen democracy from everyday school lessons provide visions in global discussion to consider the significant role of education and schools in strengthening democracy.

8.1. Limitations

Although this research has provided various views on democracy and deliberative communication through analysis of contemporary society and public textbooks, limitations throughout the research are recognized.

First, translational limitations in the analytical process were mentioned earlier, but limitations of translation throughout the study need to be re-acknowledged. Not only textbooks written in Japanese were adopted as the main research materials, but the Japanese historical trajectory, concepts developed in Japan and papers written in Japanese language are explained in English in this thesis. Gadamer (2013, p.328) argued that translation must take into account a gap between the spirit of the original language and its representation in the target language that can never be fully bridged. As Gadamer argued, the process of translation needs to be aware as one of the limitations. When translated into English, subtle meanings that existed in Japanese can be lost. In addition, since commanding English as a second language, the translated English sentences and words may not exactly match the original Japanese texts.

Finally, it is necessary to mention again the paucity of textbooks in this study in order to find trends and understand the general state of Japanese civics. Jikkyo’s textbooks on Public and Contemporary Society showed similarities and differences between the two subjects, however, some results were identified from only one textbook. For instance, the description of deliberative democracy was only found in Jikkyo’s textbook on Public (Kiriyama et al, 2022, p.47). Therefore, to generalize the results of civics in Japanese education, more analysis of textbooks of Contemporary Society and Public from various publishers is needed to capture the situation of civics holistically.

8.2. Implications for Future Research

Firstly, this study examined how democracy has been described in nationally certificated textbooks. As a result, it identified democracy has been formulated interchangeably with a broad sense of politics and a democratic government system. However, for further research, it is significant to understand how people, especially students, understand democracy, and to investigate if textbook descriptions influence their understanding of democracy. Therefore, as a reference to the research conducted by Scott et al (2019), a focus group consisting of four or five upper-secondary students or individuals’ interviews would be needed in future research. Specifically, asking specific questions such as “What does the word democracy mean to you, what comes to mind?” (Scott et al., 2019,
Additionally, John Dewey argued that education is about establishing productive and meaningful connections between children and the curriculum (Biesta, 2014, p.31). However, this study only focused on textbooks and did not address the co-ordination between students and textbooks. Therefore, as a further study, it is vital to observe the pedagogy in classrooms and examine how democracy is taught and how deliberative communication is actually practiced. Relatedly, this study identified that the potential incorporation of deliberative communication by assuming that discussions could lead to consensus. However, it is important to observe the actual situation in the classroom to examine if deliberative communication that satisfies the three criteria of “reason-giving”, “reflection”, and “consensus” are practiced.

Finally, deliberative communication was defined with three criteria: reason-giving, reflection and consensus in this study. However, there are many different explanations given by many scholars. For instance, Englund (2016, p.62) characterized deliberative communication with five aspects. Firstly, providing time and space where different views are articulated, presented, and confronted. Second, it requires tolerance and respect for other participants to listen to their arguments. Thirdly, collective will formation and an endeavor to reach a mutual consensus are present. Fourth, there are opportunities to question authorities and tradition views. Lastly, teacher control is eliminated in the students’ communication and deliberations. Furthermore, Young (1996) suggested additional three elements: greeting, rhetoric and storytelling (Young, 1996 as cited in Weasel, 2017, p.3). Greeting provides opportunities for participants to present each of their personal contexts as icebreakers besides the deliberation topics. Rhetoric broadens the traditional definition of rational speech and expands the types of discourse to include emotional and figurative language. Storytelling helps provide context for participants' positions, with an emphasis on narrative rather than merely objective discussion (Young, 1996 as cited in Weasel, 2017, p.3). As there are other definitions or elements of deliberative communication that were not considered in this study, for further study, a wide aspect of the deliberative communication needs to be integrated to deeply comprehend this matter.
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## Chapter 10. Appendices

### Appendix A. The process of QCA on Textbooks of Contemporary Society and Public: Thin Democracy

<table>
<thead>
<tr>
<th>Textbook (Subje ct)</th>
<th>Data extract in Japanese [Translated into English by the author]</th>
<th>Chapt er/Section and page</th>
<th>Keywor ds</th>
<th>Codes</th>
<th>The process of Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jikkyo (CS)</td>
<td>基本人権の尊重と国民主権という二つの原理に基づく政治は、広い意味で民主政体（民主主義）と呼ばれるようになった。 [Politics based on the two principles of respect for fundamental human rights and popular sovereignty came to be called democratic form of government (democracy) in a broad sense.]</td>
<td>Part 2, Chap ter 2 (Politi cs), Sectio n 1, p.72</td>
<td>Democratic form of government; Democracy</td>
<td>(1) Superficial and limited features of democracy (2a) Passive consumption of knowledge; fundamental human rights, popular sovereignty</td>
<td>Democratic form of government and democracy are used interchangeably, thus, democracy is limited as governmental system The principles of democracy are not critically argued deeply.</td>
</tr>
<tr>
<td>Jikkyo (CS)</td>
<td>国民のなかから代表を選びで議会を組織し、議会が意思決定をおこなうという形で、国民が間接的に主権を行使する方法が取られた。これを議会制民主主義（間接民主制）という。 [A method was adopted in which the people exercised their sovereignty indirectly by electing representatives from among the people, forming a parliament, and having the parliament make decisions. This is called parliamentary democracy (indirect democracy).]</td>
<td>Part 2, Chap ter 2 (Politi cs), Sectio n 3, p.102</td>
<td>Parliamentary democracy (indirect democracy)</td>
<td>(2a) Passive consumption of knowledge of types of democracy</td>
<td>Explanation of parliamentary democracy/ indirect democracy as a type of democracy.</td>
</tr>
<tr>
<td>Jikkyo (CS)</td>
<td>民主政治を実現するためには、国民の参政権の保障が必要である。産業革命以降、労働者などによる参政権獲得運動が起こり、やがて全ての成人に参政権を保障する普通選挙制が実現した。 [Local autonomy is a system that allows residents to improve their living environment and improve their living standards. As local autonomy is said to be the &quot;school of democracy,&quot; it has extremely important significance in realizing democracy.]</td>
<td>Part 2, Chap ter 2 (Politi cs), Sectio n 1, p.72</td>
<td>Democracy</td>
<td>(1) Superficial and limited features of democracy (2a) Passive consumption of knowledge</td>
<td>It is not extended to every day’s discussion. Passive knowledge of local autonomy</td>
</tr>
<tr>
<td>Jikkyo (CS)</td>
<td>1945年8月14日、日本政府は、ポツダム宣言を受け入れて連合国に降伏し、第二次世界大戦が終結した。日本は戦後の非武装化、民主主義の復活・強化、基本人権の尊重などの占領方針が示されおり、それによって日本の武装解除と民主化が進められた。 [On August 14, 1945, the Japanese government accepted the Potsdam Declaration and surrendered to the Allies, ending World War II. The Potsdam Declaration set forth occupation policies such as demilitarization and democratization of Japan, restoration and strengthening of democracy, and respect for fundamental human rights.]</td>
<td>Part 2, Chap ter 2 (Politi cs), Sectio n 2, p.77</td>
<td>Democratic form of government</td>
<td>(1) Superficial and limited features of democracy (2b) Emphasis on basic historical knowledge; suffrage</td>
<td>Passive knowledge of citizens’ suffrage as a democratic value within the government system.</td>
</tr>
<tr>
<td>Teikoku (CS)</td>
<td>国民主権の考え方にもとづく政治のあり方を民主主義（民主政治）という。民主政治においては、対立するさまざまな意見を、みんなで議論しながら調整していく。そして、最終的には選挙で選ばれた代表による多数決によって議会で決めるのが一般的である（代議制、間接民主制）。 [The state of politics based on the idea of popular sovereignty is called democracy (democratic form of government). In the process of political decisions, the people make decisions. This is called parliamentary democracy (indirect democracy).]</td>
<td>Part 2, Chap ter 2, Sectio n 1, p.62</td>
<td>Democracy; democratic form of govern</td>
<td>(1) Superficial and limited features of democracy (2a) Passive</td>
<td>Democratic form of government and democracy are used interchangeably, thus, democracy is limited as governmental system.</td>
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<td>Document</td>
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<tr>
<td><strong>Teiko ku (CS)</strong></td>
<td>国民主権（有権者権）として役動的に政治に参加するというこれらの権利は参政権と呼ばれ、民主主義国家ではさらに重要になる人権と考えられている。 [These rights of citizens to actively participate in politics as a state institution (voter group) are called suffrage and are considered to be very important human rights in democratic states.]  Part 2, Chaptr 2, Sectio n 1, p.79 Democr atic states (2a) Passive consumption of knowledge: suffrage Passive knowledge of the importance of suffrage under democracy</td>
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<tr>
<td><strong>Teiko ku (CS)</strong></td>
<td>日本国憲法は民主の参政権を保障する手段として公務員(国会議員)の選挙を意味し、全ての成人男女が選挙権を平等に享有し、投票の秘密を保障している。有権者が選挙のたびに投票所に向かい、自身の意思に基づいて候補者を選ぶことが、政治参加の最も重要な手段として、民主主義を支える。 [The Constitution of Japan stipulates the election of civil servants (members of the Diet) as a means of guaranteeing the right of citizens to vote, stipulates that all adult men and women have equal voting rights (universal suffrage), and guarantees the secrecy of voting. It is the most important means of political participation and supports democracy that voters go to polling stations and choose candidates based on their own will.]  Part 2, Chaptr 2, Sectio n 2, p.104 Democr acy (1) Superficial and limited features of democracy (2a) Passive consumption of knowledge: suffrage The most important means of political participation is mentioned as an election without extending to everyday deliberations and communication.</td>
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<tr>
<td><strong>Teiko ku (CS)</strong></td>
<td>民主主義においては、議論をし続けても、なお意見が割れれば、一人ひとりが平等である以上、最後は多数決で決定することになる。 [In a democracy, if opinions are still divided even after thorough discussion, the final decision will be made by majority vote, as long as each person is equal. There is no single right way to make democratic decisions, and the choice of method can affect the outcome.]  Part 2, Chaptr 2, Sectio n 1, p.67 Democr acy; democracia l decision s (3) Uncritical concep tions of democratic values; majoritarian rule It uncritically mentions adopting majority rule.</td>
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<tr>
<td><strong>Daiich i-Gaku shu (CS)</strong></td>
<td>私たちが暮らす地域には、さまざまな問題があるが、地域の問題は、住民の意思によって解決する必要がある。地方自治は「民主主義の学校」といわれるように、身近な地方自治を確立することが、民主政治を実現する基盤になる。 [There are various problems in the area we live in, but it is necessary to solve the problems of the area by the will of the residents. As the saying goes, “Local autonomy is the school of democracy”, the establishment of familiar local autonomy is the foundation for realizing a democratic form of government.]  Part 2, Sectio n 3, p.76 Democr acy; democracia l form of govern ment (1) Superficial and limited features of democracy (2a) Passive consumption of knowledge: suffrage Local autonomy is considered as a foundation of the achievement of democratic form of government. It is not extended beyond the governmental form.</td>
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<tr>
<td><strong>Daiich i-Gaku shu (CS)</strong></td>
<td>民主政治は、国民権の原理により、国民の意思に従うものである。民主主義に基づく政治は、直接民主制と間接民主制に分けることができる。現代の国家の多くは、広い領土に多くの人間が生活しているため、一般的に間接民主制が採用されている。 [A democratic form of government follows the will of the people based on the principle of popular sovereignty. Politics based on democracy can be divided into direct democracy and indirect democracy. Many contemporary nations generally adopt indirect democracy because many people live in large territories.]  Part 2, Sectio n 2, p.48 Democrat ic form of governm ent; democrac y; direct democrac y; indirect democrac y (2a) Passive consumption of knowledge and types of democracy (1) Superficial and limited features of democracy Passive knowledge about popular sovereignty and democratic form of government as based on indirect democracy.</td>
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<tr>
<td><strong>Daiich i-Gaku shu (P)</strong></td>
<td>法の支配は当初、君主主権の時代のイギリスで発達し、モンテスキューが『法の精神』で唱えた三権分立と結びついて、権力の抑制・均衡によって国家の基本的人権を守るものになった。そして、国民主権の下で、政府や連合の多数派による専制政治を防ぎ、公正な民主政治を守るしくみとし 被採用されている。 [The rule of law was initially developed in England during the period of monarchical sovereignty and became something that protects the fundamental human rights of the people through checks and balances of power, along with the separation of powers advocated by Montesquieu in The Spirit of Law. Even under popular sovereignty, it has been adopted as a mechanism to prevent tyranny by the majority of the government and parliament and to protect a fair democratic form of government.]  Part 1, Sectio n 3, p.37 Democr acit form of govern ment (2a) Passive consumption of knowledge, the separation of powers The passive knowledge of the separation of powers</td>
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</tbody>
</table>
### Daiichi-Gakushi (P)

<table>
<thead>
<tr>
<th>項目</th>
<th>Part 2</th>
<th>Section 2</th>
<th>p.81</th>
<th>Democracy</th>
<th>(2a) Passive consumption of knowledge</th>
<th>Passive knowledge of administrative committees</th>
</tr>
</thead>
<tbody>
<tr>
<td>一般の行政機関からある程度独立して設置されている行政委員会は、行政が民主的に運営され、その機能が適切かつ効率的に果たされていることを目的としている。</td>
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<td>Direct democracy; Parliamentary democracy</td>
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<tr>
<td>[Administrative committees, which are established to some extent independent of general administrative organs, aim to ensure that the administration is managed democratically and that its functions are carried out appropriately and efficiently.]</td>
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<td></td>
<td>(1) Superficial and limited features of democracy</td>
<td>(2a) Passive consumption of types of democracy</td>
<td>Democracy is described as a limited idea of a governmental system.</td>
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<td></td>
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<td></td>
<td>Basic explanation of types of democracy; Direct democracy; Parliamentary democracy</td>
</tr>
</tbody>
</table>

### Daiichi-Gakushi (P)

<table>
<thead>
<tr>
<th>民主主義</th>
<th>Part 1</th>
<th>Section 3</th>
<th>p.36</th>
<th>Democracy; Direct democracy; Parliamentary democracy</th>
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</tr>
</thead>
<tbody>
<tr>
<td>民主主義は、国民党の原理に基づいて、国民党の意思に従って政治がおこなわれるべきであるとする考え方である。国民党に基づく政治のうち、国民党直接参加する政治を直接民主制という。</td>
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<tr>
<td>[Democracy is the idea that politics should be carried out according to the will of the people, based on the principle of sovereignty of the people. Among politics based on democracy, politics in which citizens participate directly is called direct democracy. On the other hand, parliamentary democracy is a system centered on a parliament of representatives elected by the people.]</td>
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### Daiichi-Gakushi (P)

<table>
<thead>
<tr>
<th>ポツダム宣言は、軍国主義の除去、民主主義の確立、基本的人権の尊重、平和的、民主的政体の樹立を要求していたが、日本側の当初の憲法改正案は、大日本帝国憲法の部分的な改正にとどまっていた。</th>
<th>Part 1</th>
<th>Section 3</th>
<th>p.42</th>
<th>Democracy; democratic government</th>
<th>(2b) Emphasis on basic historical knowledge</th>
<th>Basic historical knowledge of democracy after the war</th>
</tr>
</thead>
<tbody>
<tr>
<td>[The Potsdam Declaration called for the elimination of militarism, the establishment of democracy, respect for fundamental human rights, and the establishment of a peaceful and democratic government. However, the original constitutional revision proposal by the Japanese side was limited to a partial revision of the Constitution of the Empire of Japan.]</td>
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### Jikkyo (P)

<table>
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<tr>
<th>項目</th>
<th>Part 2</th>
<th>Section 2</th>
<th>p.71</th>
<th>Democracy</th>
<th>(3) Uncritical conceptions of election system</th>
<th>View elections as social stabilizers, are not critical of the electoral system and do not develop critical views about elections.</th>
</tr>
</thead>
<tbody>
<tr>
<td>市民革命を経て近代民主主義が成立し、次の基本原理が確立された。</td>
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<tr>
<td>①基本的人権の尊重 ②国民党 ③党力分立</td>
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<tr>
<td>[Through the civil revolution, a modern democratic form of government was established, and the following basic principles were established. (1) Respect for fundamental human rights (2) Popular sovereignty (3) Separation of powers]</td>
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### Jikkyo (P)

<table>
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<tr>
<th>項目</th>
<th>Part 2</th>
<th>Section 2</th>
<th>p.79</th>
<th>Democracy</th>
<th>(2a) Passive consumption of knowledge</th>
<th>Passive knowledge of administrative committees</th>
</tr>
</thead>
<tbody>
<tr>
<td>一般の行政機関から独立して権能を行使できる会議制の決定機関として、行政委員会（公正取引委員会）などがある。委員の公正な人選と委員会の運営を適切かつ能率的に果たされていることを観点としている。</td>
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<td></td>
<td>Direct democracy; Democratic management</td>
<td>(2a) Passive consumption of knowledge</td>
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<tr>
<td>[Administrative commissions (Fair Trade Commission, etc.) are council-based decision-making bodies that can exercise their powers independently of general administrative organs. Fair selection of committee members and democratic management of committees are essential for the democratization of administration.]</td>
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### Jikkyo (P)

<table>
<thead>
<tr>
<th>項目</th>
<th>Part 1</th>
<th>Section 5</th>
<th>p.44</th>
<th>Direct democracy; Democratic form of government</th>
<th>(1) Superficial and limited features of democracy</th>
<th>(2a) Passive consumption of types of democracy</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>古代ギリシアの都市国家のように、市民が街市において直接投票し、決定をとるよう努めこそする民主政治は、市民が直接参加する民主主義を呼ぶ。民主政治のあり方としては理論的であるが、国土・人口の規模が大きい近代以降の国家では、その実施は困難である。</td>
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<td>It just mentions that &quot;direct democracy&quot; is difficult and there is no possibility even within a small community or school. It is not extended to every day’s discussion or having opinions as a core of direct democracy</td>
</tr>
<tr>
<td>[Direct democracy is a system in which citizens vote directly at assemblies and make decisions, as in ancient Greek city-states. Although it is ideal as a way of democratic form of government, it is difficult to implement in modern and post-modern countries with large land and population.]</td>
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<table>
<thead>
<tr>
<th>Jikkyo (P)</th>
<th>1945 年 8 月 14 日、日本政府は、ポツダム宣言を受け入れて連合国に降伏し、第二次世界大戦は終わった。ポツダム宣言には、日本の非武装化、民主主義の復活・強化、基本の人権の尊重などの占領方針が示されており、それによって日本の武装解除と民主化が進められた。[On August 14, 1945, the Japanese government accepted the Potsdam Declaration and surrendered to the Allies, ending World War II. The Potsdam Declaration set forth occupation policies such as demilitarization and democratization of Japan, restoration and strengthening of democracy, and respect for fundamental human rights.]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part 1 (Politics), Sectio n 5, p.44</td>
<td>Democrat ic form of govern ment; Democracy (1) Superficial and limited features of democracy (2a) Passive consumption of knowledge; fundamental human rights, popular sovereignty Democratic form of government and democracy are used interchangeably, thus, democracy is limited as governmental system The principles of democracy are not critically argued deeply.</td>
</tr>
<tr>
<td>Jikkyo (P)</td>
<td>開かれれた民主政治を実現するためには、国民の参政権の保障が必要である。参政権ははじめ、一定以上の財産をもつ男性のみに与えられていたが、産業革命以降、労働者などによる参政権獲得運動が起こり、やがてすべての成人に参政権を保障する普通選挙制が実現した。ただし、合理的な議論を欠けば、民主政治は実現しないので、政府は国民に対し、その決定について説明・応答する責任を負う。[In order to realize an open democratic form of government, it is necessary to guarantee citizens' right to vote. At first, suffrage was only given to men with a certain amount of wealth, but after the industrial revolution, workers and others began to gain suffrage, and eventually universal suffrage was established, which guaranteed suffrage to all adults. However, a democratic form of government cannot be realized without rational debate, so the government is responsible for explaining and responding to its decisions to the public.]</td>
</tr>
<tr>
<td>Part 2 (Politics), Chapt er 1, Sectio n 1, p.55</td>
<td>Democrat ic form of govern ment (2b) Emphasis on basic historical knowledge (2a) Passive consumption of knowledge; accountability of government Basic historical knowledge of development of democracy</td>
</tr>
<tr>
<td>Jikkyo (P)</td>
<td>市民革命により絶対王政を打倒して成立した近代民主政治の下で、基本的人権の保障はもとより、国家権力による侵害を防ぐことを課題としていた。[Under a modern democratic form of government, which was established by overthrowing the absolute monarchy through a civil revolution, the guarantee of fundamental human rights was originally aimed at preventing violations by state power.]</td>
</tr>
<tr>
<td>Part 2 (Politics), Chapt er 1, Sectio n 1, p.68</td>
<td>Democrat ic form of govern ment (2b) Emphasis on basic historical knowledge (2a) Passive consumption of knowledge; accountability of government Basic historical knowledge of fundamental human rights</td>
</tr>
<tr>
<td>Jikkyo (P)</td>
<td>国民の意見に基づいて政治がおこなわれるのであれば、国民主権の原則であるが、国民一人一人の意見が異なるため、全員一致は容易ではない。そこで、多数者の意見を全体の意思とすることが、現実的な方法となる。こうして民主政治は、多数決の原理に基づいて運営されるようになったのである。[The principle of popular sovereignty is that politics should be conducted based on the consensus of the people. However, reaching a unanimous agreement is not easy because each person's opinion differs. It became therefore a realistic method to use the opinion of the majority as the will of the whole. In this way, democratic form of government was managed on the principle of majority rule.]</td>
</tr>
<tr>
<td>Part 1 (Politics), Sectio n 5, p.45</td>
<td>Democrat ic form of govern ment (3) Uncritical conceptions of democratic values; majoritarian rule It uncritically mentions adopting majority rule within the government system.</td>
</tr>
<tr>
<td>Suken (P)</td>
<td>選挙は、私たちが主権者としての意思を政府に反映させ、私たちの代表となる議員を選ぶための、もっとも重要な機会の一つである。民主主義的選挙は、次の四つのルールに基づいて行われる。①普通選挙、②秘密投票、③平等選挙、④直接選挙 [Elections are one of the most important opportunities for us to reflect our will as sovereigns in politics and to choose our representatives, such as legislators. Democratic elections are held based on four rules: (1) universal suffrage, (2) secret ballot, (3) equal election, (4) direct election]</td>
</tr>
<tr>
<td>Chapt er 4, Sectio n 1, p.104</td>
<td>Democrat ic election (1) Superficial and limited features of democracy The election system is focused on as one of the most important opportunities to exercise democracy.</td>
</tr>
</tbody>
</table>
民主政治の基本原理の一つ目は、国の政治のあり方を最終的に決定する力は国民全体がもつという民主権の原理である。[The second basic principle of a democratic form of government is the principle of popular sovereignty, which states that the power to ultimately determine the state of national politics rests with the people as a whole.]

【地方自治は民主主義の学校である】といわれる。これこそ、身近な政治に参加することで民主主義の指針が育つことを意味している。[It is said that "local autonomy is the school of democracy". This means that by participating in familiar politics, the bearers of democracy will be nurtured.]

国民が統治のすべてについて直接決める直接民主制は、国家の規模が大きくならぬと实现が難しい。現代では、国民が自分たちの代表を選び、その代表が譲議会で政策を審議し決定する間接民主制（代表民主制、代議制民主主義）がとられている。[A direct democracy, in which citizens directly decide on all aspects of governance, is difficult to implement when the size of a nation grows. In contemporary times, indirect democracy (representative democracy, parliamentary democracy) is adopted, in which citizens elect their own representatives, and those representatives deliberate and decide policies in the parliament.]

産業の発展とともに、経済力をもつ商人の数が急速に増えていった。17〜18世紀には市民革命（ブルジョワ革命）を成し遂げ、近代的な民主政治が実現した。[With the development of industry, the bourgeoisie, the commercial and industrial people with economic power, gradually increased their political influence. They fought against the king for freedom and rights, and in the 17th and 18th centuries, they achieved a civil revolution (bourgeois revolution), and a modern democratic form of government spread.]

初期の民主政治では、財政をもち能率があるとされる男性のみに選挙権・被選挙権を与え制限選挙制が取られた。[In the early days of democratic form of government, a limited election system was adopted that gave only men who were considered wealthy and well-educated the right to vote and to be elected.]

Note. The table was made by the author. CS means Contemporary Society and P means Public.

Appendix B. The process of QCA on Textbooks of Contemporary Society and Public: Thick Democracy

<table>
<thead>
<tr>
<th>Textbook (Subject)</th>
<th>Data extract in Japanese [Translated into English by the author]</th>
<th>Chapt/er/Section and page</th>
<th>Keyw/ords</th>
<th>Codes</th>
<th>The process of Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jikkyo (CS)</td>
<td>多数決の意見が常に正しいとは限らない。多数決が少数意見の無視や、少数者の権利の侵害につながることもある。[The majority opinion is not always correct. Majority decisions can lead to ignoring minority opinions and infringing minority rights. Majority voting becomes an effective mechanism of democratic form of government for the first time only after efforts are made to reach a consensus through sufficient debate and persuasion, and respect for minority opinions.]</td>
<td>Part 2, Chapt 2 (Politi cs), Sectio n 1, p.73</td>
<td>Demo cratic form of govern ment</td>
<td>[2b] Respecting democratic values, inclusiveness</td>
<td>It includes critical views toward majority rule considering to value of inclusiveness - thick</td>
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<tr>
<td></td>
<td>[The majority opinion is not always correct. Majority decisions can lead to ignoring minority opinions and infringing minority rights. Majority voting becomes an effective mechanism of democratic form of government for the first time only after efforts are made to reach a consensus through sufficient debate and persuasion, and respect for minority opinions.]</td>
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<tr>
<td></td>
<td>[British philosopher Mill &quot;problematized&quot; &quot;the tyranny of the majority&quot; (the oppression of the minority by the majority) in democracy, and advocated respect for minority opinions.]</td>
<td>Part 2, Chapt 1 (Ethic s), Sectio</td>
<td>Demo cracy</td>
<td>[1] Democracy that transcends the government system</td>
<td>“Democracy” in the sentence is interpreted as not being limited within a governmental system and</td>
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</tbody>
</table>

Public
Part 2, Chapt er 2 (Politi cs), Sectio n 3, p.109
Democ ratic form of gover nment
(1) Superficial and limited features of democracy
Encourage active participation in society. However, it is limited within the government system.

Teiko ku (CS)
民主政治の手続きが整っている国でも、多数派の「民意」がそのまま全体の決定となり、国民の全員が従うべき内容であると認められることに よって、少数派の自由を奪ってしまう事態が起こりかねない。
[Even in a country where the procedures for a democratic form of government are in place, the "will of the people" of the majority becomes the decision of the entire nation, and by being recognized as the content that all citizens should follow, a situation can occur in which the freedom of the minority is taken away.]

Part 2, Chapt er 2, Sectio n 2, p.85
Democ ratic form of gover nment
[2b] Respecting democratic values, inclusiveness
[4] Critical engagement (1) Superficial and limited features of democracy
A critical view of the majority over minority opinion. However, it is limited within government system.

Daiich i-Gaku shu (CS)
現在でも、本格的な民主政治が実現していない国は多い。たとえ憲法で 制度的に規定していても、国民主権の国民のための政治が行われてい るとは限らない。形式的には選挙や国民投票によって国民の支持を得た 形をとっている独裁体制では、反対勢力を弾圧したり、マス・メディア を使って世論を左右したりしている国もある。私たち国民一人ひとりが 政治に参加する意識をもって行動しよう。
[Even now, there are many countries where a full democratic form of government has not been realized. Even if it is systematically stipulated in the Constitution, it does not necessarily mean that politics is being carried out by the people and for the people. In some countries, dictatorships, which formally have the support of the people through elections and referendums, suppress opposing forces and use the mass media to influence public opinion. Each and every one of us must be conscious of participating in politics and make unremitting efforts to establish a democratic form of government.]

Part 2, Sectio n 2, p.49
Democ ratic form of gover nment
[3] Active participation and engagement in society
(1) Superficial and limited features of democracy
A critical view of the seemingly democratic form of government and active participation are emphasized. However, it does not include the complexities and difficulties of achieving full democracy, nor does it refer to democracy beyond the government system.

Daiich i-Gaku shu (CS)
この社会に生きるうえで、大切にしたいものがある。それは、他者との コミュニケーションを通じて、相互の理解を深めあうことである。対等 な立場で自由に討論を深めていくことこそが、私たちに求められている。
[To live in this society, there are certain things that we want to cherish. It is to deepen mutual understanding through communication with others. What is required of us is to acquire a democratic personality that seeks to freely deepen debate on an equal footing.]

Part 2, Sectio n 7, p.176
Democ ratic person ality
[1] Democracy that transcends the government system
[8] Equally participating in the political debate and deliberations through collaboration and mutual respect
Democracy is referred to a democratic personality cherished daily communication through mutual understanding. It is beyond the governmental system.

Daiich i-Gaku shu (CS)
民主政治は、国民の国民による国民のための政治である。選挙だけでは なく、国会などの議論、議員への陳情、政策活動への参加、マスコミ への意見の表明など、政治参加にはさまざまな方法がある。また、イン ターネットを利用して、政府に直接意見を送ることもできる。私たちも 主権者としての自覚をもって行動しよう。
[A democratic form of government is of the people, by the people. In addition to elections, there are various ways to participate in politics, such as petitions to the Diet, petitions to lawmakers, participation in political party activities, and expression of opinions to the mass media. You can also use the Internet to send your opinions directly to the government. Let us act with the awareness that we are sovereign.]

Part 2, Sectio n 3, p.81
Democ ratic form of gover nment
[3] Active participation and engagement in society
(1) Superficial and limited features of democracy
Active participation in politics is encouraged. However, it does not refer to the importance of daily deliberations and it is limited within the government system.

Daiich i-Gaku shu (CS)
民主社会は、一人ひとりの基本的人権を尊重するとともに、個人の自由 を最大限に認めようとする社会である。自由は個人の幸福にとって不可 欠なものだからである。
[A democratic society is one that respects the fundamental human rights of each individual and seeks to allow individual freedom to the maximum extent possible. Freedom is essential to individual happiness.]

Part 2, Sectio n 7, p.177
Democ ratic societ y
[2b] Respecting democratic values
Respecting democratic values of fundamental human rights and individual freedom.
民主主義の下では、政治に参加する全員が対等であり、結論に全員が一致しない場合には、多数決などの方法で決めることになる。しかし、多数決が必ずしも正しいわけはないことも注意が必要である。私たちの間には、さまざまな意見や利益の違いがあり、それを公平・公正に調整することが必要である。このように、お互いを尊重しあうことが、民主政治の前提である。

[A democracy, everyone who participates in politics is equal, and when everyone does not agree on the conclusion, it is decided by methods such as majority voting. However, it should also be noted that the majority vote is not always correct. There are various opinions and interests among us, and it is necessary to adjust them fairly and justly. In this way, mutual respect is the premise of a democratic form of government.]

民主政治は憲法で規定されているだけで実現するものではない。一部の旧日本共産党や東シベリア諸島などでは、社会主義体制から脱脱していったまま民主化したもの、一人の政治指導者が長期独裁を続け、まずから権力を集中させる例がある。形成的には選挙や国民投票によって国民の支持を得た形がとられていっても野党候補者の出馬が制限されていたり、マス・メディアやインターネットを使って世論を左右したりしている国もある。私たち一人一人ひとりが政治に参加する意識をもち、民主政治を確立するよう、不断の努力をしなければならない。

[In a democratic form of government is not something that can be realized just by being stipulated in the constitution. In some former Soviet Union countries and Eastern European countries, there are cases in which a single political leader continues to rule for a long period of time and concentrates power on his own, even though he broke away from the socialist system and democratized once. There are countries that have formally won the support of the people through elections and referendums, but restrict the running of opposition candidates, and use the mass media and the Internet to influence public opinion. Therefore, each and every one of us must be conscious of participating in politics and make unremitting efforts to establish a democratic form of government.]

投票という民主政治における重要な機会で、その大切な一票を投じたためにも、社会に与える課題を多面的・多角的に捉え、自分なりの考え方をつくる力が必要である。そして、どの候補者や政党に投票するかを考えるにあたっては、どのような社会にしていきたいかを考えるきっかけになるだろう。それは選挙権をもつ18歳に向けて、今のうちから身についておきたいである。若い世代が政治に関心をもち、積極的に政治に参加することが期待されている。

[Voting is an important opportunity in a democratic form of government and in order to cast an important vote, it is necessary to have the ability to perceive social issues from a multifaceted perspective and develop your own ideas. Thinking about which candidate or political party to vote for will be an opportunity to think about what kind of society we want to create. It is a power to acquire from now on toward the age of 18 when having the right to vote. The younger generation is expected to take an interest in politics and actively participate in politics.]

民主主義社会においては、国民が正しい判断を下すために必要な権利であり、表現の自由として保護される。

[In a democratic society, the right to know is a right necessary for citizens to make correct decisions and is guaranteed as freedom of expression.]

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[In a democratic society, the right to know is a right necessary for citizens to make correct decisions and is guaranteed as freedom of expression.]

 Mutual respect and diversity as democratic values and the importance of dialogue are emphasized in order to realize a democratic society and democratic government.
| Daiich- Gakushu (P) | 開かれた議論を通じて少数者の意見を取り入れ、それぞれの政策や方法について、優れている理由を説明しながら、最後に多数決をとることで、私たちの民主政治は正しいものに向かっていくのである。

【Our democratic form of government is moving in the right direction by incorporating minority views through open debate, explaining the superiority of each policy and method, and ultimately taking a majority vote.】 | Part 1, Sectio n 3, p.36  | Demo cratic form of gover nment  | [2b] Respecting democratic values, inclusiveness, equality  | The importance of open debate and deliberations by incorporating minority voices are emphasized. However, it does not refer to the importance of daily deliberations and it is limited within the government |
|---------|---------------------------------------------------------------|---------------------------------|-----------------------------------------------|----------------------------------------------------------|-------------------------------------------------------------|
| Daiich- Gakushu (P) | 私たちは、自分の幸福を求めるのではなく、世界中の人々が、平和で豊かに暮らせる社会をつくりあげていくために、貢献できることを考えなければならない。

【民主政治の世のなかにあっては、私たち一人ひとりが平和のために行動できる力が、戦争を回避し、国際平和を構築する原動力となるのである。】

【Rather than seeking our own happiness, we must think about how we can contribute to creating a society in which people around the world can live in peace and prosperity. In a world under a democratic form of government, the power of each and every one of us to act for peace will be the driving force for avoiding war and building international peace.】 | Part 2, Sectio n 2, p.95  | Demo cratic form of gover nment  | [5] Pursuing social justice and promoting public good (1) Superficial and limited features of democracy  | The emphasis on public good and seek social justice for peace in the world. However, it is limited within a democratic form of government. |
| Jikkyo (P) | 多数決の意見が常に正しいとは限らない。多数決が少数意見の無視や、少数者の権利の侵害につながることもある。十分な討論や説得によって合意を求める努力、少数意見の尊重などのあって、初めて多数決は民主政治の有効なしくみとなるのである。

【The majority opinion is not always correct. Majority decisions can lead to ignoring minority opinions and infringing minority rights. Majority voting becomes an effective mechanism of a democratic form of government for the first time only after efforts are made to reach a consensus through sufficient debate and persuasion, and respect for minority opinions.】 | Part 1 (Politi cs), Sectio n 5, p.45  | Demo cratic form of gover nment  | [2b] Respecting democratic values, inclusiveness  | It includes critical views toward majority rule considering to value of inclusiveness – thick |
| Jikkyo (P) | イギリスの思想家ミルは、民主主義における「多数者の専制」(多数者が少数者を圧迫すること)を問題とし、少数意見の尊重を唱えた。

【British philosopher Mill problematized the "tyranny of the majority" (the oppression of the minority by the majority) in democracy, and advocated respect for minority opinions.】 | Part 1 (Ethic s), Sectio n 3, p.26  | Demo cracy  | [1] Democracy that transcends the government system  | I interpreted “democracy” in the sentence as not being limited within a governmental system and respecting minority is as necessary for daily life |
| Jikkyo (P) | 私たちの社会は、全ての人間が一人ひとり尊重され、それぞれが自由な意見や利益を公平・公正に調整することを通して形成されている民主社会である。

【Our society is a democratic society where all people are respected individually and through fair and impartial adjustment of their opinions and interests.】 | Part 1 (Ethic s), Sectio n 4, p.34  | Demo cratic societ y  | [2b] Respecting democratic values; respect for individuals  | The respect for the individuals is emphasized as democratic society. |
| Jikkyo (P) | 熟議民主政治 より市民の間に利害・価値観が多様化した今に際し、民主主義の基に、民主主義を通じて公共の利益を実現するためには、市民が自身の公的問題について、十分な情報與知識を持った真実に討論すること(熟議)が必要である。

【Deliberative democracy: In today's world where citizens' interests and sense of values have diversified, in order to improve the quality of democracy and realize the public interest through democracy, it is necessary for citizens themselves to discuss public issues sufficiently. A serious discussion (deliberation) with information and knowledge is necessary.】 | Part 1 (Politi cs), Sectio n 5, p.47  | Delib erative democ racy; democ racy  | [1] Democracy that transcends the government system  | Deliberations with sufficient information and knowledge are mentioned as significant for democracy to pursue the public good. The ideas of democracy transcend the government system. |
| Jikkyo (P) | 私たち一人ひとりが、政治に関心をもち、積極的に政治にかかわっていくことを、私たち自身であることを忘れ去れないことが必要である。

### Appendix C: The process of QCA on Textbooks of Contemporary Society and Public: Deliberative Communication

<table>
<thead>
<tr>
<th>Textbook (Su bject)</th>
<th>Topic</th>
<th>Sentences extracted from the textbook [Translated into English by the author]</th>
<th>Additional content type; page number (Length of the content)</th>
<th>Key phrases of deliberative communication</th>
<th>Potential topics leading to consensus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daidichi-Gakushu (CS)</td>
<td>How to use mobile phones and smartphone ones</td>
<td>1. Reflection on your day and think about what you have learned there. 2. Do people with mobile phones and smartphones have rules for how to use them? Let’s discuss what rules should be made.</td>
<td>Speakin mark; p.27 (2 sentence s)</td>
<td>Think about it; let’s discuss</td>
<td>What rules should be made to use a phone and smartphone?</td>
</tr>
<tr>
<td>Daidichi-Gakushu (CS)</td>
<td>Equality under the law</td>
<td>Let’s think about why equality under the law is guaranteed. Also, give examples of prejudice and discrimination around you and discuss how to solve them.</td>
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<tr>
<td>Daidichi-Gakushu (P)</td>
<td>A free way of living</td>
<td>What is “a free way of living”?</td>
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<tr>
<td>Daidichi-Gakushu (P)</td>
<td>Candidacy for parliamentary election s</td>
<td>Think &amp; Try, p.71 (1/2 page)</td>
<td>Let’s think about it, what is the reason, let’s discuss</td>
<td>What policies would you advocate if you were a candidate and why? (p.71)</td>
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<tr>
<td>Jikkyo (P)</td>
<td>Security camera installati on and privacy</td>
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Note. The table was made by the author. CS means Contemporary Society and P means Public.
| Jikkyou (P) | Town development | A市の町を開発すべきかどうか、会話をも参考にしながら、自分の考えをまとめてみよう。
【Let's discuss desirable solutions through concrete examples.】 |
| Suk en (P) | Political participation of high school students | ①日本の若者は、自国の社会のどのようなことに不満があるのか考えてみよう。
②アメリカの若者の満足度が高い理由を考えてみよう。
③日本の若者に「変えられる」と思う理由を考えてみよう。
④アメリカの若者に「変えられる」と思う理由を考えてみよう。
【Let's discuss how should decisions be made about town development.】 |
| Suk en (P) | Sustainable social welfare | ✔ 考えてみよう。
①日本の若者は、自国の社会のどのようなことに不満があるのか考えてみよう。
②アメリカの若者の満足度が高い理由を考えてみよう。
③日本の若者に「変えられる」と思う理由を考えてみよう。
④アメリカの若者に「変えられる」と思う理由を考えてみよう。
【Let's discuss desirable solutions through concrete examples.】 |

【Think about】
what would happen if a security camera filmed the entrance to a civil society office.

How should we think about the relationship between the overall benefit of improving security in the shopping district through the installation of security cameras and the benefit of individuals who oppose the installation?

【Let's discuss desirable solutions through concrete examples.】

material
s-, p.69 (1 page)
camera installation and privacy?

Trial 1, Try, pp.30-31 (2 pages)
Summarize your own thoughts, let's discuss
How should decisions be made about town development?

Thinkin g Time 01, p.13 (half page)
Let's think about it; let's discuss
What do you want to cherish in order to live a happy life? What are the common "necessities" of human beings?

Thinkin g Time 12, pp.114-115 (2 pages)
Let's think about it; let's discuss
What is your dissatisfaction with your surrounding s and what are the solutions to overcome them?

Thinkin g Time 20, pp.182-183 (2 pages)
Let's think about it; let's discuss
What should the national burden rate be from the perspective of "fairness between generations"?

The figure on the right shows the balance between social security expenditures (benefits to the public) and national burden ratios (taxes, social insurance premiums, etc.) for Japan, the United States, the United Kingdom, Germany, France, and Italy.

1. France is said to be a country of "high welfare and high burden". What are its advantages and disadvantages?
2. The United States is said to be a “low welfare, low burden” country. What are its advantages and disadvantages?
3. What are the characteristics of Japan that can be read from the figure in comparison with the other five countries?

*Let’s discuss*

1. In Japan, which is suffering from a huge budget deficit, it is urgent to deal with the increase in social security-related expenses such as pensions, medical care, and nursing care. *Let’s discuss* what the national burden rate should be from the perspective of “fairness between generations”.
2. In Japan, when the consumption tax rate was shifted from 8% to 10%, a reduced tax rate was introduced to lower the tax rate on daily necessities such as food in consideration of low-income earners. *Let’s examine* the effectiveness of reduced tax rates by referring to specific examples from other countries.

<table>
<thead>
<tr>
<th>Suk en (P)</th>
<th>Philosophical dialogue</th>
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1. In Japan, which is suffering from a huge budget deficit, it is urgent to deal with the increase in social security-related expenses such as pensions, medical care, and nursing care. *Let’s discuss* what the national burden rate should be from the perspective of “fairness between generations”.
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Note. The table was made by the author. CS means *Contemporary Society* and P means *Public*. 

Thinkin
g Time (02, p.17 (half page) Dialogue: thinking; have a philosophi
cal dialogue What is “learning”? What is “right”? What is a “friend”?

**Thinkin
g Time (02, p.17 (half page)** Dialogue: thinking; have a philosophi
cal dialogue What is “learning”? What is “right”? What is a “friend”?

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