

Critical Content-Based Instruction in English Language Education

— The civil rights movement in the U.S.A. —

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Abstract: In recent years, there has been an increasing interest in critical content-based instruction (CCBI) in language education, which aims to develop students' critical perspectives required to question existing frameworks and power relationships in society and actively participate in social transformation. Although CCBI has been discussed in several studies of Japanese language education, it remains unclear whether CCBI can be applied to English language education in Japan. In this article, we first define CCBI and reconceptualize English language education as a potential site for CCBI. Additionally, we critically analyze a course unit on the civil rights movement in an authorized English textbook and problematize its discourse. Lastly, we propose two plans for CCBI-oriented lessons and discuss how to implement CCBI in the classroom. This article constitutes an important step toward connecting CCBI with English language education in Japan.

Key words: Critical CBI, English Language Education, the Civil Rights Movement in the U.S.A.

1. Introduction

Sato et al. (2017, p.64) clearly state that “the ultimate mission of education is to educate the people who will take on responsibilities to help sustain and improve the communities or societies they are part of, contributing to the creation of a better future.” Furthermore, they argue that students' critical perspectives should be developed with a special emphasis on “critical engagement with texts and reflection on self and others via open dialogues about various social issues” (p.64).

Based on this view, Sato et al. (2017) highlights the value of content-based instruction (CBI), which they briefly define as “the integrated instruction of content *and* language” (p.52). More importantly, CBI aims to contribute to “broadening language education to meet societal needs” (p.51). In other words, CBI is not restricted to learning in the classroom but is open to the community students belong to. In the process of gaining popularity and expecting effectiveness, however, “the connection between CBI and society seems to have diminished” (p.52).

Sato et al. (2017) revisits the importance of developing students' critical perspectives through CBI and has proposed a critical approach to CBI, or critical content-based instruction (CCBI). The benefits of CCBI have been discussed in several studies in Japanese language education (Chikamatsu, 2011; Kumagai & Fukai, 2009; Kubota, 2012, 2016; Kumagai & Kono, 2018). Even if CCBI is beneficial for language education in general, it remains unclear whether CCBI can be applied to English language education in Japan. In this article, we first define CCBI and reconceptualize English language education as a potential site for CCBI. Additionally, by critically analyzing a course unit on the civil rights

movement in the U.S.A., we propose two plans for CCBI-oriented lessons and discuss how to implement CCBI in English language education in Japan. This article aims to stimulate discussion on the connection between CCBI and English language education.

2. Critical Content-Based Instruction (CCBI)

To reevaluate the “societal” nature of CBI, Sato et al. (2017) has proposed critical content-based instruction (CCBI). The adjective “critical” here derives from critical theory, which “examines intricate power relationships within society with the aim of creating a fairer, more just society than the one now existing” and “entails a constant and endless process of reflecting on the present and acting for a better future” (p.58). CCBI “emphasizes students’ development of the *critical perspectives* required to accomplish the mission of educating future citizens” (p.58) and “starts with questioning what seems obvious in the existing framework” (p.59).

The authorized English textbooks used in Japan include various social issues. When the class discusses these issues, it depends on teachers’ approaches whether students can acquire the critical perspectives and make these issues their own. For example, in terms of racism and the civil rights movement in the U.S.A., a superficial utterance by teachers such as “We must be kind to racial others.” may prevent students from critically examining and discussing racism. Conversely, relying on the radical view emphasized in CCBI, teachers can provide students with critical questions and stimulate discussion in the classroom: How is racism against African Americans continuing in the contemporary world?; How is racism in the U.S.A. related to the people living in Japan?; Who has a responsibility for disrupting racism?

As we have pointed out, teachers’ perspectives on social issues count. Teachers need to try to “question existing frameworks and change them as needed” (Sato et al., 2017, p.59) when analyzing units on social issues. Teachers with the critical perspectives will be actively involved in “the task of reading the textbook not as a tool to learn the language, but as a representation of certain values and assumptions” and try to “unpack the criteria used to make certain choices about what (and what not) to include in the textbook and the underlying assumptions and values that shape such choices” (Kumagai, 2014, p.202).

In CCBI, if textbooks perpetuate stereotypical and normative views, teachers can take full advantage of such descriptions and provide students with the opportunities to analyze and discuss textbooks critically (Sato et al., 2017, p.61). One example is a report on the “textbook revision project” in Japanese language education (Kumagai & Fukai, 2009). In this project, the participants (the university students learning Japanese as a foreign language) analyzed, compared and revised the multiple texts about Japan in collaboration with the classmates.

For now, we have summarized several concerns of CCBI in terms of how teachers analyze and utilize textbooks. In the next section, we analyze a course unit on the civil rights movement in the U.S.A. and discuss how we can implement CCBI in English language education.

3. Method

3.1. Textbook and Teachers’ Manual

We focus on one of the authorized English textbooks for junior high school students in Japan, *New Crown 3 English Series* (Negishi, 2021). The fifth unit “I Have a Dream” refers to several iconic events from 1955 to 1968 such as Rosa Parks’ protest on the public bus and Dr. King’s legendary speech. Although the unit consists of eighteen pages in total, we focus on the pages related to the topic (i.e., the civil rights movement). This is because the other pages deal with grammar practices and listening (writing) activities and are not necessarily related to the topic. In addition to the textbook, we examine the teachers’ manual to clarify what the authors of the textbook intended to convey to students.

3.2. Theoretical Frameworks

To analyze the textbook accurately, we refer to the historical facts about the civil rights movement. In recent years, the studies about the movement have intentionally cast light not only on the charismatic leaders such as Dr. King but on the unsung Black women (Berry & Gross, 2020). Among these women are Claudette Colvin, Aurelia Browder, Rosa Parks, and many others. Berry & Gross (2020, p.164) state that “Black women and girls … represent the tireless commitment of lesser-known or otherwise nameless makers of the movement.” By intentionally focusing on these Black women, it will be possible to reframe the discourse of the movement that has typically emphasized the heroism of Dr. King.

Moreover, we use critical race theory (CRT) as a theoretical framework. The advocates of CRT refuse to rely on liberalism in addressing race and racism⁽¹⁾ (Delgado & Stefancic, 2023, p.26). CRT considers racism to be embedded in social systems. Moreover, CRT emphasizes not only racial categories but also intersectionality, which values “the examination of race, sex, class, national origin, and sexual orientation and how their combination plays out in various settings” (p.59). The notion of intersectionality, especially the intersection of race and gender, have influenced this article as presented in Section 5 and 6.

4. Findings

4.1. Teachers’ Manual

The teachers’ manual presents two goals of the unit: to increase awareness of the history of the civil rights movement in the U.S.A. and human rights issues; to consider desirable actions to create a better future. As for the passage from page 74 to 76, the manual sets a goal that the students can “summarize the information described in the passage” and requires the students to practice “tips for reading.” The manual also encourages the students to read aloud Dr. King’s speech so that they can identify themselves with Dr. King. The manual states that reading aloud will enable the students to understand the messages Dr. King wanted to tell us.

To summarize, this unit prioritizes practicing “tips for reading” and reading aloud Dr. King’s speech. In other words, the authors of the manual may not regard the textbook as a starting point by which the students expand what is told in the passage and investigate the ways of disrupting racism.

4.2. Textbook

Next, we analyze what is told in the unit. The unit begins from page 69. On the top of the page, the title of the unit “I Have a Dream” is presented. Below the title is an aerial photo of the Lincoln Memorial in Washington taken on August 28, 1963. At the bottom of the page, two introductory questions are presented in Japanese: “Hana will visit Washington, D.C. during her winter vacation. What will she see and hear?” and “What did Rosa Parks and Martin Luther King, Jr. do?”

Extract 1: Conversation between Hana and Mark (page 70)

H: Is there somewhere interesting in Washington, D.C.?

M: There is a new museum that you should visit. It tells lots of great stories about African-American life, history, and culture.

H: Sounds fascinating. Look, here it is in my guidebook. What’s this picture?

M: That shows a terrible time in American history. You can learn about it at the museum, too.

The conversation between Hana and Mark is shown on page 70, in which Hana is talking about her plan for the winter vacation. At the middle of the page, a monochrome photo is presented, in which two Black men are drinking from a public water fountain with a plate saying, “FOR COLORED ONLY.”

Extract 2: Rosa Parks and her action (page 72)

This is a story most Americans know. One day Rosa Parks, a black woman, was on a public bus. She was sitting near the 'Whites Only' section. Soon that section filled up. The driver said, "Give up your seat, or I'll call the police." She refused. The police came and arrested her.

On page 72, Hana is in the museum and is listening to a guide about Rosa Parks' action in the public bus. Below the passage is a monochrome picture, in which a white male police officer is taking finger prints from Parks.

Extract 3: Jim Crow laws and the South (page 74)

[1] In 1955, there used to be many things black people in the United States could not do under the law. There were restrooms they could not use. There were drinking fountains they could not use. There were bus seats they could not use.

Extract 4: The Montgomery Bus Boycott (page 74 and 75)

[2] These unfair laws upset many people. One of them was Martin Luther King, Jr. He heard about the arrest of Rosa Parks in Montgomery, Alabama. He said, "We cannot stand it anymore. Let's start a movement. Everyone has a right to take any seat on any bus. We shall never give up." (page 74)

[3] Dr. King led the people of Montgomery in a fight for justice. They fought in a peaceful way. They stopped riding city buses. Some walked to work and school. Others shared cars. Many people supported the Bus Boycott, even some white people. Their fight lasted for more than a year. They finally won, and black people were free to sit anywhere on the bus. This achievement inspired courage in many people. They joined the movement and worked hard to change other unfair laws. (page 75)

Extract 5: The March on Washington and Dr. King's speech (page 75 and 76)

[4] In 1963, over 200,000 people gathered in Washington, D. C. to support justice for all. Dr. King made a great speech from the steps of the Lincoln Memorial. Here is a famous quote from his speech. (page 75)

[5] *I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today ...* (page 76)

[6] *I have a dream that one day ... little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.* (page 76)

Extract 6: Dr. King's death and his dream (page 76)

[7] In 1964, Dr. King won the Nobel Peace Prize. Four years later, he was shot and killed. The fight for justice continues even after his death. His dream lives on.

From page 74 to 76, following a lead sentence ("This article about Martin Luther King, Jr. is from a book Hana bought in Washington, D.C."), seven paragraphs consist of a long passage with a title "I Have a Dream." On the bottom of page 74, there is a monochrome photo of three doors of a public bathroom and each door has a plate saying, "LADIES," "MEN" and "COLORED" respectively. On the top of page 75, there are two monochrome photos, in which the people in Montgomery are joining the bus boycott. One presents the Black women walking without using the buses. The other shows the Black people sharing a ride to their destinations. Besides, as for the phrase "These unfair laws" in the second paragraph, there is a brief note in Japanese, which says "From the late nineteenth century to the mid-twentieth century, racial discrimination against Black people was legally approved in the South. These laws were called Jim Crow." Lastly, on the top of page 76, a color photo of Dr. King taken on the day of the March on Washington is presented, in which he is waving his hand to the audience.

On page 77, several questions about the passage are presented. STAGE 1 has two preliminary questions: "Can you name some great Americans?" and "What were their dreams?" The teachers' manual gives Walt Disney as an example and says his dream was to "make people happy" and to "entertain people." In STAGE 2, there is a task to put the major five events described in the passage in a chronological order. Besides, five questions about the passage are presented in English, including "What

did black people get after the fight?” and “What happened to Dr. King after the speech?” Furthermore, a final task requires the students to complete a chart to summarize the passage.

Most importantly, in STAGE 3, with a direction “What can we do to make society better? Tell us your dream. Use the beginning from Martin Luther King, Jr.,” the students are asked to complete a sentence, which says “I have a dream that one day we will ….” The manual presents five examples, including “I have a dream that … everybody will have access to clean water.” and “I have a dream that … there will be no poverty and no children suffering from starvation.” It is notable that no examples refer to racism. On the one hand, the authors of this textbook regard racism as a social issue to be taught in the classroom. On the other hand, however, they may have had a view that discussing controversial issues such as racism may disturb the classroom and make the teachers and the students feel uncomfortable. In short, how to effectively utilize the unit and allow the students to discuss racism depends on the teachers’ decisions.

5. Discussion 1: Critical Analysis

In this section, we critically examine the problematic discourse of the unit. Our focus is twofold: the limited descriptions of Rosa Parks and the civil rights movement as a moral story.

5.1. *Limited Descriptions of Rosa Parks*⁽²⁾

5.1.1. *Rosa Parks and Her Activism*

Through Extract 2, the students can easily grasp what happened on the bus. Besides, by reading Extract 1 and 3, they can understand the reason why the “Whites Only” section existed. Extract 4 tells that Dr. King led the boycott after Parks was arrested and emphasizes his leadership and charisma.

When we closely examine the historical facts about Parks’ life, Extract 2 appears to be problematic. Extract 2 describes Parks as a brave woman and the students may think that her sudden action on the bus unexpectedly caused the movement to happen. However, Parks was 42 years old at the time of the incident. She had been involved in supporting Recy Taylor, the victim of a rape case, and had been working as the secretary for the NAACP (National Association for the Advancement of Colored People) in Montgomery. Due to the protest on the bus in 1955, Parks and her husband lost their jobs and had to leave Montgomery. She moved to Detroit in 1957 and continued to be involved in disrupting systemic discrimination. Describing Parks as a heroine of the protest can eventually underestimate her lifelong activism.

In addition to Parks’ activism, the teachers has to give the students a supplementary explanation about the protest on the bus. Although the textbook seems to describe Parks as a starting point of the protest, some other Black women, including Claudette Colvin, a fifteen-year-old high school student, had refused to give up their seats before Parks (Berry & Gloss, 2020, pp.162-164).

5.1.2. *Untold Background of Parks’ Protest*

Why did Parks refuse to give up her seat on that day? To answer this question, we have to refer to Emmett Till, who was fourteen-year-old African American boy abducted and lynched by white supremacists in August 1955. Emmett stayed in Money, Mississippi to spend his summer vacation with his relatives. As he had not understood the unwritten rule of the South that Black men must not interact with white women, he spoke to a white married woman. His action violated her husband and other white supremacists, and Emmett was abducted and lynched. His body was terribly damaged. This incident changed the course of the movement. In fact, Parks referred to Emmett’s death as “contributing to her decision to refuse to change seats” (Berry & Gross, 2020, p.168). If we describe Parks’ action in the bus as a historical moment, we also need to refer to Emmett’s death as an ignition point of the movement.

5.1.3. Rosa Parks as an Arrangement for Dr. King

The second paragraph in Extract 4 begins with a sentence “These unfair laws upset many people⁽³⁾.” The next paragraph says that “Dr. King led the people of Montgomery in a fight for justice” and encouraged them to fight “in a peaceful way.”

True, Dr. King became the leader when the boycott was organized after Parks was under arrest, but it would be problematic to state confidently that “Dr. King led the people of Montgomery.” In fact, after Parks was arrested, the Women’s Political Council (WPC) of Montgomery, a group of the Black professional women organized in 1946 to work on the civil rights movement, made plans for the boycott. The Black women who were playing central roles in the boycott “did not take their marching orders from Dr. King; rather the young charismatic minister answered the call of local people” (Berry & Gross, 2020, p.164). As Aurelia Browder said, “we, the Negroes, request the Rev. King, and not he over us” (p.164).

Nevertheless, Parks disappears from Extract 4 onward. In other words, the textbook uses Parks to prepare for the appearance of Dr. King. The textbook does not describe Parks’ lifelong activism and the crucial roles the Black women played in the boycott and movement. This may intensify the view that the male Black leaders such as Dr. King led the movement and underestimate the fact that the “Black women and girls … represent the tireless commitment of lesser-known or otherwise nameless makers of the movement” (Berry & Gross, 2020, p.164).

Based on critical reading of the textbook, some critical questions about Parks and other Black women arise: What kind of life did Parks spend?; Why did Parks refuse to give up her seat on that day?; Are there other Black women who refused to give up their seats on the bus?; What kind of discrimination and violence did Black women experience in the South?; What roles did Black women play in the civil rights movement? Besides, a critical question about the discourse of the textbook arises: Why did the authors of the textbook shift their focus from Parks to Dr. King?

5.2. The Civil Rights Movement as a Moral Story

In the textbook, the civil rights movement is described as a moral story, or a heroic tale of Dr. King. This is well represented in Extract 4, 5 and 6. Thanks to Dr. King’s speech, the students will realize the power of words to unite people and have a great influence on public opinion. However, his speech did not completely move the white people in the South. On September 15, 1965, the members of Ku Klux Klan threw bombs into the 16th Street Baptist Church in Birmingham, Alabama. Four Black girls were killed and many others were badly injured. In March 1965, a lot of non-violent activists and protesters began marching from Selma to Montgomery to claim the constitutional right to vote. Although they marched in a non-violent way, the Alabama state troopers harmed them with nightsticks and tear gas. The terrible incidents happened even after the March on Washington. It is not appropriate to conclude the movement with Dr. King’s speech as a moral story.

On April 4, 1968, Dr. King stayed in Memphis, Mississippi and was shot down by a white man. The textbook ends with the following sentences: “The fight for justice continues even after his death. His dream lives on.” These sentences indicate that the movement did not end with his death, but what does “the fight for justice” mean? How does it influence our modern society? The textbook does not answer any of these questions in the passage. Therefore, the teachers have to create such critical questions by themselves.

Describing the movement as a moral story, or a heroic tale of Dr. King may only reproduce politically correct statements such as “We must not discriminate against racial others and must be kind to them.” among the students. Such a statement may intensify the students’ innocent view of racism. Therefore, it is highly important for the teachers to enable the students to critically read the textbook, problematize its discourse and make racism their own problem. In order to do so, the teachers need to ask themselves, “Beyond a superficial conclusion, what do I want our students to consider and express?”

6. Discussion 2: Examples of CCBI-oriented English Lessons

In this section, we propose two examples of CCBI-oriented English lessons for third year junior high school students. Because of limited space, we focus on developing language users “who can analyze existing rules and norms from different angles and willingly participate in discussions to create new values” (Sato et al., 2017, p.60). The plans below assume that the students have already finished answering comprehension questions about the passage and learning relative pronouns as a target grammar of the unit. The plans are for the students who have never experienced critical reading in the English classroom.

6.1. *Reconsidering the Civil Rights Movement with a Special Focus on Rosa Parks*

In this lesson, we set two goals: reading the passage critically; focusing on Rosa Parks and reframing the discourse of the civil rights movement that has excessively emphasized Dr. King.

6.1.1. *Reading the Textbook Critically*

After the class reviews Extract 2, 3 and 4, the teacher provides the students with two types of questions. The first type allows the students to focus on the specific expressions or sentences and point out the writer’s assumption about the topic (Q1). The second type is the question by which the students point out the expressions or sentences reflecting the writer’s assumption and analyze the structure of the passage (Q2). The teacher should choose either one of the types according to the students’ proficiency. These questions will enable the students to look at the writer’s assumption with a critical eye and encourage them to create alternative views.

- Q1. Underline a sentence “Dr. King led the people of Montgomery in a fight for justice.” in Extract 4. What can we say about the writer’s view about the boycott?
- Q2. The writer wants to stress the leadership of Dr. King. Find sentences that express the writer’s view in Extract 4.

6.1.2. *Focusing on the Life of Rosa Parks*

After working on the questions above, the teacher should explain to the students that the textbook describes Dr. King as the leader of the movement and does not adequately refer to Ms. Parks’ actions except for her refusal to give up her seat. Subsequently, the teacher tells the students that the today’s lesson will focus on Ms. Parks and asks one of the following introductory questions (Q3). It is certainly possible for the students to produce these questions by themselves.

- Q3. What was Ms. Parks’ life like? Why did Ms. Parks refuse to give up her seat on that day? What happened to Ms. Parks after the action on the bus? Did she continue to fight after the incident?

Next, by using supplementary materials such as videos, websites and picture books, the teacher provides the students with the opportunities to learn about Ms. Parks’ life. After this, the teacher asks the students to put the information from the materials together (Q4) and discuss what can be learned about Ms. Parks (Q5). Finally, the teacher presents the questions such as “What was Ms. Parks’ life like?” again. If time allows, the students can find some sources that will help them learn more about Ms. Parks.

- Q4. As for Ms. Parks’ life, put the following events in a chronological order.
 - (a) Marries Raymond Parks
 - (b) Is arrested for refusing to give up her bus seat
 - (c) Becomes a member of the NAACP in Montgomery
 - (d) Moves to Detroit, Michigan

- (e) Supports Recy Taylor, the victim of a rape case
- Q5. From Q4, what can we say about Ms. Parks' life? What can we say about Ms. Parks described in the textbook?

6.1.3. *Emphasizing the Benefits of Critical Reading*

This lesson plan assumes that the students have never experienced critical reading in the English classroom. Therefore, it is necessary for the teacher to present tips for critical reading such as questioning the writer's view and considering what is not told in the passage. In addition to this, it is also imperative that the teacher tells the students the benefits of critical reading. In other words, the teacher needs to ask the students why we have to read all texts critically. The answers from the students may be diverse, but the essence is that all texts we are reading may convey a one-sided interpretation and we may catch false or biased information if we neglect critical reading. Furthermore, the teacher needs to emphasize that avoiding critical reading may evade the minorities' perspectives and intensify those of majorities. To make the students "critical" of not only texts they are reading but the society they live in, the teacher has to encourage the students to be responsible and ethical readers. Ultimately, this can lead to developing "critical" language users, or "critical" citizens.

6.2. *Making Racism Students' Problem*

As presented in Section 4, the textbook has the wind-up question "What can we do to make society better?" Before answering this question, what the students have to do first is to consider some fundamental questions: What does it mean to "make society better"?; What makes it so difficult for us to "make society better"?; What are the problems in the first place? By using these questions effectively, the teacher needs to activate the students' thinking. Furthermore, it is necessary for the teacher to encourage the students to make racism their own problem. In the context of this article, this means to recognize the civil rights movement as present-day racism in the U.S.A. and connect it with Japanese society the students live in.

With these perspectives in mind, in this lesson, we set three goals: reading the passage critically; connecting the civil rights movement with present-day racism such as the #BlackLivesMatter movement; making racism the students' own problem and expressing what they should do to disrupt racism.

6.2.1. *Reading the Textbook Critically*

After the class reviews Extract 4, 5 and 6, the teacher provides the students with the following two types of questions. These questions intend to allow the students to pay attention to the superficial conclusion described in the textbook.

- Q1. Underline the last two sentences in Extract 6. From these sentences, what can we say about the writer's view?
- Q2. Extract 6 says that "The fight for justice continues even after his death." What does "the fight for justice" mean? Then, give as many examples of racism today as possible.

6.2.2. *Focusing on Black Lives Matter (BLM)*

To shift the students' attention to the contemporary society, the teacher introduces Black Lives Matter (BLM) by using supplementary materials such as videos, websites, and photos. By so doing, the teacher should emphasize that BLM is the movement that aims to problematize and disrupt "systemic" racism in the contemporary American society⁽⁴⁾. To disrupt racism, it is imperative for us to interrogate the existing social systems that have privileged the racial majorities.

To encourage the students to make BLM their own problem, it is necessary for the teacher to reintroduce BLM in association with the contemporary Japanese society. For example, the teacher can explain that BLM has influenced a lot of activists and scholars in Japan⁽⁵⁾. Furthermore, the teacher

can present authentic information sources such as websites and videos⁽⁶⁾ and explain that racism is the pressing problem in Japan.

Based on these reintroduction, the teacher provides the students with two tasks (Q3 and Q4) so that they can choose which aspects of racism they want to explore in the classroom. By so doing, it will be possible for the students to focus on a specific aspect of racism and be responsible for their own decision.

- Q3. Give as many examples of racism in Japan as possible. Focus on the following three points.
 (a) interpersonal communication (b) social systems (c) ways of thinking
- Q4. Choose one example from your answers to Q3. What is the root of the problem? What should we do to solve the problem?

6.2.3. Expressing What to Do to Disrupt Racism in Japan

As a wind-up task, the students express what they should do to disrupt racism in Japan. Below is an example (Q5). Before the students work on this task, the teacher should present a real example of #BlackLivesMatter posts and what it means to take antiracist political action by using SNS.

- Q5. SNS has played an important role in sharing the reality of racism. Write a post that tells racism in Japan to foreign people. You can choose a type of SNS like X and Instagram. Your post has to answer the following questions: What is your post about?; What is the problem?; What should we do to solve the problem?

This task differs dramatically from the superficial question on the textbook (page 77). First, it intentionally focuses on racism in Japan. Second, it requires the students to clarify the problem and the solution before they express what to do to disrupt racism. Lastly, it sets a specific situation where the students confront racism with their own words and speak to audience. The reason why we choose SNS as a form of expression is that we believe in its potential to create a site for antiracism as BLM have demonstrated.

7. Conclusion

In this article, we have discussed how we can implement CCBI in English language education. The plans we have proposed are only examples. It is necessary for teachers to revise the plans according to their own critical perspectives.

This article suggests several limitations. First, to activate discussion on CCBI, it is essential for the future research to investigate how students react to and learn from the CCBI-oriented English lessons. This will allow teachers to understand a lot of difficulties in implementing CCBI in English language education. Second, teachers have to discuss the following points further: how to develop effective activities that encourage students to read textbooks critically; how to present a model of a “critical” language user to students; how to avoid imposing teachers’ opinions on students and promote dialogic process in the classroom (Kubota, 2016); how to connect CCBI with society and people in the community.

This article is unique in that it explicitly connects CCBI with English language education in Japan. Despite the limitations above, we believe that this article can serve as a springboard for discussion for CCBI in English language education in Japan.

8. Notes

- (1) An example of liberalism is “color blindness,” which refers to “[b]elief that one should treat all persons equally, without regard to their race” (Delgado & Stefancic, 2023, p.170). The belief is typically expressed by a well-intentioned statement “I won’t discriminate against others based on

- their race.” This can make it difficult for people to understand and confront racism.
- (2) The idea of our analysis has been inspired by a webinar entitled “How the civil rights movement has been narrated: Rosa Parks and her days.” This webinar was held on December 14, 2022, and lectured by Fumiko Sakashita, a professor of Ritsumeikan University, Japan.
 - (3) Although the “unfair laws” (i.e., Jim Crow laws) had been afflicting the Black people in the South since the nineteenth century, they could not but accept the discrimination. Therefore, the sentence “These unfair laws upset many people.” should be rewritten as follows: “More and more people began to question these unfair laws.”
 - (4) Among three famous Black women who organized the hashtag movement #BlackLivesMatter in 2013, Alicia Garza and Opal Tometi identify themselves as “queer.” BLM needs to be understood as the movement for all minorities who are fighting against systemic discrimination. In other words, BLM is the intersectional movement. Furthermore, as BLM has been built on the history of discrimination experienced by African Americans, it is not appropriate to say that BLM suddenly started in 2013 (Garza, 2020).
 - (5) A good example is a civic organization named “Japan for Black Lives” (<https://japan4blacklives.jp>).
 - (6) The video (<https://www.youtube.com/watch?v=uuBf8bmbS5w>) narrated by Naomi Kawahara, a founder of “Japan for Black Lives,” includes numerous essences that we can utilize to disrupt racism in Japan.

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