

Reframing Diversity in Japanese Classrooms: Intersectionality Among Overseas Foreign Language Teachers

Pilar Gutierrez

Sophia University and Aichi Toho University, Nagoya, Japan

Abstract: *As Japan advances its internationalization agenda, the role of overseas foreign language teachers (FLT)s has expanded beyond classroom support to include cultural mediation, inclusive curriculum, and student mentorship. Drawing on Tarrayo's (2025) intersectionality framework, this study examines how four Overseas FLT)s in Japan who identify as people of color and/or LGBTQIA+ navigate intersecting identities and how those identities shape their teaching practices and professional experiences. Findings show that these educators embody key dimensions of intersectionality by engaging in critical reflection, advocating for social justice pedagogy, and challenging dominant and hegemonic narratives in language education. Amid increasing student diversity and national emphases on global competence in Japan, Overseas FLT)s occupy emerging spaces as cultural brokers who promote cultural fluency and inclusion. This study demonstrates that, despite persistent institutional constraints and structural limitations, Overseas FLT)s are contributing in meaningful ways to the transformation of language education understanding in Japan.*

Keywords: *intersectionality, foreign language teachers, diversity and inclusion, multicultural education, internationalization*

1. Introduction

English is regarded as an economic commodity associated with financial and social capital, rendering English education a central concern across much of Asia. Consequently, the demand for English language teacher has been institutionalized through educational policies throughout Asia, with Japan being no exception. English has become the default foreign language and has been increasingly formalized into study curriculum at earlier stages of schooling by Ministry of Education, Culture, Sports, Science and Technology (MEXT) (MEXT Guidebook, 2017). As the prominence of English continues to expand, so too does the demand for overseas foreign language teachers (FLT) to support foreign language education (FLE) in Japanese schools.

Despite the growing number of Overseas FLT in Japan, there is a gap in research how their backgrounds effect their teaching method in the classroom setting. While there is research that examined Overseas FLT's identities in Japan (Hiratsuka, 2022), there are few that explore their interactions in the classroom with students, staff, and other teachers and their teaching pedagogy. Through the use of the theoretical framework of intersectionality, one can see how people of color (POC) and/ or LGBTQIA+ Overseas FLT are navigating their overlapping identities from different social categories like race, ethnicity, and sexuality affect their professional experiences and teaching methods (Collins & Bilge, 2016; Kayi-Aydar et al., 2022; Kubota & Lin, 2006; Lawrence & Nagashima, 2019). They are shown to embody many of the core elements defined in Veronico Tarrayo's (2025) systematic literature review on intersectionality in foreign language teachers (FLT).

2. Theoretical Framework

Intersectionality is an analytical framework that examines how power and inequality operate through interconnected social identities, such as race, gender, class, and language, shaping individuals' perceptions and experiences across different social contexts (Bhopal & Preston, 2011). Kimberlé Crenshaw (1989) introduced the concept to highlight the unique forms of discrimination experienced by black women, arguing that these inequalities are produced through overlapping systems of oppression and cannot be understood through single-axis analyses but rather through the multidimensional interaction of identities and experiences. It also highlights the interlocking nature of systems of oppression, demonstrating that inequalities are mutually constituted and produce distinct experiences (Collins, 2002).

2.1 Intersectionality in FLT

Intersectionality in FLE illustrates how teachers' diverse interlapping identities are not experienced in isolation but instead interact in ways that shape teachers' lived realities, pedagogical practices, and interactions within educational institutions. Tarrayo (2025) examined how intersectionality operates and identified three key features of intersectionality in FLT: (1) Critical Reflection, (2) Social Justice Pedagogy, and (3) Challenging hegemonic narratives.

Critical reflection is the process in which educators examine how their overlapping identities interact with systems of power and marginalization, identifying how FLT's social identities shape their perspectives and teaching practices. This process encourages teachers to critically examine their own identities and the ways in which privilege and marginalization operate in their teaching contexts, prompting more intentional and inclusive pedagogical choices.

Social justice pedagogy refers to teaching practices that critically address inequities and amplify marginalized voices among students. It seeks to challenge inequality and promote inclusive, anti-oppressive learning environments.

Challenging hegemonic narratives involve questioning dominant assumptions in language education, such as the privileging of native-speaker norms or Western-centric cultural models and instead validating diverse linguistic and cultural identities. This exposes how power structures privilege certain groups while marginalizing others.

These interconnected dimensions highlight how intersectionality functions not only as a theoretical framework but also as a practical lens through which FLT's can critically engage with their professional roles. In FLE contexts, these dimensions often overlap in everyday classroom practice, as teachers simultaneously reflect on their identities, respond to institutional expectations, and make pedagogical decisions that shape student learning experiences. Tarrayo's (2025) framework therefore provides a useful structure for understanding how FLT's navigate complex identity positions while also actively working to challenge inequities embedded in language education systems. In doing so, intersectionality becomes a means through which teachers can not only interpret their experiences but also intentionally transform classroom practices toward more inclusive and socially responsive forms of education.

2.2 International Students in Japan

Foreign residents in Japan have increased over the years. The number of foreigners reached an estimated 3.5 million as of 2024. Similarly, the number of international students increased 1.7 times in public schools from 2009-2019 (Katsuo, 2019). Japanese educational system is facing a strain of teachers and resources leading to unmet needs for the increased number of international students (Miyasaka, 2025; Nukusuma, 2022). There was a survey conducted through the Board of Education (BOE) across Japan, which are responsible for managing of international students, to investigate the reason of their low performance in schools. Their research was inconclusive stating, “実際に教育現場で外国人幼児児童生徒と関わっている教員を対象とした質問紙調査やインタビュー調査を実施し、その結果と本研究の結果の整合性を検討する必要があるだろう” [It will be necessary to conduct questionnaire surveys and interview surveys targeting teachers who actually interact with foreign children and students in educational settings and examine the consistency between the results and those of this study] (Yang et al., 2020). With Japanese classrooms

becoming increasingly diverse, there is a growing need for educational practices that foster inclusion and support students from a wide range of backgrounds.

2.3 Intersectionality in Overseas FLT's POC and/ or LGBTGIA+

Due to the growing demand for English, recruitment has expanded beyond the traditional inner circle countries to include applicants from Latin America, Africa, and Asia (Fermin, 2020; Kachru, 1992; Participating Countries, n.d.). The inner circle consists of countries where English is the dominant language, while the outer circle includes countries where English functions mostly as second language due to historical colonization (Kachru, 1992). Despite this broadened pool, research on the backgrounds of Overseas FLT's particularly regarding their race and language remains limited. One of the few accessible sources for understanding the demographics of Overseas FLT's is the annual report of the Japan Exchange and Teaching (JET) Programme, which outlines the countries from which Assistant Language Teachers (ALTs), the designated job title for Overseas FLT's within the JET Programme and similar job positions, are recruited. The JET Programme hires the largest pool of Overseas FLT's in Japan, estimating about 5,400 in 2025. According to these reports, the program has hired ALTs from up to 54 different countries. However, despite this impressive range, 51% of all ALTs come from the United States, with the remaining 31% participants originating from other English-dominant countries such as the United Kingdom, Australia, New Zealand, Canada, and Ireland (Participating Countries, n.d.). This has been on-going policy from the start (Metzgar, 2018). Although the overall diversity appears limited, the range of hired applicants has widened involving a greater number of participating countries from the outer circle. Participants from non-native English have increased to 18% of the total pool, or 1,058 participants (Participating Countries, n.d.). Moreover, recent trends show that the fastest-growing group of Overseas FLT's in Japan are Filipinos, a pattern influenced by global market inflation and the weakened yen (Fermin, 2020; Stewart, 2020). However, due to the absence of comprehensive, large-scale data, the actual composition and background of FLT's in Japan remains largely unknown.

Even the concept of identity cannot be limited to just nationality. The concept of transnationalism suggests that people do not possess a fixed identity tied solely to their nationality; rather, they develop multilayered and fluid identities shaped by factors such as heritage, culture, religion, and experiences in both their home and host countries (Glick Schiller et al., 2013). Therefore, if Overseas FLT's are coming from the USA, their roots can be from other countries like China or Mexico, and they could be bi-/ multi-lingual and/or follow a different culture or religion from that of their birth country.

Overseas FLT's already maintain multi-layer identities as minorities living in a homogenous society working with Japanese teachers and mostly Japanese students. Their own intersecting identities, within the Japanese educational setting, create a social power structure that shapes their teaching style and pedagogy. With Japan's demographic landscape evolving from a traditionally homoge-

neous society toward an increasingly multicultural one, there is a growing risk that issues of inequality and exclusion may be accustomed and overlooked for international students in Japanese classrooms. As Attia notes, “racism and linguicism have become normalized and are often left unnoticed, and, if noticed, they are usually ignored.” (Attia, 2023, p. 124). This observation underscores the importance of critically examining how diversity is experienced within educational settings and how intersecting forms of marginalization may continue. This is particularly significant for Overseas FLT^s who identify as POC and/or LGBTQIA+, as their own experiences of marginalization within majority power structures may enable them to identify forms of exclusion, bias, and inequity that might otherwise remain unrecognized.

It has been stated in several times in research that language teacher education (LTE) is a key component to equip FLT^s to address the complexities of the classroom that are culturally, linguistically, and socially different from their own (Kayi-Aydar et al., 2022; Tarrayo, 2025). However, it was also argued that teachers are able to challenge systemic inequalities because they reflect on their own identities (Banegas et al., 2021). This is particularly evident among POC and/or LGBTQIA+ educators whose intersecting identities operate across multiple axes of marginalization, such as race, ethnicity, gender, sexuality, language, and nationality (Kayi-Aydar et al., 2022; Lawrence & Nagashima, 2019; Tarrayo, 2025). These lived experiences may foster heightened awareness of exclusion, discrimination, and power imbalances within educational settings, enabling such educators to adopt more inclusive, empathetic, and socially conscious pedagogical practices. As a result, their personal and professional experiences can become valuable resources for advocating diversity and representation in FLE.

3. Literature Review

Overseas FLT^s who are POC and/ or LGBTQIA+ embody many of the characteristics noted in language teaching in the study of intersectionality. Veronico Tarrayo (2025) identifies four major key identities in intersectionality: race and ethnicity, gender and sexuality, linguistic identity, and professional and cultural identities. They illustrate how FLT^s’ identities are continuously constructed and negotiated within broader systems of power, ultimately influencing both their teaching practices and their engagement with students and colleagues.

3.1 Race and Ethnicity

Ryuko Kubota and Angel Lin (2006) state that race and ethnicity are not an innate or fixed trait but a relational and socially constructed concept based on social meanings, identities, and power relations. Within intersectionality theory, race and ethnicity are understood as interconnected social categories that shape individuals’ lived experiences and access to power. Rather than functioning as neutral descriptors, these categories are embedded within historical, political, and institutional structures that privilege certain groups while marginalizing others (Crenshaw, 1989). In the context of Overseas FLT^s in Japan, race and ethnicity can influence perceptions of linguistic legitimacy

and cultural authenticity. For example, recent research on Filipino FLTs in Japan suggest that Filipino educators are often positioned differently from white Western teachers despite having comparable qualifications and English proficiency, reflecting the persistence of native-speaker ideologies and racialized assumptions in English language education (Esteron, 2025; Stewart, 2020). These studies demonstrate how race and ethnicity function as important dimensions within the intersectional experiences. Teachers who are perceived as “native speakers” based on whiteness or Western identity may receive preferential treatment, while teachers of color or those from non-Western backgrounds may experience exclusion, stereotyping, or questioning of their qualifications despite possessing equivalent credentials.

3.2 Gender and Sexuality

Gender and sexuality are likewise central to intersectionality in LTE, frequently overlapping with teachers’ professional identities. Women and those in the LGBTQIA+ community are historically marginalized in Japan, with *Japan Times* reporting Japan being below the global average in the gender wage gap and the High Court upholding the ban of same-sex marriage (Speed, 2025a; Speed, 2025b). While there is no research of Overseas FLTs LGBTQIA+ community, there is one study about a female black Jamaican English teacher (Haye-Matsui, 2018). In the study, “Rose” had many intersecting layers of identity, including her identity as a POC, Jamaican, and a woman. She commented that the school and teachers often emphasized her “otherness” without realizing it by pointing out her outfits, not seeing her as a native English speaker, and acts of micro-aggressions that stem from either internal or systemic racism/ sexism. For her, it felt like it delegitimized her professional identity as a teacher.

3.3 Linguistic Identity

Many Overseas FLTs are faced with marginalization due to their linguistic identity and background. Linguistic identity is how an individual speaks either with a different language, accent, and/or dialect. With the recent diversification of Overseas FLTs, there have been much research about non-native English speakers (NNES) teaching English. There is a stigma that ‘native’ speakers (NS) generally teach better than NNES (Miyazato, 2009). Intersecting identities often contribute to feelings of inadequacy, as overseas FLTs struggle to reconcile their lived experiences with prevailing expectations of ‘native’ linguistic norms. In many cases, it has been recognized that “Japan’s internationalisation to date has imagined the other as being a Caucasian English-speaking Westerner” (Rivers, 2010, p. 451).

In 2014, there was one study that explored the linguistic background of ALTs, although it did not adequately penetrate the complex and multi-layered language capabilities of ALTs (Sophia University, 2014). This survey showed that 21% of ALTs do not identify English as their native language. Another survey carried out by Pearce (2021) showed a more in-depth analysis of ALTs utilizing a language other than English and Japanese in the classroom. It showed that 59 out of 181 (32.6%) ALTs apply their plurilingual abilities in the classroom. This suggests that an increasing

number of Overseas FLT's are drawing on their own multilingual abilities within classroom practice.

3.4 Professional and Cultural Identities.

Cultural identity also influences Overseas FLT's experiences in the classroom. According to MEXT, ALT's are cultural ambassadors and are expected to promote cultural exchange. However, the reality is that many cultural lesson plans are limited to the US and other English-speaking countries. A good example of this comes from Pearce (2022), when he observed an overseas FLT from Morocco teaching Christmas in class per the Japanese Teacher of English (JTE) request instead of a more authentic cultural representation of his own Muslim beliefs. This illustrates how a monocentric model of "English" can be constrained to cultural representation of American culture like Christmas. Pearce noted this as a missed opportunity to bring more international representation to the classroom, and a reinforcement of stereotypes of foreigners primarily as representatives of Western, particularly American, culture rather than as individuals with diverse cultural and personal identities (Hino, 2009; Rivers, 2010). In this example, English was seen as an "*Anglo-American culture including Judeo-Christian tradition*" (Hino, 2009). This reflects the disparity between MEXT's stated goals and expectations to the realities of their implementation in educational policies (Yoshida, 2003; Sakui, 2007).

4. Methodology

This research examines four Overseas FLT's who identify as POC and/ or LGBTQIA+ using qualitative study methods (Creswell, 2012). The participants interviewed were named "Jacob," "Olivia," "Liam," and "Brie," all pseudonyms. They were recruited online through a Facebook community post for Expats in Aichi. They were recruited from the Tokai region. Two of the participants reside in a city in Aichi Prefecture, while the other two are in a rural area of Mie Prefecture (see Table 1). Participants have had experience working in Japan, so they are familiar with the Japanese language and the work etiquette at the workplace.

Jacob is a Mexican/ Filipino Canadian man who was born in the USA and later moved to Canada. He has experience teaching in dispatch companies in Iwate and Aichi Prefectures. After four years, he started working in the JET Programme (*Eligibility | JET Programme*, n.d.). Originally, he only planned to live here temporarily, but for economical reasons he continues to teach in Japan and currently is in his seventh year.

Olivia was born and raised in Hawaii, USA with mixed heritage of Chinese and Filipino. She originally came to teach English with the JET Programme in 2012 and completed the maximum five years they allowed in the program. Afterwards, she was hired by the BOE full-time in the same city as she was designated by JET and has been working there since, totaling her teaching experience to fourteen years. She has invested significant time in studying Japanese and has integrated into local life building friendships and joining social groups that require fluent Japanese.

Liam has the least experience teaching in Japan among the participants, 2.5 years, and is the only participant from a non-English-speaking country. From Peru, he came to Japan to pursue graduate studies for PhD. He began part-time with a dispatch company in Shizuoka teaching English, and, through connections, secured a part-time position teaching Spanish at a private high school in Nagoya. The school offers an IB program and enrolls many study-abroad students offering language courses like English, Spanish, Chinese, and French. Although his role was initially temporary, his effectiveness as a native Spanish speaker led the school to retain him to continue teaching the last two years.

Although Brie is originally from Britain, they identify as non-binary and are part of the LGBTQIA+ community. They first worked at an *eikaiwa*, an English cram school, at AEON for two years. To improve their employability in Japan, they earned a TEFL certificate. They now work as a direct hire “part-time” teacher at an international kindergarten, where they have their own classroom with a designated Japanese assistant and full autonomy over lesson planning and classroom management.

Table 1 Participant Background

Name	Jacob	Olivia	Liam	Brie
Age	30	36	34	33
Gender	Male	Female	Male	Non-binary
Race	Mexican/ Filipino Canadian	Chinese/ Filipino American	Peruvian	British
Education	Bachelor	Bachelor	Undergoing PhD	BA/ TEFL certificate
Language	English, Spanish, Tagalog	English and Japanese	English and Spanish	English
Japanese Level	N2	N2	N4	N5
Teaching Experience in Japan	7 years	14 years	2.5 years	5.5 years
Workplace	JET – Elementary school	BOE – Elementary/ Middle school	Direct Hire at High School	Direct Hire at Kindergarten

They participated in a semi-structured interview via video call to get in-depth accounts of their experiences working as an FLT in Japan (Bogdan & Biklen, 2007; Taherdoost, 2022). This approach enabled the researcher to communicate study aims clearly, address participant concerns, and secure cooperation. Each interview was recorded and transcribed with participants’ approval. Drawing on Bogdan and Biklen’s case study framework and ethnographic approach, the data examined each participant’s everyday experiences as an educator in Japanese schools, paying special

attention to how linguistic, cultural, and racial positioning shaped their roles and responsibilities. The aim of this research is to investigate their experiences in order to illuminate how intersecting identities inform classroom practice, professional relationships, and teaching pedagogy. This study addresses a gap in research on how overseas POC and/or LGBTQIA+ FLTs in Japan develop intersectional awareness through teaching experiences and interactions with their students and colleagues. This study addresses the following research questions:

1. How do overseas FLTs' intersecting identities (e.g., race, ethnicity, gender, sexuality) influence their teaching practices and interactions with students?
2. What challenges do overseas FLTs face in Japanese schools, and how can institutions better support them?
3. In what ways do overseas FLTs contribute to promoting cultural awareness, social justice, and inclusion within Japanese language education?

5. Findings

5.1 Race & Ethnicity

Critical reflection emerged as a key process through which participants examined how their race and ethnicity shaped their experiences as language teachers and influenced how they were perceived by students and institutions. Jacob reflected on how his Mexican/Filipino Canadian background is perceived as an English teacher in Japan. He explained that students often associate English with particular national identities: "Students often ask where I'm from, and when I say 'Canada' they're sometimes surprised because of how I look." This highlights how students' expectations of English speakers are often shaped by racialized assumptions that link English proficiency and legitimacy to specific appearances and national backgrounds. From an intersectional perspective, Jacob's identity as a Mexican, Filipino, and Canadian educator challenges racialized assumptions about FLTs, broadening perceptions beyond the stereotypical "White" or "American" teacher.

Brie, who is white, outwardly fit the conventional image of a "native" English-speaking teacher; however, they also encountered biases. As they stated, "...everyone always assumes I'm American. ...It's very heavily biased towards Americans in Japan. So, whenever they see a white person, they assume American." Although Brie's white identity aligned with dominant racial expectations of a native English-speaking teacher, their British nationality and accent challenged the American-centric norms that often define linguistic legitimacy. This demonstrates how intersecting identities extend beyond appearance alone, but language also shape perceptions of authenticity and legitimacy within English language education. In response to these expectations, Brie acknowledged adopting a more Americanized pronunciation to better accommodate students and institutional preferences erasing her British identity. Jacob and Brie's racial and ethnic backgrounds challenge hegemonic assumptions that associate "native" English speakers with white Americans, while their intersecting identities redefine notions of teacher legitimacy and challenge dominant narratives of

diversity of English speakers within Japanese foreign language education.

Another observation by participants is the changing race and ethnic landscape of students in Japanese classrooms. Liam and Brie, both of whom teach at international schools, noted the increasing presence of foreign students. As Liam explained, "...we have a lot of foreigner students... mostly coming from European countries." Due to this, his school extended their foreign language studies beyond English to Spanish, Chinese, and French signaling emerging multilingual trajectories. Brie teaches in a comparable environment at an international kindergarten. The school system is built to accommodate the educational structure that the students are accustomed to abroad. The school enrolls students from different parts of the world and offers a Global Studies course surveying world regions and cultures. Although most students are Japanese and have lived only in Japan, many of their parents want their children to have a global experience in Japan.

The growing presence of foreign students is not limited to international schools. Jacob and Olivia teach in rural public schools. Jacob noted that many of his students are "half Peruvian or half Mexican and half Japanese." Olivia likewise observed newcomers "...coming from the Philippines and it's their first time coming to Japan, living in Japan, and so they can't speak Japanese." These observations reflect the increasing linguistic and cultural diversity present in Japanese schools and communities, particularly in regions with growing migrant populations. As a result, Overseas FLT's are encountering classrooms that are no longer culturally or linguistically homogeneous, requiring teachers to navigate a wider range of student backgrounds, language abilities, and educational needs.

Participants demonstrated principles of social justice pedagogy by challenging hegemonic assumptions about who is responsible for supporting student from racial and ethnic diverse students within Japanese schools. As a result, Overseas FLT's are taking on additional responsibilities in supporting their educational and social needs. Because of his racial and language background, the school asked Jacob to help the foreign students. As he explained, "I noticed the majority of the problem is these students, they don't know Japanese. So sometimes they [a counselor] ask me, can you speak Spanish with them?" The school lacks the means to communicate effectively with many of the Spanish-speaking students, resulting in Jacob taking on responsibilities beyond ALT's roles. His background allows him to act as both a linguistic and cultural mediator between students, teachers, and school staff. As the "other," he was able to challenge hegemonic assumptions as an English teacher and cross between identities to help students with similar race and ethnic background as him. Jacob was able to practice social justice pedagogy by creating an inclusive learning environment for international students. This also highlights the growing need for educators who can support the increasingly diverse student population in Japan, particularly in schools that may not have adequate resources or training to address the needs of multilingual students. In this case, Jacob was able to fulfill this role show that Overseas FLT's are able to serve as an important source of support for foreign students by helping them navigate linguistic, cultural, and educational challenges within

Japanese schools.

However, there are also times when participants feel restricted in their roles to create real change. As Jacob stated, “I hope that maybe one day Japanese schools will be a little more open... I've seen the biracial students... cry in the bathroom, and I can't do anything about it.” This sense of responsibility and empathy is interconnected to his own race and experiences. His reflection highlights the emotional burden of witnessing students struggle while lacking authority to intervene in ways that might produce more substantial support or change. As Jacob continued, “... as an adult, I don't mind. I can take it, but they're just kids. They're still growing up. They don't fully understand what's going on around them. And when they're in that kind of environment, they're gonna feel lonely. So, representation matters.” This sentiment was shared among all participants, who emphasized the importance of visibility and support for students from international backgrounds and the need for more diverse teachers. They consistently noted that students navigating intersecting identities like race often require more targeted forms of care and understanding within the school environment. As a result, much of their support takes place informally through everyday interactions rather than through structured systems or official interventions.

5.2 Gender & Sexuality

Critical reflection enabled participants to see how their intersecting identity and experience shaped the way they teach and interact with students. Brie is open about being bisexual and non-binary, a concept and identity that is still not widely understood in Japan, which is complicated to explain to students and colleagues. As they stated, “I'm more clever about it. For example, last year, I was engaged... [partner's name] is non-binary [too] so I just referred to them as my fiancé, and the kids just assumed it was my boyfriend. And I just didn't correct them.” However, it was another story with their colleagues at school, “[w]ith my coworkers, I would refer to them as my fiancé, and I would refer to them as they. And they would be like, what do you mean they? And I'm like they're nonbinary. Oh, okay. That was it.” Their experience reflects the careful negotiation of identity that many LGBTQIA+ educators navigate within Japanese schools. Rather than explicitly concealing their identity, they selectively disclosed aspects of themselves depending on the social context and audience. With students, they prioritized maintaining age-appropriate interactions while avoiding unnecessary attention toward their personal identity. In contrast, interactions with colleagues often required explanation due to unfamiliarity with gender-neutral pronouns. Despite this, their coworkers' reactions were generally neutral rather than confrontational, suggesting that while awareness of LGBTQIA+ identities may still be limited in Japan, there are moments of openness and quiet acceptance within school environments.

Brie practices social justice pedagogy by integrating gender inclusivity by promoting the use of self-identified pronouns in everyday classroom interactions. When asked how they addressed their non-binary identity with students, they stated, “they're constantly have a debate as to whether I'm a boy or a girl... some of my students think I'm a boy, and some of my students think I'm a girl...”

I just say to them... To you, I'm a girl. To you, I'm a boy. You can call me she. You can call me he. I don't care." Brie's approach reflects a flexible student-centered way of navigating gender identity within the classroom. Rather than correcting students or imposing rigid labels, they create a space where students can engage with ideas of gender in a natural and non-confrontational manner. By normalizing these conversations in classroom interactions, Brie fosters an environment that encourages acceptance, curiosity, and respect for individual identity differences.

They also challenge hegemonic narratives about gender normativity by questioning expectations surrounding traditional gender roles. Brie recalled one instance, "I remember at the beginning of the year, one of the boys brought in a pink cutlery set, and they're like, you can't like pink. You're a boy. And I'm like, anybody can like any color. It doesn't matter if you're a boy or a girl." In another instance, she remembered another time with another student, "[a]nd I have one girl in my class who insists on wearing a skirt every single day. ... You can't wear a skirt through your P.E. class.... She's like, but I wanna be a girl. Girls wear skirts. I'm like, girls can wear skirts and pants. What you wear doesn't decide your gender." Through moments such as this, Brie actively challenges gender beliefs within the classroom and used it as an opportunity to reinforce the idea that personal preferences like colors and clothing should not be restricted by gender norms. These everyday classroom moments become subtle but important forms of social justice pedagogy that promote acceptance and critical thinking about gender norms among young Japanese students.

On the other hand, Liam questions his school's legitimacy behind their LGBTQIA+ practices. As he stated, "...for pride month, they hang the LGBTQIA+ flag and the trans flag ... [b]ut none of the kids are talking about it." He commented that his school lacks authentic discussion surrounding LGBTQIA+ issues despite displaying Pride flags. He suggested integrating discussions of diversity and LGBTQIA+ rights into classroom teaching across subjects to make these issues more meaningful for students. Being part of the LGBTQIA+ community, it was important for Brie to address these issues, and their students are at the age of curiosity. Brie noted, "I don't know what their obsession is with differentiating themselves. I think they're just at that age where they're exploring the differences in gender, so I just always keep it open." Students are already at the age of learning the rules of social structure in the context of binary gender norms, which strictly adheres to two distinct categories of masculine and feminine. Brie disrupts this by allowing students to question gender in a safe environment and without judgment.

5.3 Linguistic Identity

Through critical reflection, participants recognized how their linguistic skill of English, or in Liam's case Spanish, affords them advantages that shaped their teaching and professional experiences. As an overseas FLT veteran, Olivia has noted that "[s]ome of the homeroom teachers, they are not English teachers, but they're really good attitudes and they're trying to teach English well." The other participants echoed the same sentiment of their JTE's English abilities. Because of their language abilities, some are more in control of their classroom. Brie is designated as the main

teacher over her Japanese colleague who is positioned as her assistant due to her English proficiency. Liam also explained how he became the Spanish teacher: “I was supposed to cover only [temporarily]...[but] the school deemed it better that I would stick to teaching Spanish because I think mainly the reason was because I’m a native speaker... while she was a Japanese national who happened to know a bit of Spanish.” These examples illustrate how perceptions of linguistic expertise may shape classroom roles and responsibilities, giving Overseas FLT privilege as “native” speakers.

Liam, Olivia, and Jacob noted that their multilingual backgrounds shaped their understanding of language learning and the challenges students face. As Olivia stated, “Because I learned other languages too, I understand how difficult it can be for students learning English.” Liam also shared the same sentiment, “...coming from Peru maybe gives a different approach regarding immigration in general or how to learn other languages.... So maybe that also helps me to understand the challenges that these kids face when trying to acquire a third language.” All participants have experienced linguistic difficulties in one form or another when they first arrived in Japan. As a result, they developed greater empathy and awareness of the language learning process, allowing them to better understand language acquisition from their students’ perspectives.

Although all participants acknowledged the advantages of multilingualism, Liam noted that English is being disproportionately prioritized over other foreign languages at his school. There are overseas FLTs who do not teach English but “Spanish, same as with French and Chinese, [who] are put in a block.” He observed they are often isolated from other Japanese teachers and colleagues, including overseas FLTs who teach English, with their offices located separate from other teachers and have minimal social interactions with them. He teaches one-hour lesson twice a week and English has twice the number of lesson hours. He recognized that English dominance at the school stating that: “They, of course, prioritize English like in most schools around the world.” Moreover, resources and institutional support are allocated to the English Department rather than distributing equally. He explains, “I just try to draw stuff on the board. [...] But I think sometimes it would be also nice to maybe just put an image, a short movie, a short clip showing some kind of explanation, which I’ve done ... but they only have 4 [projectors].” The limited number of available resources, combined with the requirement for teachers to collect and return them each time they are used, discourages him and others from using them while the other classes like the IB classes have the projectors pre-installed in the classroom. This is not limited to the projectors but other technological devices like computers. This reflects broader institutional hierarchies within foreign language education, where English is positioned as the dominant subject, while other languages are comparatively marginalized in terms of visibility, resources, and social interaction with colleagues.

Participants’ reflections on linguistic identity highlighted the importance of incorporating social justice pedagogy to the diverse language needs of multilingual students within Japanese schools. They noted that there is a need of linguistic support for non-Japanese students. Jacob and Olivia

have encountered many students who do not speak Japanese. Jacob noted, “I noticed the majority of the problem is these students, they don’t know Japanese. So sometimes they [JTEs] ask me, can you speak Spanish with them? Can you give them a little more attention to help them understand the lesson?” As stated previously, Jacob took it upon himself to help international students with language barriers but admits that his support is often limited, explaining that “... I wish I could do more, but I can’t whether due to schedule or anything else.” Olivia, who lives in another rural area of Mie, described a different experience in which her city had designated resources and established procedures to support students who do not speak Japanese. Her city has implemented support systems for non-Japanese-speaking students, including a three-month intensive Japanese program and hiring international staff, primarily Chinese and Filipino, as ESTs, Elementary Support Teachers, to assist Overseas FLTs and JTEs with translations and communications with students. Olivia stated the program helped students adjust to school life better by learning useful Japanese. Comparing Jacob’s experience with Olivia’s reveal how social justice pedagogy is being adapted to diversity across different Japanese cities. In both contexts, however, Overseas FLTs often serve as important cultural and linguistic intermediaries who help bridge communication gaps and support students navigating unfamiliar educational and social environments.

Another growing concern is the loss of student’s “native” language and cultural identity. Liam has noted that, “All the foreigners have been raised most of their lives here, so they can communicate fluently in Japanese. ... They struggle a little bit with kanji, but that’s it.” At first glance, this may appear to be a positive outcome, as international students were able to successfully adapt by speaking Japanese. However, underlying issues often emerge when students fail to learn their parent’s languages. As Liam stated, “I do have a student from Peru, which it surprises me that he doesn’t even know how to say ‘hola’ because his dad and his mom are from Peru, but they never taught him in Spanish. They only speak Japanese in the house.” Often parents choose not to teach their children their native language in hopes that they can better integrate at school. Jacob also is in a similar position said, “they don’t know Spanish. I just give them basic Spanish, and I tell them try that with your parents.” Through their students, Jacob and Liam reflect of their own experiences and took on mentoring roles, feeling a responsibility to help these students reconnect with aspects of their Latino identity through language. Both recognized that language carries cultural meaning beyond communication, serving as a connection to family, heritage, and community. By teaching them words and phrases in Spanish, they attempted to create a sense of belonging and acceptance with their cultural backgrounds. Their efforts also challenged the assumption that assimilation into Japanese society requires the abandonment of heritage languages and identities. Instead, they emphasized the value of multilingualism and encouraged their students to view their cultural and linguistic backgrounds as strengths and pride.

All participants challenged hegemonic narratives such as native-speakerism and traditional notions of language ownership. Jacob and Olivia, as multiracial and transnational English teachers, disrupt racialized assumptions of native-speaker legitimacy by demonstrating that linguistic competence

and professional credibility are not determined by race, ethnicity, or national origin. Same with Spanish. The idea that Spain has the exclusive authority of Spanish is misleading. With the history of Spanish colonialization in north, central, and south America, Spanish integration with indigenous language and migrants from Europe created a deep diversity of Spanish. As Liam stated, “I’m a little bit more open to the diversity of Spanish because ...the book is in Spanish from Spain, so I explain them [students] the differences. ...[T]his word is used in Spain. This word is used in Latin America. And some even in Latin America, you have variations depending on the country. You have influence from native languages as well.” Due to his Peruvian background, he fully understands the richness of language diversity of Latin America and Spain. He also introduces Catalan from a chapter in the textbook, which is another language that is similar to Spanish in Spain. It is unclear if the Japanese Spanish teacher recognized and comprehended the linguistic differences, but for Liam it was a linguistic importance to recognize as part of language diversity. By doing this, Liam expands students’ understanding of Spanish beyond a singular and standardized notion of the language to recognize the diverse linguistic varieties and cultural identities within Spanish-speaking communities.

Although Tarrayo defines language identity primarily in terms of linguistic standards in communication, an additional layer of intersectionality can also be seen through gendered language. Brie reflected on the relationship between language and identity, particularly through pronouns. By allowing students to use he/ she pronouns to address them and introducing their fiancé as they, Brie is disrupting the heteronormative language that many English speakers and students learning English adopt. By normalizing non-binary pronouns, they are challenging traditional gendered language structures.

5.4 Professional & Cultural Identities

Participants felt a responsibility to challenge the status quo within their schools, critically reflecting that Japan’s predominantly monoethnic society offer limited exposure to diversity. As Liam stated, “People [Japanese] are raised looking to the inside rather than the outside as well.” This sentiment is echoed with other participants. As Jacob stated, “...I think it is hard to mix something as well as English with a culture like Japan that’s very linear. Whereas with us, we can think outside the box, but for them [Japanese students] it’s very difficult for them to do that.” As a result of their Japanese students’ limited exposure to people from diverse racial, ethnic, linguistic, cultural, and/ or sexual backgrounds, participants felt a sense of responsibility to disrupt this “one-dimensional” thinking by broadening students’ worldviews through language education.

Olivia and Jacob’s professional identity working for the BOE and the JET Programme limit their autonomy in both curricular decision-making and classroom instruction. Consequently, their ability to implement multicultural lessons is largely shaped by institutional expectations and policies. Though Jacob is responsible for the lesson planning and executing it, it’s only through the approval from his JTE. He stated, “I ask them [JTE], what would you like me to do for the following lesson?

... And if they say they want a, b, c, then I say, okay we'll aim for that.” Olivia is in a similar situation; however, she was given the opportunity to teach multiculturalism due to her JTE’s request. As she recalled, “They wanted me to talk about Hawaii and about multicultural ... So I showed them a picture of my elementary school, [and] there are all sorts of people of different ethnicities.” Olivia showed photos from her childhood and pointed out the positive aspects of diversity such as having different hair, clothes, and culture which led students to engage in cultural diversity in a more relatable and meaningful way. Her goal was to “try to share about their [Hawaiian] culture and [students] be more accepting” of other cultures. As a Chinese/Filipino American educator, Olivia’s intersecting identities and lived experiences positioned her to teach about diversity from a personal perspective and challenge singular representations of culture. This helps students to develop a broader understanding of diversity.

She actively infused her multi-cultural experiences and social justice pedagogy in her teaching to challenge hegemonic narrative to help students learn and appreciate cultural diversity. Though she admitted that this was a rare opportunity because the elementary homeroom teacher specifically requested it. As she stated, “They [students] to be more accepting about other cultures is what the homeroom teacher wanted me to talk to them about. It seems like the homeroom teacher is amazing trying to share multiculturalism to them.” She is not sure when there will be another opportunity to teach a similar lesson in the future. If there are cultural focus classes, Jacob and Olivia pointed out these lessons often defaulted to Christmas or Halloween, with content largely set by the Japanese teacher. This made it clear that international “culture” is often defaulted to American-Christian ideology, which leaves “internationalization” a more inauthentic meaning. This reinforces disparity between MEXT ideal of incorporating international teaching versus the realities of the ineffectiveness of their foreign language policies (Yoshida, 2003; Sakui, 2007). Though MEXT campaign for “internationalization” from the macro setting there seems to be a gap on it interpret/ ignored into the micro setting of the classrooms.

Liam, who has the most autonomy in his classroom, was the most successful in incorporating more multicultural elements due to him being the only Spanish teacher at an international school. As he shared, “I have a lot of freedom regarding what to do with the curriculum.” He incorporated multiculturalism of Latin American into his Spanish lessons in order for students to understand the diversity of Spanish-speaking communities. Rather than relying solely on Eurocentric textbooks that primarily focus on Spain, Liam enriches his lessons with images, videos, and music while highlighting the linguistic and cultural diversity of the Spanish-speaking world. By contrasting the vocabulary and pronunciation commonly used in Spain with those found across Latin America, he broadens students’ understanding of Spanish as a global and multicultural language. As he explained, “I tried to balance between Peru and other Latino countries and also Spain because I think it's important for them to have a broad picture.” From personal accounts, he challenges the dominance of Eurocentric perspectives in Spanish teaching by promoting Latin American culture and language diversity of Spanish speakers. Given the chance, many Overseas FLTs from POC choose

to adopt a pedagogical approach that values diversity and inclusivity. By emphasizing the diversity of language and multiculturalism in English and Liam's case Spanish, they disrupt the idea that English/ Spanish fit in a singular box or exclusively to American/ Western culture.

Similar to Jacob, Brie has curricular autonomy which enables them to make instructional decisions that incorporate authentic representations of her cultural identity into the classroom. Their international kindergarten schools have already integrated multicultural pedagogy into their institutional policies. They explained about the curriculum for the third-year kindergarten, "The global studies class is about all the other different countries around the world, and they learn about the different cultures." However, they teach fourth-year kindergarten students which emphasize the studies of Japanese culture. They also cover many of "major holidays, Christmas, Halloween, New Year's, and some of the Japanese ones like tanabata and stuff." They are not limited to those topics and themes. As they noted, "[T]hey encourage us to share about our life and our experiences." Brie shared much about British culture and custom to their students particularly their accent. They recalled, "I've had fun confusing my kids with my native dialect. It's very funny. ... They're like, that's not English... [I am] able to expose them to different dialects and just being exposed to different countries." They believe that their accent is also a form of culture exposure and "[b]ecause there's so many different ways to speak English"

6. Discussion

The findings indicate that participants' backgrounds influence how they interact with students and approach foreign language education. They play an important role in promoting cultural awareness, inclusion, and social justice within Japanese classrooms while also challenging hegemonic narratives within the Japanese educational setting. There are some limitations of this study. The research is based on a small sample of four participants. Future research is needed from a wider pool of participants across Japan to better understand how intersectionality operates across Overseas FLTs. Despite these limitations, the findings highlight the importance of incorporating intersectionality into discussions of FLE in Japan.

Participants often draw on their own lived experiences to create more inclusive learning environments, encouraging students to critically engage with issues of identity and diversity. Liam included his own Peruvian culture to counteract the Eurocentric textbook that solely focus on Spain to include cultural diversity of Spanish speakers. Given the opportunity, Olivia taught about Hawaii and the beauty of diversity in appearance, culture, and tradition. Through these teaching moments, they move beyond language instruction as purely linguistic skill development and instead position it as a space for broader intercultural learning.

The participants' diverse backgrounds challenge the stereotypical perception that "native" speakers of English are exclusively white Americans. For example, Jacob, a Mexican/Filipino Canadian, described how students frequently questioned his nationality as an English speaker based on his

appearance. This illustrates the persistence of stereotypes surrounding English teachers, whereby linguistic legitimacy is often linked to white Western identities. His presence challenges stereotypes about FLTs and expands students' understanding of linguistic legitimacy. The same goes with Brie, a white British teacher, reported that students and colleagues frequently assumed they were American. They adapted their accent to sound more American but continued to use their British accent in class as a teachable moment. Similarly, Liam exposes his Spanish students to the rich linguistic diversity of the Spanish-speaking world by incorporating the varied vocabulary, expressions, and pronunciation patterns found in Spanish-speaking communities. Participants actively challenge dominant assumptions that linguistic legitimacy and proficiency are defined by Western norms, thereby contesting the belief that authentic English or Spanish belongs exclusively to a particular nation, or group. Through their teaching and presence, they emphasize the realities and fluidity of languages.

Participants' identities and experiences shaped their use of empathy in their pedagogy. Their experiences of marginalization, adaptation, and identity negotiation enabled them to approach teaching with greater sensitivity toward students from diverse backgrounds. As a result, they were often more attentive to issues of inclusion, belonging, and representation, creating classroom environments that encouraged students to feel seen, respected, and supported in their learning. Brie encouraged students to explore beyond traditional gender norms by creating a flexible and inclusive environment that challenged gender-based assumptions and supported self-expression. Liam and Jacob helped students from Latin America by teaching them Spanish so they can communicate with their parents and have a closer connection to their roots.

Though participants develop culturally responsive lesson plans and foster inclusive learning environments, their efforts are constrained by role limitations and rigid curricular structures and policies, which limit the extent to which they can effect lasting change to the curriculum or fully dedicate themselves to meeting students' needs. Several participants noted that they often lacked the authority to make decisions regarding curriculum design, despite being expected to contribute to students' linguistic and cultural development. Jacob and Olivia's roles within the BOE and JET Programme restricted their decision-making power and often required alignment with existing school expectations and opportunities created by supportive JTEs allowed them to introduce more authentic representations of diversity. As a result, many of their efforts to promote inclusion and diversity occurred through informal classroom interactions or personal mentoring rather than through institutionalized practices. In contrast, Liam and Brie's greater autonomy enabled them to more consistently integrate their lived experiences and cultural identities into their teaching practices. Across all cases, participants demonstrated a commitment to disrupting singular understandings of culture, language, and identity by presenting diversity as complex, dynamic, and interconnected. Their experiences highlight both the potential of Overseas FLTs to contribute to internationalization efforts in Japan and the structural challenges that continue to limit the realization of

meaningful multicultural education at the classroom level. Liam summarized this best when he stated their classes are “window for them [students] to see what's outside their country.”

7. Conclusion

This study reveals how overseas FLTs who identify as POC and/or LGBTQIA+ navigate their intersecting identities within Japanese educational contexts and how these identities shape their pedagogical practices, professional experiences, and contributions to language education. Using the core elements identified by Tarrayo (2025), the findings demonstrate that participants' intersecting identities influence how they navigated their professional roles within educational settings. While participants had not received specialized training in LTE, a key component in preparing FLTs to address diversity and multiculturalism in diverse educational contexts (Kayi-Aydar et al., 2022), they nonetheless relied on their own identities and lived experiences to critically challenge hegemonic narratives and dominant assumptions within language education (Banegas et al., 2021).

There are some limitations in the findings of this study. The research is based on a small sample of four participants located in the Tokai region of Japan. These findings might be limited to the micro school setting of the participants having two based in international schools. While in-depth qualitative approach allowed for rich insights into participants' experiences, the findings cannot be generalized to all overseas FLTs who identify as POC and/or LGBTQIA+ in Japan. Future research is needed from a larger-scale survey and interview of larger number of participants across Japan to better understand how diverse FLT operates in context of intersectionality. Despite these limitations, the findings highlight the importance of incorporating intersectionality into discussions of foreign language education in Japan. As Japan continues to experience demographic change and increasing cultural and linguistic diversity, it is important to understand how teachers' identities shape educational experiences and how their presence contributes to more inclusive and culturally responsive forms of language learning for all students in Japan.

References

- Attia, Shaden. (2023). Critical Race Theory and Intersectionality: Race, Culture, and Identity in the ESL Classroom. *Canadian Journal for New Scholars in Education*, 14 (2), 122-129.
- Banegas, Darío Luis, Beacon, Griselda, & Pérez Berbain, Mercedes. (2021). *International perspectives on diversity in ELT*. Palgrave Macmillan.
- Bhopal, Kalwant & Preston, John. (2011). Intersectionality and 'race' in Education: Theorising Difference. *Intersectionality and “Race” in Education*. Routledge Research in Education, 1-10.
- Bogdan, Robert C. & Biklen, Sari Knopp. (2007). *Qualitative Research for Education: An Introduction to Theory and Methods (5th Edition)*. Boston: Allyn and Bacon.
- Collins, Patricia Hill. (2002). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment Second Edition*. Taylor & Francis Group.
- Collins, Patricia Hill & Bilge, Sirma. (2016). *Intersectionality*. Cambridge, UK: Polity Press.
- Crenshaw, Kimberlé. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. University of Chicago Legal Forum,

1989(1), 139–167.

Creswell, John W. (2012). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research* (4th ed.). Harlow: Pearson.

Esteron, Jerico. (2025). “But sensei, I’m not American!”: Filipino Language Teacher Identity, Inequality, and the Politics of ELT in Japan. Unpublished postbaccalaureate thesis, University of the Philippines Diliman.

Fermin, Teresita. (2020). Profile and Motivations of Filipino ALTs in the JET Programme: An Exploratory Study. *The Bulletin of the Graduate School of Josai International University*, 23, 313–328.

Glick Schiller, Nina, Basch, Linda, & Blanc-Szanton, Cristina. (1992). Towards a Transnational Perspective on Migration: Race, Class, Ethnicity, and Nationalism Reconsidered. *Annals of the New York Academy of Sciences*, 645, 1–24.

Haye-Matsui, Avril. (2018). The Narrative of a Female Jamaican ALT in Japan: Status and Identity. *The Journal of Foreign Studies*, 50, 237–255.

Hino, Nobuyuki. (2009). The teaching of English as an International Language in Japan: An answer to the dilemma of indigenous values and global needs in the Expanding Circle. *AILA Review*, 103–119.

Hiratsuka, Takaaki. (2022). *Narrative Inquiry into Language Teacher Identity: ALTs in the JET Program*. Taylor & Francis Group.

Johnson, Donna M. (1992). *Approaches to Research in Second Language Learning*. Longman: New York & London.

Kachru, Braj Bihari. (1992). *Teaching world Englishes*. In B. B. Kachru (Ed.), *The other tongue: English across cultures* (2nd ed.). University of Illinois Press, 355–365.

Katsuo, Shō. (2019). 国際理解教育の実践研究に関する一考察学校教育における外国人児童生徒をめぐる問題に着目して [A Study on the Practice of International Understanding Education: Focusing on Issues Surrounding Foreign Children and Students in School Education]. 兵庫教育大学大学院連合学校教育学研究科, 1, 63–75.

Kayi-Aydar, Hayriye, Varghese, Manka, & Vitanova, Gergana. (2022). Intersectionality for TESOL Education: Connecting Theory and Justice Pedagogy. *The CATESOL Journal*, 33(1).

〈<https://doi.org/10.5070/b5.35903>〉.

Kubota, Ryuko & Lin, Angel M.Y. (2006). Race and TESOL: Introduction to Concepts and Theories. *TESOL Quarterly*, 40(3), 471. 〈<https://doi.org/10.2307/40264540>〉.

Lawrence, Luke & Nagashima, Yuzuko. (2019). The Intersectionality of Gender, Sexuality, Race, and Native-speakerness: Investigating ELT Teacher Identity through Duoethnography. *Journal of Language, Identity & Education*, 19(1), 42–55. 〈<https://doi.org/10.1080/15348458.2019.1672173>〉.

Metzgar, Emily T. (2018). *JET Program and the US-Japan Relationship: Goodwill Goldmine*. Rowman & Littlefield Publishers.

MEXT Guidebook. (2017). Shōgakkō gaikokugokatsudō: gaikoku-go kenshū gaidobukku [Elementary School Foreign Language Activity: Foreign Language Training Guidebook].

〈https://www.mext.go.jp/a_menu/kokusai/gaikokugo/1387503.htm〉.

Miyasaka, Asako. (2025, November 5). 日本語指導必要な児童生徒、約10年で2倍に足りない教員と補助者 [The number of students needing Japanese language instruction has doubled in about 10 years; there is a shortage of teachers and assistant].

- 朝日新聞. 〈<https://www.asahi.com/articles/ASTB00R15TB0UTIL028M.html>〉 .
- Miyazato, Kyoko. (2009). Power-Sharing Between NS and NNS Teachers: Linguistically Powerful AETs vs. Culturally Powerful JTEs. *JALT Journal*, 31(1), 35-62.
- Nukutsuma, Shunsuke. (2022). 日本の外国人児童生徒と多文化主義—「外国人児童生徒等の教育の充実に関する有識者会議」の関連語分析 [Foreign Children and Students in Japan and Multiculturalism: An Analysis of Related Terms from the "Expert Panel on the Improvement of Education for Foreign Children and Students"]. *現代社会学研究*, 35, 1-17.
- Participating Countries*. JET Programme. <<http://jetprogramme.org/en/countries/>>.
- Pearce, Daniel Roy. (2022). Perspectives, practice and plurilingual realities in Japanese elementary schools: Implications for teacher training. Unpublished postbaccalaureate thesis, Kyoto University.
- Rivers, Damian J. (2010). Ideologies of internationalization and the treatment of diversity within Japanese higher education. *Journal of Higher Education Policy and Management*, 32(5), 4441-454.
- Sakui, Kumiko. (2007). Classroom management in Japanese EFL classrooms. *JALT Journal*, 29(1), 41-58.
- Sophia University. (2014). Interim report of ALT survey 2014. Sophia University Bun-Eido. 〈<http://pweb.cc.sophia.ac.jp/1974ky/Interim%20report%20of%20ALT%20Survey%202014.pdf>〉 .
- Speed, Jessica. (2025a, June 12). Japan ranks 118th out of 148 countries in gender gap report. The Japan Times. 〈 <https://www.japantimes.co.jp/news/2025/06/12/japan/society/wef-gender-equality-report/>〉 .
- Speed, Jessica. (2025b, November 28). Same-sex marriage ban constitutional, says Tokyo High Court. The Japan Times. 〈<https://www.japantimes.co.jp/news/2025/11/28/japan/crime-legal/same-sex-marriage-ruling-tokyo-constitutional/>〉 .
- Stewart, Alison. (2020). *Language Teacher Recognition: Narratives of Filipino English Teachers in Japan*. Multilingual Matters Ltd.
- Tarrayo, Veronico N. (2025). Intersectionality in language teacher education: a systematic literature review. *Language, Culture and Curriculum*, 1-17. 〈<https://doi.org/10.1080/07908318.2025.2469537>〉 .
- Taherdoost, Hamed. (2022). How to Conduct an Effective Interview; A Guide to Interview Design in Research Study: *International Journal of Academic Research in Management*, 11(1):39-51.
- Yang, Yuqian, Pei, Hong, Sambai, Ami, & Sonoyama, Shigeki. (2020). 在日外国人幼児児童生徒に対する学校における支援—教育委員会への質問紙調査から— [School-based support for foreign children and students residing in Japan: Based on a questionnaire survey of boards of education]. *障害科学研究*, 44-1, 1-17.
- Yoshida, Kensaku. (2003). Language Education Policy in Japan – the Problem of Espoused Objectives versus Practice. *Modern Language Journal*. 87/2, 291-293.