Australian and International Journal of Rural Education

A Rural Education Summer School: Unpacking the Right to be Rural

Hernan Cuervo
University of Melbourne
hicuervo@unimelb.edu.au

Yoshihito Ii
Osaka Metropolitan Education
yii@omu.ac.jp

Maiko Aoki
Hokkaido University
maoki@oia.hokudai.ac.jp

Abstract

This article engages with one of the core missions of this journal - strengthening the research and practical links between Australian and international rural education. It does so through describing and reflecting on a one-week Summer School course on social justice and remote schooling the authors of this article delivered at Hokkaido University. A dozen postgraduate students took the course, which included a theoretical component, based on theories of justice and epistemic justice, and a fieldtrip to the remote community of Hamamasu in Hokkaido. Following Lefebvre's idea of 'the right to the city', in this article we draw on the concept of the right to *be* rural to examine the process of rural and remote schooling and school consolidation in Japan. More specifically, we examine the idea of the right to be rural, we explain processes of rural schooling in Japan, and discuss the impact of a Summer School on students' understanding of rural community life. Ultimately, we argue that the course exposed students to an epistemic process of recognition of rural schools, communities and life as asset rather than by reference to stereotypical notions that associate it with deficit views.

Keywords: *rural education, school consolidation, remote Japan, recognition theory, epistemic justice*

Introduction

In September 2025, the three authors of this article delivered a one-week Summer School course at Hokkaido University, Japan, on "Social justice and Remote Schools: Challenges and Promises". The course was attended by a dozen postgraduate researchers studying in Japan and Taiwan. The students attending were from a diversity of national backgrounds: Japan, China, Vietnam, Philippines, and Inner Mongolia. Some of the students grew up in rural and regional towns while others in metropolitan areas. Most of the students were doing a Master degree, with only one conducting PhD studies and two who were currently in-service teachers. This was also an eclectic group in terms of their research interests: Sociology of education, school management, Japanese education policy, teachers' emotional skills, Mongolian rural culture, history of ideas, marine research, school curriculum and tourism in rural Vietnam, and the production of culture and nationalism in Filipino school textbooks.

The course was structured with a series of lectures and workshops, and a full-day fieldtrip to the remote fishing community of Hamamasu, in Hokkaido, where we had the opportunity to talk with local farmers and visit a primary/junior high school to meet students and staff. Over a week of intense and fruitful debate we discussed the pressing issues affecting rural social life and rural education in Japan and internationally. This article aims to highlight and reflect on the rural themes discussed in this summer course as a way of engaging with one of the core missions of this journal: strengthening the research and practical links between Australian and international rural education.

Common Rural Education and Community Challenges and Opportunities

Hamamasu is predominantly a fishing village located two-hours by bus northwest of Sapporo, on the island of Hokkaido. Prior to the beginning of the course, the three authors of this article visited Hamamasu to meet with members of the local council and school authorities to plan our visit with the students. As we drove by the coast from Sapporo to Hamamasu we passed a few towns and villages. In several of these places, Professor Ii pointed out abandoned buildings that not long ago functioned as schools and that signified the consolidation of educational establishments in bigger towns. Indeed, school consolidation and the threat it poses to community sustainability is a major concern for Japanese rural people, school staff and authorities, parents, and researchers investigating this social process.

Rural school consolidation has been a central theme of research and policy concern all around the globe (Cuervo, 2016; Gristy et al., 2020; Li & Gao, 2024; Ono & Nishino, 2025; Tieken & Auldridge-Reveles, 2019). The last three decades have seen a trend in global education policy towards consolidating small schools for the purposes of educational equity and efficiency. This trend, in Gramsci's terms, has constructed a "common sense" (Crehan, 2016) that positions the role of education as being closely linked to individuals' acquisition of skills to deploy in the labour market and the enhancement of the economic productivity of the nation. School consolidation is justified through a rationale of providing equal opportunities to rural students to access larger and, presumably, more efficient education institutions.

This marriage of social justice through equity goals and the market imperatives of efficiency and productivity has occurred despite the positive evidence that small schools can have on rural students, staff, and communities. Indeed, it has been well documented that the structure and composition of small schools can bolster the close relationship between school staff and community (Karlberg-Granlund, 2019; Redford et al., 2025) and support local sustainability (Fargas-Malet & Bagley, 2022). It can also be a space for curriculum and pedagogical innovation (Gristy, 2023; Raggl, 2015) and to enhance teachers' job satisfaction and retention (Cuervo, 2025).

The Right to *the* Rural

The issue of rural school consolidation was central to the epistemological dynamics and knowledge-focus of the Summer School. We argue that at the core of this issue of rural school consolidation is *the right to be rural*. When a school closes and students and families have to move out or travel daily to access education, and teachers and principals have to find work elsewhere, what is at stake is the right to be rural—a right to belong.

Our understanding and use of the term 'the right to be rural' is informed by the notion of the right to *the* rural. The latter is built upon the conceptual architecture of Lefebvre's idea of "the right to the city" (*Le droit a la ville*—Lefebvre, 1968). In this seminal text, to put it simply, Lefebvre writes against the displacement of working class and immigrants in cities in favour of "urban regeneration" and gentrification. The right to the city is a struggle between the use value against the exchange value with its privatisation and commodification of spaces and suburbs in the city. It is also a struggle between interpersonal exchange over individual consumption, and

between interaction and inclusion against social exclusion (see Purcell, 2014; Van Sant & Fairbairn, 2025). Van Sant and Fairbairn (2025, p. 3) aptly argue that while Lefebvre left many of his theorisations "*open-ended*", at the root of his work is a struggle to access urban public space, a matter of distributive justice, but also an issue about democratic decision-making; that is, procedural justice. While issues of distribution and proceduralism feature on the right to the city, less attention has been placed on recognitive justice issues (see Van Sant & Fairbairn, 2025).

Rural sociologists and geographers have taken up Lefebvre's concept to adapt it to the struggles for the use of land and resources outside the metropolis (see Barraclough, 2013; Foster & Jarman, 2022; Weeden et al., 2022). Often discussions about the right to the rural focus on issues regarding the rights to extraction and production of natural resources, the right to the use of rural land, and population decline and tensions between rural and new migrants in communities. Again, these discussions often adopt a spatial distributive and procedural justice approach. They also define or approach the rural mostly through the productivist and post-productivist debate or Holmes' (2006) multifunctional rural framework with its notion of spaces of production, amenity and conservation (see Cuervo, 2016).

The Right to *be* Rural

While the right to access to *the* land and rights to voice your concerns in your own idiom (Cuervo, 2016) are important struggles for rural communities, we are interested with a different approach in this article: the right to *be* rural. Some work on the right to be rural have focused on the need for support for struggling communities by policymakers and regional planners (Van Sant & Fairbairn, 2025). Others, approach it through a citizenship framework that connects individuals with social institutions, the state and community. This is the case of Foster and Jarman's (2022) edited collection showcasing examples from Canada and other countries to discuss in a sociolegal way access to public services, citizenship rights and practices and the capacity to stay rural. For the purpose of this paper, a chapter stands out for us in this edited book, that of Hadley's (2022) on school closures in rural Canada. In it, Hadley examines trends of school closure and their impact on rural communities and the increasingly metrocentric curriculum that generates on students' normative post-school aspirations underpinned by a learning to leave their local community (see Corbett, 2007).

In this article we are interested on this problematic of school closure from a recognition theory perspective and from an epistemic justice access to *learning to be rural*. From a recognition side, we view school closure with its subsequent enforced migration of students, staff and community as a form of social disrespect and devaluation of the power and relevance of schooling in small communities. Drawing on Honneth's (1995) recognition theory and on the right to the rural, it can be argued that a lack of resources and planning for schooling in small communities is a disrespect for a certain way of life. The identity and ways of being of small rural communities is negated or at least undermined by denying the needed resources and the closure of a central institution for its sustainability: the school.

Further, if we take Honneth's (2014) view that we understand ourselves primordially, defining our identity and our place in the world through our relationship with and the recognition provided by other individuals and institutions; then undermining spaces of sociality and individuation that a school provides in a specific place is a serious misrecognition of a (rural) social group. In Honneth's Hegelian view of recognition, intersubjective relations of recognition are key to the construction of an individual's identity, autonomy and self-realisation as a member of a community. Closing down a school subtracts one vital space where rural communities generate individual and communal life.

In policy terms, the closure of a school can be, and often is understood through a utilitarian lens. It is viewed as a matter of efficiency of resources, and sometimes through an equitable

perspective of providing more educational opportunities. But the closure of the school is also the misrecognition of a way of life and of the right to stay and be rural – as so many rural individuals, and even scholars working in rural education, see it (Cuervo, 2024; Guenther et al., 2025). Ultimately, denigrating's one's way of life has the capacity of hindering the self-realisation of individuals and communities (Honneth, 1995).

School closure in small rural communities can also have a detrimental epistemic effect. The right to be rural cannot be something that is just bestowed on individuals of a community by the State through the distribution of resources. It entails not just *having* but *doing*. In other words, we see the right to *be* rural as a dynamic process of sociality and individuation. We view it also as an epistemic process of learning in place to be rural. Against global metrocentric school curricula that position the rural as a place to 'learn to leave' (e.g. Corbett & Gereluk, 2020; Cuervo, 2014; Gristy et al., 2020), we see the small rural school as an institution of epistemic significance to develop in children and the community the belief of a right to be rural through understandings of their land, people and their place in the world. This does not deny the possibility for young people to seek a life pathway outside their community but rather reaffirms their right to construct it in their land if they wish to. Ultimately, we see small schools as critically well placed for the task of constructing epistemic notions of the right to *be* rural (see Gristy, 2023; Tieken & Auldridge-Reveles, 2019).

Rural Schooling in Japan

At the time of our visit to Hamamasu in October 2025, its population was of 962 people (Ishikari City, 2025). In the past one hundred years, Hamamasu's population has fallen to one-tenth of its former size. Though once termed an 'isolated island on land', this community prospered through herring fishing. At its peak, it had twelve primary schools and seven junior high schools.

Currently, both primary and junior high schools have now been consolidated into a single school each. The primary school employs multi-grade classes for Years 1 to 6. Hamamasu High School closed in March 2011. At the time, the closure of the senior high school divided the community over whether it should remain open or closed. Because of the closure, upon completing compulsory secondary education, young people from Hamamasu had to relocate outside the community to attend high schools in urban areas. This means that many young people from Hamamasu live alone in urban areas or reside with relatives while attending senior high school. Some families, concerned about the welfare of their children, decide to relocate to the city to support them.

Japanese public schools are categorised as Remote Area Designated Schools, graded from Level 1 to Level 5 (with 5 being the highest level of remoteness). Remoteness is measured and categorised through the access to resources – such as hospitals and clinics, banking and financial institutions, and supermarkets (Tamai, 2010). Teachers assigned to remote schools receive a maximum salary supplement of 25% depending on the categories of remoteness. Nationwide, 8.1% of public primary schools are designated as remote area schools (e-stat, 2025). The proportion of schools designated as remote varies regionally, with Hokkaido at 33.2%. This means Hokkaido has one of the highest proportions of remote schools in Japan.

Remote schools face a variety of diverse challenges. One such challenge is teacher shortages. Teacher shortages are a challenge faced by many countries (Corbett & Gereluk, 2020; Guenther et al., 2023; Ii et al., 2025). However, the context of teacher shortages in Japan and Australia differs somewhat. The difference lies in the fact that, in Japan, the system is designed such that teacher shortages should not, in principle, occur even in remote schools. The reason for this is that Japan's public schools employ a wide-area personnel system. This means that the personnel placement of newly recruited teachers and current teachers registered for employment is managed by the Board of Education, although school principals have the right to make

recommendations and teachers have the right to express their preferences. Once the Board of Education has assigned a teacher to a school, that placement cannot, in principle, be changed.

Under the wide-area personnel system, distributive equity in teacher allocation is guaranteed to a certain extent. However, replacing teachers who take leave or resign mid-year is particularly difficult in rural and remote areas. This staffing distributive equity, in principle, should ameliorate or rectify any disparities and inequalities in educational environments between remote and urban areas.

Towards the Right to *be* Rural in Japan?

Against a persistent trend of population decline and ageing in non-metropolitan areas, there has been a promotion of the enhancement of educational environments. An important aim of this enhancement is to prevent the out-migration of young people from rural and remote areas and to attract families with children to move in.

One such enhancement initiative is the 'hometown tax' (*Furusato Nozei*) system (Mizuta, 2017). This system allows residents of other regions, not living in remote areas, to make tax payments specifically for those remote areas. It enables not just general tax payments, but also payments tied to specific purposes. Among these purposes are tax items dedicated to enhancing children's learning environments. This *Furusato Nozei* system contributes not only to material environmental improvements but also to creating a 'related population' (*Kankei Jinko*). Some regions offer return gifts (local specialty products) to taxpayers who make hometown tax donations. The appeal of these return gifts attracts people who make donations specifically for them. There is concern that focusing too much on enhancing the appeal of these return gifts may cause the original purpose of hometown tax donations to be lost. On the other hand, the system allows taxpayers to deduct the amount of tax paid to their current place of residence by paying it to a different region. Consequently, the *Furusato Nozei* system has faced criticism for being competitive.

Realistically avoiding population decline, particularly in remote areas, is difficult. However, people who maintain a connection without residing there—for example, by making an annual *Furusato Nozei* payment or visiting the area on holidays—are termed the 'related population' (Sakuno, 2019). Some regions create a related population by establishing a dormitory at the local school to attract students from other areas, thereby ensuring the continuity of small-scale schools. While students may leave the area after graduating, they maintain a connection to the region where they spent several years—this is the concept of a related population in terms of schooling (Owada & Kazami, 2020). During this summer school, we visited Hamamasu. As a time-based municipality, they likely view us visitors as an initial stage of this related population. Through this visit, the students were able to learn some aspects of the reality of remote areas. Ultimately, Hamamasu also gained an opportunity to initiate the creation of this related population. Therefore, this initiative can be considered a mutually beneficial endeavour.

The Work of a Summer School

This course was delivered as an intensive summer school. These have been held annually by Hokkaido University during the summer months of June to October since the 2016 academic year. The course aimed to examine, using various materials and data, the widening geographical, social, and economic disparities between urban and rural areas that are becoming increasingly severe alongside the advancement of global society (Wang et al., 2025). It further encouraged participants to consider what socially just education might look like, particularly using the example of schooling in remote areas. As articulated in one of the 17 SDGs, the importance of realising a just and equitable society and ensuring equal educational opportunities for all social groups is widely recognised.

As we designed this course, we were cognisant that most of the students did not have a first-hand experience of the rural and remote Japanese context. Additionally, many of the students were studying in metropolitan universities. Therefore, this course endeavoured not only to provide theoretical understandings of social justice and expert lectures on the circumstances, opportunities, and challenges faced by schools in remote areas, but also to undertake fieldwork in such schools. Through direct interaction with pupils and teachers, participants sought to gain experiential and multifaceted insights into the issues they encounter. To this school experience, we also added conversations with local farmers from Hamamasu who could provide a socio-economic view of the region and community.

In conducting the fieldwork, we requested the cooperation of staff at the Hamamasu Branch Office of Ishikari City Council, with whom Professor Ii, one of the lecturers, had an existing relationship. They facilitated arrangements to enable us to speak with local residents, particularly young people, as well as teachers and pupils at the primary and junior high schools. On the day, we first visited the Hamamasu Branch Office during the morning, where the staff provided insights from their perspective on trends in the local population and industry. We also gained the opportunity to speak with a young adult person who, after graduating from the local junior high school, had left the area to attend high school and university, and subsequently studied agriculture in the United States, learning the family farming business, and returning to Hamamasu to take over the family enterprise. Following this, we spoke with a local resident in his seventies who has long managed an orchard in the area, and had fishing business, hearing his account of the region's transformations. Interestingly, this local resident was not originally from Hamamasu but rather migrated to the area after he started working there. In both residents' accounts, an affective atmosphere was palpable about the physical but also emotional labour they had to do in their everyday practices to keep their business afloat and most importantly to contribute to the sustainability of the community. In this sense, their stories resonate with other global rural accounts where their individuation is firmly connected with the wellbeing of the local community (Cuervo, 2016; Vehkalathi et al., 2025).

In the afternoon, we visited the primary/junior high schools. In the primary classrooms we observed some lessons, and then at the junior high school, as part of a foreign language (English) lesson, we listened to presentations by students about their favourite places and things of Hamamasu and their school. Later we had time to interview them directly. After the lessons ended, we divided into groups to speak with the principal, deputy principal, and several teachers about their thoughts of working in remote schools.

Concluding Remarks

In the last day of the course the students did a presentation about what they learned in it. This was followed a few weeks later with a written assignment. It was apparent from the students that after a week of discussing a socially just rural schooling, they concurred that distributive policies and practices were necessary but not sufficient to sustain the right to be rural. An epistemic sense emerged from students' comments that ways of being rural and remote in Hamamasu depend on socially just approaches such as participatory justice (see Cuervo, 2016). For example, this was visible for students in the way the Wakamono-kai (youth association) and the school served as community hubs, enabling residents to be directly involved in local decisions that sustain rurality. Additionally, students recognised in the conversations with the young farmer and the orchard owner the deep diversity in rural places and how the right to your way of life (Honneth, 1995) was an essential struggle for members of the Hamamasu community. In these conversations, students noted how these individuals functioned as "*community brokers*" helping, welcoming and settling new and returnee residents. Interestingly, the need for intergenerational ties to sustain the community was recognised by its members and subsequently by students. While these issues might feel like common knowledge for those living,

working, and studying rural communities, they are not so to those who take the rural for granted or have no relation to it.

Students' comments and presentations also resonate with appeals by rural education scholars to introduce pre-service teachers in their placements to rural schools and communities (see Guenther et al., 2023; Sharplin, 2010). For instance, students in this course spoke about how seeing and meeting rural places and people firsthand enabled them to understand their challenges but most importantly the assets that Hamamasu thrives on. This included the strong relationship between the school and community, and the intensive engagement from community members towards the sustainability of place. In other words, a pedagogical process of epistemic justice towards the right to *be* rural was built from the discussions and fieldtrip in this course.

Returning to the notion of *Kankei Jinko*, "related population", it was the perception from these three authors that students were in a process of becoming "rural allies". And while many lived in urban areas and did not have concrete plans to go rural, they shifted from an initial view of rural as deficit towards one of rural as an asset or resource. Policy initiatives such as *Furusato Nozei*, open the door to create an allyship between social groups that otherwise do not meet each other. Ultimately, we are not naïve in thinking that one Summer School and a fieldtrip reverses the difficult declining population issue in Japan or elsewhere, or that students completely change their outlook and potential biases towards rural life. But we think that challenging deficit and stereotypical notions of rural and remoteness through the intertwining of theory and practice to generate an epistemic process of learning to be rural is a worthwhile attempt for anyone who cares for the wellbeing of places outside the metropolis. We believe this course generated in students a recognition of the right to be rural—of the right for Hamamasu residents to choose their way of life. Finally, the course fostered a dialogue and recognition of different international views of what means to be rural and what the right to be rural might entail.

References

Barraclough, L. (2013). Is there also a right to the countryside? *Antipode*, 45(5), 1047-1049. https://doi.org/10.1111/anti.12040

Corbett, M. J. (2007). Learning to leave: The irony of schooling in a coastal community. Fernwood Publishing.

Corbett, M. & Gereluk, D. (Eds.). (2020). *Rural teacher education: Connecting land and people*. Springer.

Crehan, K. (2016). *Gramsci's common sense: Inequality and its narratives*. Duke University Press.

Cuervo, H. (2014). Critical reflections on youth and equality in the rural context. *Journal of Youth Studies*, 17(4), 544-557. https://doi.org/10.1080/13676261.2013.844781

Cuervo, H. (2016). Understanding social justice in rural education. Palgrave Macmillan.

Cuervo, H. (2024). Examining the challenges to teaching and leading rural education in an elite urban university through the lenses of a theory of recognition. In S. White, J. Downey, & M. Fuqua (Eds.). *Sharing leadership stories in rural education: Leading rurally across Australia and the United States* (pp. 241-253). Springer Nature Singapore.

Cuervo, H. (2025). Teacher job satisfaction and retention in small rural schools: A theory of recognition approach. *International Journal of Educational Research*, 134, 102844. https://doi.org/10.1016/j.ijer.2025.102844

E-stat (2025). *Japan in Statistics*. https://www.e-stat.go.jp/

Fargas-Malet, M., & Bagley, C. (2022). Is small beautiful? A scoping review of 21st-century research on small rural schools in Europe. *European Educational Research Journal*, 21(5), 822-844. https://doi.org/10.1177/14749041211022202

Foster, K. R., & Jarman, J. (Eds.). (2022). *The right to be rural: Citizenship outside the city*. University of Alberta Press.

Gristy, C. (2023). A manifesto for small schools: The story of an intersectional research, practice, and politics project. *Australian and International Journal of Rural Education*, 33(1), 61-65. https://doi.org/10.47381/aijre.v33i1.415

Gristy, C., Hargreaves, L., & Kučerová, S. (Eds.). (2020). *Educational research and schooling in rural Europe: An engagement with changing patterns of education, space and place*. IAP.

Guenther, J., Holmes, C., & Williamson-Kefu, M. (2025). Principles of successful digital inclusion initiatives in remote Australia. *Australian Journal of Social Issues*, 1-14. https://doi.org/10.1002/ajs4.70064

Guenther, J., Fuqua, M., Ledger, S., Davie, S., Cuervo, H., Lasselle, L., & Downes, N. (2023). The perennials and trends of rural education: Discourses that shape research and practice. *Australian and International Journal of Rural Education*, 33(3), 1-29. https://doi.org/10.47381/aijre.v33i3.701

Hadley, G. (2022). Stemming the tide: Youth entrepreneurial citizenship in rural Nova Scotia. In K. Foster & J. Jarman (Eds.). *The Right to be Rural: Citizenship Outside the City* (pp.179-192). University of Alberta Press.

Holmes, J. (2006). Impulses towards a multifunctional transition in rural Australia: Gaps in the research agenda. *Journal of Rural Studies*, 22(2), 142-160. https://doi.org/10.1016/j.jrurstud.2005.08.006

Honneth, A. (1995). The struggle for recognition: The moral grammar of social conflicts. MIT Press.

Honneth, A. (2014). The I in the we: Studies in the theory of recognition. Polity.

Ii, Y., Okamura, M., Kushimoto, H., Sato, H., Williams, J., Sugimura, M. & Ueno, M. (2025). Social justice and equity in education. *Educational Studies in Japan*, 19, 125-132. https://www.jstage.jst.go.jp/article/esjkyoiku/19/0/19_125/_article/-char/ja

Ishikari City (2025). *Statistical pages*. https://www.city.ishikari.hokkaido.jp/_res/projects/default_project/_page_/001/006/262/0710_jinnkou1.pdf

Karlberg-Granlund, G. (2019). Exploring the challenge of working in a small school and community: Uncovering hidden tensions. *Journal of Rural Studies*, 72, 293-305. https://doi.org/10.1016/j.jrurstud.2019.10.017

Lefebvre, H. (1968). *Le droit a la ville*. Anthropos.

Li, Y., & Gao, B. (2024). Does school consolidation in rural areas affect students' education? Empirical evidence from China. *European Journal of Education*, 59(4), e12790. https://doi.org/10.1111/ejed.12790

Mizuta, K. (2017). A Consideration for "Furusato Nozei", a tax deduction system for donations to prefectural and municipal govermments out of Donners' resident places. *Journal of Nagoya Gakuin University Social sciences*, 53(4), 57–80. (in Japanese)

Ono, F., & Nishino, T. (2025). Case study on the impact of primary school closure on demographic dynamics in the community. *Japan Architectural Review*, 8(1), e70050. https://doi.org/10.1002/2475-8876.70050

Owada J., & Kazami S. (2020). Community value co-creation program and education model for local revitalization by related people: A case of "Related People Creation Project" in Gokase Town, Miyazaki Prefecture. *Journal of International Association of P2M*, 15(1), 1-11. (in Japanese) https://jglobal.jst.go.jp/en/detail?JGLOBAL_ID=202102256018219208

Purcell, M. (2014). Possible worlds: Henri Lefebvre and the right to the city. *Journal of urban affairs*, 36(1), 141-154. https://doi.org/10.1111/juaf.12034

Raggl, A. (2015). Teaching and learning in small rural primary schools in Austria and Switzerland—Opportunities and challenges from teachers' and students' perspectives. *International Journal of Educational Research*, 74, 127-135. https://doi.org/10.1016/j.ijer.2015.09.007

Redford, M., Coker, H., & Paterson, A. (2025). A professional journey: Capturing the complicated relationship between rural teacher agency, multigrade classes and local communities. *International Journal of Educational Research*, 131, 102599. https://doi.org/10.1016/j.ijer.2025.102599

Sakuno, H. (2019). The significance and possibility of relationship population in population decline society in Japan. *Annals of the Japan Association of Economic Geographers*, (65-1), 1-12. (in Japanese) https://www.jstage.jst.go.jp/article/jaeg/65/1/65_10/_article/-char/ja/

Sharplin, E. (2010). A taste of country: A pre-service teacher rural field trip. *Education in Rural Australia*, 20(1), 17-27. https://doi.org/10.47381/aijre.v20i1.582

Tamai, Y. (2010). Change of standard of rural small school in law about rural small school. *Research Journal of Education*, 6, 1-5. (in Japanese)

Tieken, M. C., & Auldridge-Reveles, T. R. (2019). Rethinking the school closure research: School closure as spatial injustice. *Review of Educational Research*, 89(6), 917-953. https://doi.org/10.3102/0034654319877

Van Sant, L., & Fairbairn, M. (2025). Towards a right to the rural? *Dialogues in Human Geography*, 1-18. https://doi.org/10.1177/20438206251335317

Vehkalahti, K., Eriksen, I. M., & Østergaard, J. (2025). Growing up rural: Qualitative longitudinal explorations of young people living in the Nordic countries. Palgrave Macmillan.

Wang, C. M., Maye, D., & Woods, M. (2025). Planetary rural geographies. *Dialogues in Human Geography*, 15(3), 394-413. https://doi.org/10.1177/20438206231191731