

Chapter 1.

The Philosophy and Aims of Ritsumeikan University as seen in The Ritsumeikan Charter

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Chapter 1.

The Philosophy and Aims of Ritsumeikan University as seen in The Ritsumeikan Charter

Each university has its own distinct philosophy and aims. Those of Ritsumeikan University are stated in The Ritsumeikan Charter, adopted in 2006. The Charter applies to the whole of the Ritsumeikan Academy, including Ritsumeikan Asia Pacific University and the affiliated senior and junior high schools and elementary school. For Ritsumeikan University, the Charter serves as the cornerstone of all educational and research activity.

The Ritsumeikan Charter is a short passage of text, but it encapsulates the history of Ritsumeikan University since its establishment, together with the principles fostered in the course of this history, which all members of the Ritsumeikan community are expected to uphold. This chapter expands on the ideas in The Ritsumeikan Charter. It is divided into three sections: the first covers the time from the establishment of Ritsumeikan to the formation of its founding spirit and educational philosophy; the second looks at the multi-faceted development of the university in accordance with this founding spirit and educational philosophy; the third sets out the various initiatives pursued since the establishment of The Ritsumeikan Charter.

We faculty and staff members believe that The Ritsumeikan Charter is not simply a formal document drawn up by the university and academy organization: it is also something that each individual member of the Ritsumeikan community, students included, should understand and share. We hope that the material in this chapter helps readers understand how Ritsumeikan University got to where it is today, what we have cherished thus far (and continue to cherish today), and what we are seeking to achieve in the future.



Stone monument with the inscription “To believe in the future, to live for the future”, 1981

立命館憲章

THE RITSUMEIKAN CHARTER

Ritsumeikan traces its roots to Prince Saionji's private academy of the same name, established in 1869. It was officially founded in 1900 by his protégé, Kojuro Nakagawa, as the Kyoto Hosei Gakko (Kyoto School of Law and Politics), later to take on the name "Ritsumeikan." The name is derived from a passage in the Jinxin chapter of the Discourses of Mencius, and means "a place to establish one's destiny through cultivating one's mind."

"Ritsumeikan's founding ideals are "freedom and innovation" and reflecting upon its wartime experience, it committed itself to a core educational philosophy of "peace and democracy" after World War II.

Ritsumeikan has faced the challenges of the times by pursuing an independent path to rise above adversity and has become the comprehensive private educational institution that it is today through extensive cooperation and support from both within and outside Japan.

Ritsumeikan, as a Japanese institution located in the Asia Pacific region, is committed to sincerely reflecting upon history and to building an institution where many cultures coexist in the spirit of international mutual understanding.

Ritsumeikan will build relationships of trust, through research and education, as well as sports and cultural activities, and establish its roots in the local community, to create an academic institution open to international society.

Ritsumeikan will strive to strengthen links with society and promote its institutional development by fully utilizing the characteristics of a private academic institution, the participation of its faculty, staff and students, and the support of alumni and parents, while respecting the principles of autonomy, democracy, transparency, non-violence and justice.

Ritsumeikan will pursue the creation of universal values based on academic freedom and search for solutions to the pressing issues facing humankind, with its educational endeavors based on its founding spirit and educational ideals, bearing in mind "to believe in the future, to live for the future."

Ritsumeikan will foster learning and the development of individual talents in order to nurture just and ethical global citizens.

Ritsumeikan, as an institute of education and research, pledges to promote peace, democracy and sustainable development in Japan and throughout the world, in keeping with the spirit of this Charter.

The Ritsumeikan Trust
July 21, 2006



I How Ritsumeikan University Was Created

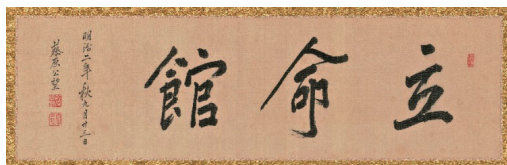
What is the meaning of studying history? Surely one of the most significant aims is to apply the wisdom of the past to the present, and to the future. We learn about the societies, economies, and cultures of the past, the people who succeeded in them, and sometimes those who failed, and make use of this knowledge for our own growth.

By learning about the history of the academic institution “Ritsumeikan,” we can gain an understanding of the spirit of our university and the knowledge passed down within it, and use that understanding to power our future. We hope you will join us on this journey along the path that Ritsumeikan has taken to date, and into the future that Honorary Chancellor Suekawa Hiroshi envisioned, so we can “believe in the future, to live for the future.”

1. The Birth of Ritsumeikan: Saionji Kinmochi and Nakagawa Kojūrō

Known as “the last of the genrō”¹ Saionji Kinmochi (1849–1940) was born in Kyoto, Yamashiro province (the present-day City of Kyoto) as the second son of Tokudaiji Kin’ito, a member of the imperial court nobility. At the age of two, he was adopted into the household of a relative of Tokudaiji, Saionji Morosue, and eventually succeeded Morosue as the head of the Saionji household.

In September 1869, Saionji Kinmochi opened a private academy for the training of young leaders for Japan’s new era. Located in the gardens of the Kyoto Imperial Palace, the academy was named “Ritsumeikan.” The name was taken from the Jinxin chapter of the Discourses of Mencius, and means a place to establish one’s destiny by cultivating one’s mind. A number of leading scholars of Chinese classics, artists, and other experts taught at this Ritsumeikan academy, including Tomioka Tessai (1837–1924)² and Ema Tenkō (1825–1901).³ Ritsumeikan appears to have been an educational institution that opened its doors to more than just members of the noble classes. Just six months after opening, however, the government of Kyoto ordered the academy to close, interpreting the vigorous discussion among young pupils at the academy as a sign of potential political unrest. Saionji himself was unable to intervene, as he was far away in Nagasaki at the time, preparing to depart for studies in Europe.



Calligraphy panel with the characters “Ritsumeikan”, 1869

In 1871 Saionji arrived in Paris, a city facing turbulent times following France’s defeat in the Franco-Prussian War. Living in Paris at the height of the Paris Commune⁴, Saionji was transformed into an intellectual shaped by democratic ideals. This experience was reflected deeply in Saionji’s subsequent political and educational activities in Japan. Returning to Japan after more than a decade studying at the Sorbonne, Saionji launched his career as a politician. His international expertise was highly valued at the time, and he cooperated fully with Itō Hirobumi’s initiative to draft a Constitution for Japan. After performing ministerial roles including Education and Foreign Affairs in Itō’s cabinet, Saionji took the leadership of his country’s government, serving as Japan’s 14th Prime Minister from 1906 to 1911.

Let us turn the clock back several years to 1894, when Saionji was appointed Minister of Education. Saionji promoted a bureaucrat in the Ministry, Nakagawa Kojūrō, to the position of ministerial secretary, and placed him in charge of the establishment of Kyoto Imperial University (now Kyoto University). Below we look back on Saionji’s relationship with Nakagawa, who was born in the village of Umaji in the district of Minamikuwada, Tamba province, today the city of Kameoka in Kyoto Prefecture.



Saionji in his first term as Prime Minister, 1906

The young nobleman Saionji was appointed to the role of Placating General of San’indō⁵ immediately after the Battle of Toba–Fushimi in 1868, during the Meiji Restoration. On his travels as part of this role, Saionji used to stay overnight in the village of Umaji. Among the squad of local soldiers on duty at the time, known as the Tamba Kyūsen-gumi, were Nakagawa Kojūrō’s biological father Rokuzaemon and adoptive father Nakagawa Buheita. When Saionji served as a general in later battles in Tohoku, members of the Nakagawa family from Umaji were again drafted to participate. This was the meeting point between Saionji and the Nakagawa family, and the origination of Ritsumeikan.

After graduating from the First Higher School (pre-university course), Nakagawa Kojūrō entered the Department of Law at the Imperial University Law School, now the University of Tokyo Faculty of Law, then transferred to the Department of Political Science the following year. Among Nakagawa’s contemporaries in the pre-university course were Yamada Bimyo (Taketarō), Masaoka Shiki, and Minakata Kumagusu. Nakagawa was on especially friendly



Nakagawa Kojūrō in 1897, when he was Counselor of the Ministry of Education

terms with the author Natsume Sōseki (Shiohara Kinnosuke), who wrote of his interaction with Nakagawa in his discourse *Rakudai (Failure)*⁶. While at university, Nakagawa paid a visit to Saionji, with whom he was already communicating. Nakagawa took up a position in the Ministry of Education upon graduating, and was promoted to the post of secretary when Saionji assumed leadership of the Ministry.

2. Ritsumeikan Grows: Establishment of the Hosei Law School, Promotion to University Status, and the Takigawa Incident

Working under Saionji’s direct command in the Ministry of Education, Nakagawa Kojūrō formulated the plan to establish Japan’s second imperial university, Kyoto Imperial University. In 1897, he took up a supervisory role in the new university’s operations as Secretary-General (the first administrative director-general).

Once Kyoto Imperial University was set up, Nakagawa left the Ministry of Education and entered the business world. He served as an inaugural director of the Kajima Bank⁷, vice president of Asahi Life Insurance, and in several other posts. These experiences made him painfully aware of the need for higher education institutions that could be accessed by young people unable to follow the official route to university

entrance through government Higher Schools. Nakagawa thus began planning for the establishment of a new school of law with the cooperation of Kyoto Imperial University. He was aided in this task by the personal connections he had made during the process of setting up Kyoto Imperial University, and the approval of Saionji Kinmochi. Nakagawa procured the funds required to establish the new school through the sale of his own real estate, and from sources including the Kajima family and Sumitomo Tomoito. In June 1900 the Kyoto Hosei School opened its doors to the first cohort of 305 students. It operated as a school for professional legal training, with classes running from 5:00 to 9:00



Seikirō

pm in makeshift classrooms in Seikirō, a restaurant situated on the banks of the Kamo River in Kyoto. The school soon gained popularity among young working adults.

Nakagawa harbored hopes that this evening school for lawyers would eventually become a “comprehensive academy” encompassing all stages from secondary education through to university. He resolved to call this academy “Ritsumeikan,” the name of the private academy founded by Saionji. When he founded Seiwa Ordinary School (later Ritsumeikan Middle School) in 1905, Nakagawa formally requested Saionji’s permission to use the name “Ritsumeikan,” and Saionji assented.

The idea of “establishing one’s destiny” in the aforementioned Jinxin chapter of the Discourses of Mencius, which is rightly seen as Nakagawa’s foundational principle, is an idea deeply rooted in Eastern philosophy. Meanwhile, the modern ideas of liberalism and internationalization that Saionji had adopted while on his studies in France formed the spiritual foundations for the Ritsumeikan Academy’s own destiny. Thus, Nakagawa aimed to create an academy brimming with a spirit of freedom and innovation with a background that blended ancient Eastern philosophy and Western modernist ideas.

Nakagawa went on to appointments including administrative officer of Karafuto (South Sakhalin) Prefecture in 1908, and vice president (later president) of the Bank of Taiwan in 1912. He became Chancellor of Ritsumeikan the following year, and changed the university’s name from Kyoto Hosei University to Ritsumeikan University. Because Nakagawa inherited the name of a private academy originally founded by Saionji, today we refer to Saionji as the “Founding Father” and Nakagawa as the “Founder” of Ritsumeikan and we strive to perpetuate the founding spirit of freedom and innovation that both men pursued.

In 1922 Ritsumeikan University gained official recognition as a university under the University Ordinance, and the College of Law (Departments of Law and Economics), Graduate School, and Preparatory Course were established. The following year saw the establishment of a Professional Training Division (Departments of Law and Economics) and Preparatory Course. Departments of Letters and Commerce were added to the Professional Training Division in 1927, creating the foundations for the university that exists today.

Let us pause here to relate one episode from the realm of extracurricular activities at this time. In fall 1927, the Ritsumeikan University Baseball Club emerged as the undefeated champion of the fourth Kyoto Intercollegiate Baseball Championship, and selected Taiwan as the destination for its first overseas trip. This choice was

based on the extensive personal networks that Nakagawa had cultivated in government and business sectors in Taiwan. The choice distinguishes the history of baseball at Ritsumeikan from those of Tokyo-based universities such as Waseda and Keio, whose baseball clubs tended to visit places such as Hawaii and the U.S. mainland. This history is closely connected with the path taken by Ritsumeikan University thereafter.

In July 1932, Kyoto Imperial University Faculty of Law Professor Takigawa Yukitoki gave a lecture at the Chuo University Faculty of Law. Officials in the Ministries of Education and Justice viewed the lecture was problematic as it dealt with anarchistic subject matter. The following year, the Ministry of Internal Affairs banned the sale of Takigawa’s book *A Reader in Criminal Law*, and the Ministry of Education demanded that Takigawa be dismissed from his post at Kyoto Imperial University. When the university refused to do so, the Ministry proceeded to impose a disciplinary suspension of employment on Takigawa.

Many faculty members of the Kyoto Imperial University Faculty of Law resigned in protest over the Ministry’s action. These included, in addition to Takigawa himself, two individuals who later became Chancellors of Ritsumeikan University: Sasaki Sōichi and Suekawa Hiroshi. Of the 21 faculty members who resigned overall, 18 moved to Ritsumeikan University. It is said that the acceptance of these faculty members was made possible by the interaction between Nakagawa Kojūrō, informed by the wishes of Saionji Kinmochi, and Oda Yorozu, a former Dean of the Kyoto University Faculty of Law and Honorary Chancellor of Ritsumeikan University. This incident is today remembered as a threat to academic freedom and university autonomy, but it also occasioned a new leap forward for Ritsumeikan.

3. Ritsumeikan and War: Establishment of the Technical School and Complicity with State Policy

In 1914, a group of like-minded faculty members of the Kyoto Imperial University Faculty of Science and Engineering established a school to train electrical technicians, the Private Electrical Engineering Training Institute, within their department of electrical engineering. The aim eventually was to relocate this Training Institute outside the university campus and reorganize it as an independent technical college. The outbreak of the Sino-Japanese War in 1937 led to greater demand for hands-on technicians in heavy industries, and Nakagawa sought to establish a technical training school. In October of the same year, Ritsumeikan’s Board of Trustees resolved to establish such a school. In April of the following year, 1938, Ritsumeikan took control of the Private Electrical Engineering Training Institute, which became part of a new Ritsumeikan Higher Technical School, a college for the training of electrical engineers located on the Kitaoji Campus, which was also home to Ritsumeikan Middle School and Ritsumeikan Commercial High School. The new school offered three-year programs and had five departments: civil engineering, architecture, mechanical engineering, applied chemistry, as well as electrical engineering. Second divisions were also established in the departments of mechanical and electrical engineering.

The Ritsumeikan Higher Technical School had initially been established as a technical school, equivalent to a technical training college.



Nichiman Higher Technical School

However, in response to the growing demand for technical training following the 1932 establishment of the state of Manchukuo, the school was expanded and relocated to a site on the north side of Toji-in Temple in 1939, where it was re-named the Ritsumeikan Nichiman Higher Technical School. This school had a total of seven departments—mechanical engineering, automotive engineering, aeronautical engineering, electrical engineering, applied chemistry, mining and metallurgical engineering, and construction engineering—as well as a forge for Japanese swords. Thus, the present-day Kinugasa Campus, and the College of Science and Engineering that was located there until 1994, developed out of Japan's international situation during the 1930s.

Ritsumeikan had begun operating its university in line with the prevailing nationalistic climate from the late 1920s. On the occasion of the Showa Emperor enthronement in 1928, Ritsumeikan University established a military-style Imperial Guard, reflecting the university's location at the time in Hirokoji, adjacent to the Kyoto Imperial Palace. In 1941, the Ritsumeikan Institute of National Defense Studies was established, headed by Imperial Army officer Ishiwara Kanji (1889-1949)⁸ and offering lectures in national defense studies.

Around this time there were also students from Korea, a Japanese colony, studying at Ritsumeikan University. Most of these had entered the university with the aim of moving up in society by studying an advanced academic discipline, typically law, after having spent some time in the workforce after leaving school. After graduating from university, some of these students found work at public authorities such as the Kyoto and Osaka Municipal Governments. These were the minority, however, as most were employed in the private sector—especially Kyoto's traditional textile industries. Notably, a number also returned to their homeland and took up important roles in the Korean colonial government as well as major mass media outlets such as Korea Pyongyang Broadcasting Station, Korean Broadcasting Station, and The Dong-A Ilbo newspaper.



The Ritsumeikan Imperial Guard (from the 1939 graduation album)

Under the so-called “student mobilization” that involved abolishing the exemption from military service for university students in 1943, 3,149 Ritsumeikan students were sent to the battlefield, and around 100 lost their



Ritsumeikan students leaving for the war, 1943

lives. Although this was national government policy at the time, the fact that Ritsumeikan, an educational institution, complied with it is something that we must reflect on deeply and keep in our memories forever. Around 30 Korean and Taiwanese students of Ritsumeikan University were expelled for failing to join the military, but the university later restored the honor of these students by revoking their expulsion and awarding them special certificates of graduation. In March 1996, these certificates were presented in person to nine former students from Korea and one from Taiwan whose whereabouts could be ascertained.

4. A New Departure for Ritsumeikan: Suekawa Hiroshi and “Peace and Democracy”

On October 7, 1944, Ritsumeikan's founder Nakagawa Kojūrō passed away at the age of 78. His successor in the post of Chancellor was Ishihara Hirochirō. A graduate of Ritsumeikan in the days when it was known as Kyoto Hosei University, Ishihara was an industrialist who had devoted himself to the development of Southeast Asia, and knew Nakagawa well from his time as president of the Bank of Taiwan. Ishihara had watched Ritsumeikan develop while serving as a Trustee, and soon set to work on reforms aimed to establish a new approach to managing the Academy. However, Ishihara's appointment was followed shortly by Japan's defeat.



Suekawa Hiroshi

The Second World War came to an end with Japan's unconditional surrender on August 15, 1945. The following day, the under-secretaries of the Ministries of Education and Welfare issued official notices cancelling the student mobilization. This allowed Ritsumeikan University to hold its commencement ceremony on the 11th of September, and begin classes on the 17th. The first meeting of the Board of Trustees after the surrender was held on the 14th, and it confirmed a plan to begin work on democratic education reforms. This move resulted in the abolishment of the Ritsumeikan East Asia Research Institute, the Ritsumeikan National Polity Research Institute, the Ritsumeikan Institute of National Defense Studies, and the Japanese sword forge.

Ritsumeikan University's activities during the war were seen as especially vigorous, even in the context of the militaristic atmosphere of society at the time. For this reason, in the immediate aftermath of the war, rumors arose that the Ritsumeikan organization may even be dismantled. There was a need to spell out a robust vision for Ritsumeikan's rebirth as a new type of academic institution. Ishihara outlined the need for new leadership for Ritsumeikan University. The person singled out as representative of the new Ritsumeikan was Suekawa Hiroshi, an individual who had also been held in high regard by the Ritsumeikan's founder, Nakagawa. Suekawa had fought hard to defend academic freedom during the abovementioned Takigawa incident. The decision was taken to appoint Suekawa as Chancellor so that Ritsumeikan University could contribute to the task of creating a peaceful society and enabling democracy to take root in Japan.

Born in 1892 in the village of Kuga in Kuga district, Yamaguchi Prefecture (present-day Iwakuni City), Suekawa

Hiroshi completed studies in the Kyoto Imperial University Graduate School of Law, and was appointed Lecturer in the Faculty of Law at the same university in 1919. For approximately three years beginning in 1922, Suekawa undertook legal research at several universities including Harvard and Princeton, and became a Professor of Kyoto Imperial University in 1925. Resigning from Kyoto Imperial University following the Takigawa incident, Suekawa was engaged as a Lecturer by Ritsumeikan University, then moved to Osaka University of Commerce (now Osaka City University) in 1933, where he was promoted to Professor in 1940.

A plan for the fundamental reform of the Ritsumeikan Academy was tabled and approved at an extraordinary meeting of the Board of Trustees on November 1, 1945. Suekawa Hiroshi's nomination as Chancellor of Ritsumeikan University was approved unanimously by the Board on November 6. These board meetings that determined the basic direction of postwar reforms and installed Suekawa as Chancellor constituted a major step forward in the transformation of the Ritsumeikan Academy. Suekawa explained: "We cannot expect autonomy or freedom of research in government-run universities. Most of the prestigious universities in the West are private. I believe that it is only in private academic institutions that we can genuinely pursue, and achieve, research that is true to our academic conscience."

In 1946 Suekawa set to work on drastic reforms of Ritsumeikan University, and adopted the words "freedom and democracy" as the university's educational philosophy, in line with the new Constitution of Japan and Basic Law on Education. The university began its formal re-launch in 1948, when it became one of the group of 12 universities nationwide to gain first approval under the new postwar university system. The following year saw the establishment of a new system for electing the Chancellor through representatives composed of members of the Board of Trustees and the Board of Councilors, full-time faculty and staff members, and students. The Plenary Council of the University was also created to build consensus on major operational issues. Membership of the Plenary Council was extended to representatives of all parts of the organization including the Board of Trustees, Faculty Council, Student Union, and Faculty/Staff Union. Suekawa thus made the utmost effort to expand forums for discussion between undergraduate and graduate students, faculty/staff members, and the Board of Trustees, and to advance academic affairs democratically. Suekawa's philosophy fostered what became known as "Ritsumeikan-style democracy," an approach unparalleled in other universities.

We must never forget the Wadatsumi Statue, which was erected as a symbol of "peace and democracy." The statue's story begins in 1949 with the publication of *Kike Wadatsumi no Koe* (Hear the Voice of Wadatsumi), a collection of writings by university students throughout Japan who had lost their lives during the war. The old Japanese word Wadatsumi is a variant of Wadanokami, meaning god of the ocean. There was a



Unveiling of the Wadatsumi Statue, 1953

huge response to the publication of this collection, and the Japan Association of Fallen Student Soldiers, commonly known as the Wadatsumi-kai, was formed. Proceeds from sales of the publication were used to commission sculptor Hongo Shin (1905-1980)⁹ to create a statue commemorating students who had lost their lives in the war. After the University of Tokyo authorities refused a request from the Wadatsumi-kai secretariat to contribute to the project, Suekawa Hiroshi announced in 1951 that Ritsumeikan was prepared to take charge of the statue instead. This proposal received wide support from both within and outside the university, and on December 8, 1953, the anniversary of the start of the Pacific War, a ceremony was held to unveil the statue at Ritsumeikan University.

1 Genrō ("principal elders") is the name given to a group of elder statesmen, active in the Japanese political sphere from the late 1800s to the 1930s, whose power had no constitutional or statutory basis. The nature of the genrō varied with the prevailing political conditions, but they eventually lost their significance and disappeared. Born into the imperial court nobility, Saionji Kinmochi was the only genrō who was not from either Satsuma or Chōshū, the two feudal domains behind the Meiji Restoration.

2 A painter and Confucian scholar of the late 19th and early 20th centuries. Born in Sanjō-dori Shinmachi-higashi (now part of Chukyo Ward) in Kyoto, Tessai is known as being Japan's last true bunjin (litterateur).

3 Calligrapher, poet and physician. Born in the village of Shimosakanaka in the district of Sakata, Ōmi province (now Nagahama City). Worked as principal of the private academy Ritsumeikan, and taught Confucian studies.

4 A revolutionary government established by the citizens of Paris. Although it was short-lived, lasting from March 18 to May 28, 1871, this was the world's first revolutionary government formed by the working classes.

5 A temporary bureaucratic position created at the time of the Boshin War (1868-9). In the Battle of Toba-Fushimi, Saionji Kinmochi was appointed placating officer for the northern districts, and later transferred to a position in the governor's office of Echigoguchi in charge of placating the Aizu region.

6 Published in Chūgaku Bungei in 1906, this work begins as follows: "In those days in Tokyo there was only one place with the name 'middle school' . . . The school was divided into regular and irregular courses, with the regular offering a general curriculum, and the irregular focusing on English. The irregular course had people like Kano, who is now President of the University of Letters in Kyoto, and Okada Ryōhei, while I was in the regular course, together with the likes of Yanagiya Usaburō and Nakagawa Kojūrō."

7 Established in 1888 by the household of wealthy merchant Kajimaya Kyūemon. In the late 19th and early 20th centuries, it grew steadily into one of the top city banks, with branches across Japan. It fell into crisis during the financial crisis of the late 1920s, and closed in 1937. Its assets were transferred to banks including the present-day MUFG Bank and Resona Bank.

8 A military officer active in the first half of the 20th century. Born in the town of Tsuruoka in the Nishitagawa district of Yamaguchi Prefecture (now Tsuruoka City). Author of works including *Sekaishi Daikan* [Survey of War History] and *Sekai Saishū Sensō* [The Final World War].

9 Founding member of the Sculpture Section of the Shinseisaku Art Society. Born in Sapporo Ward (now Sapporo City), Hokkaido. Recipient of the Noma Art Prize in 1944.

II Development of the Philosophy and Organization of Ritsumeikan University

1. Conflict and a Deepening Commitment to “Peace and Democracy”: From campus unrest to university reform and academic renewal

Japanese universities underwent immense changes in the 1960s, and Ritsumeikan University was no exception. The years around 1965 to 1967 were when children born in the first postwar baby boom of 1947-49 reached the age of university entrance. This baby-boom generation was not only large in number, but also characterized by rising university entrance rates driven by Japan's high economic growth at the time. The generation came to experience intense competition for entrance to university, as university changed from being a place reserved for a small elite class to a destination for vast numbers of ordinary people. The student population at Ritsumeikan University, for example, rose steeply from 9,465 in 1951 to 22,407 in 1969, while tuition fees were raised once every two years up to 1963 in order to support educational improvements. Those who won through in the competition for university entrance, however, mostly found themselves studying in large lecture halls packed full of students, listening to instructors lecturing unilaterally, with little opportunity for dialogue or intellectual exchange between students and instructors. Many students were left disappointed by their university experience, and their sense of isolation and disillusionment grew. This was the context for the breakout of student unrest on university campuses across Japan. In Ritsumeikan University the perspectives and arguments of students were respected through the Plenary Council system, which positioned not only faculty and administrative staff but also students as participants in university management, but there was unrest on campus nonetheless.

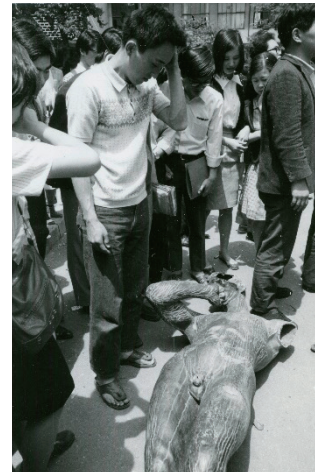


Office desks, chairs and other items strewn around Kōshinkan building on the Hirokoji campus, after occupation by student protesters

The student movement of the 1960s was a worldwide phenomenon rather than a Japan-specific one. British historian Eric Hobsbawm describes how tensions arose between the mass of students that had suddenly flowed into universities, and the university system that was unprepared for them physically, organizationally, or intellectually, how students were angered by the various limitations placed on them, and how their anger at university authority easily spread into anger at all forms of authority.

Among the key actors in the student unrest in Japan were the groups known as All Campus Joint Struggle Committees (Zenkyōtō) that were formed within each university. The philosophies and concerns of the Zenkyōtō movement cannot be summarized or assessed in simple terms, but Zenkyōtō groups engaged in violent protests

arguing for “self-repudiation of the elite” and the “dismantling of universities.” On May 20, 1969, the Ritsumeikan University Zenkyōtō tore down the Wadatsumi Statue that stood on the Hirokoji Campus. The Zenkyōtō explained that they had done so because the ideals of “peace and democracy” that the statue represented had, by 1969, become part of the logic of the established system, devoid of their original spirit and



The Wadatsumi Statue destroyed

rendered hollow and insubstantial. This action, however, was widely criticized all across Japan, and Ritsumeikan University resolved immediately to install a replacement. The original sculptor Hongō Shin was engaged to re-cast the statue, and it was re-installed the following year, 1970.

Student protests later subsided, but in the process of overcoming the unrest, Ritsumeikan redefined its traditional concept of university self-government (which referred to the autonomy of the faculty council), and formulated a new approach known as “autonomy of academic creation” and “self-government by all constituents,” involving faculty, administrative staff, and students each contributing their own distinctive perspectives as proactive participants in the development of the university. These were revolutionary changes, the likes of which were not found in other universities. They provided a basis for self-motivated, democratic university reforms that enabled the implementation of educational improvements responsive to students' needs. Ritsumeikan University thus moved toward an even deeper commitment to “peace and democracy”—the eradication of violence from university campuses and the creation of student-led learning—in the wake of the student unrest.

It is also important to note that in the 1960s the university moved to a six-college structure. Beginning the postwar period with the four Colleges of Law, Economics, Letters, and Science and Engineering, the College of Business Administration was established in 1962, and the College of Social Sciences in 1965.

2. Establishment of the Kyoto Museum for World Peace: Collaborating with Local Citizens, Giving Shape to Ritsumeikan's Educational Philosophy

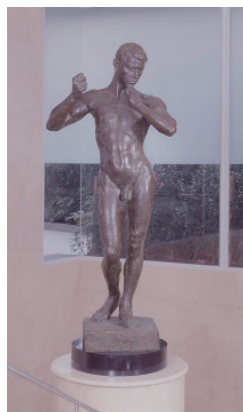
Under the postwar leadership of Chancellor Suekawa Hiroshi, Ritsumeikan University had proclaimed the educational philosophy of “freedom and democracy,” but its next challenge was to put the philosophy into action in education and research. This was a challenge not just for Ritsumeikan University alone, but one for the whole of Japanese society, which had moved from a system based on the Constitution of the Empire of Japan to the new Constitution of Japan, and had been striving to dismantle and overcome the imperialism of former times. The basic principles of the Constitution of Japan (protection of human

rights, democracy, and pacifism) were positioned as the norms determining the direction of education and research in Japanese universities, and they were internalized in the case of Ritsumeikan University through the educational philosophy of “peace and democracy.”

The postwar world, however, witnessed the onset of the Cold War, civil war in China, the Korean War, and continued development of nuclear weapons and the nuclear arms race. The whole world was gripped by the fear of a nuclear showdown between the United States and the Soviet Union. These conditions led to the worldwide advancement of peace studies, peace education and peace movements as a means of securing survival for the human race. Chancellor Suekawa was one of the leaders of the peace movement in Kyoto, together with Doshisha University President Tabata Shinobu.

One of the characteristic forms of peace activism throughout Japan in the 1980s was the holding of “war exhibitions.” These exhibitions displayed artefacts, testimonies, reproductions (dioramas, replicas, models), and interpretive panels that conveyed the realities of both victims and aggressors in the war in the Asia-Pacific, in an attempt to preserve ordinary people’s experience of war as accurately as possible and connect it with the task of peace-building into the future. Kyoto’s first “War Exhibition for Peace” was held in 1981, and became an annual event in early August thereafter. Between 2,000 and 4,000 items were exhibited each year, and the event attracted between 100,000 and 200,000 visitors annually during the 1980s. At the end of the decade, those involved in organizing the exhibition resolved to sustain and advance its success by building a permanent “war museum for the pursuit of peace.”

Meanwhile, at Ritsumeikan University, a 1988 Plenary Council representatives’ meeting had discussed building a new student seminar house open for use by the local community, and to host within it a peace archive or peace studies center, to which the Wadatsumi Statue would be relocated. Those involved in the war exhibition movement were thus brought together with associates of Ritsumeikan University, home to the Wadatsumi Statue, and aided by a donation of 500 million yen from the ophthalmologist Nakano Nobuo, the Kyoto Museum for



The Wadatsumi Statue today



Kyoto Museum for World Peace

World Peace was opened in 1992. The inaugural Director of the Museum was Katō Shūichi, a Visiting Professor of the College of International Relations. The basic collection at the time of opening comprised around 4,000 items that had been gathered and exhibited in the Kyoto War Exhibition for Peace. The rebuilt Wadatsumi Statue was given a safe home within the new museum.



The inaugural Director of the Museum
Mr. Shuichi Kato

Local governments in regions with harsh wartime experiences tend to build and operate peace museums to pass these experiences on and to mourn and commemorate those who lost their lives. Examples include the Hiroshima Peace Memorial Museum, the Nagasaki Atomic Bomb Museum, and the Okinawa Prefectural Peace Memorial Museum. Ritsumeikan University’s Kyoto Museum for World Peace is a university peace museum without parallel anywhere in the world. Grounded in the principle of academic freedom, and working collaboratively with the university’s education and research activities, the museum has collected and preserved materials related to war and used exhibits that tell the real stories of war to pose questions to wider society. Ritsumeikan University was complicit both before and during the war waged by Japan in the Asia Pacific, and sent many students to their death in the student mobilization. Operating the Kyoto Museum for World Peace can be seen as a way for Ritsumeikan University to discharge its responsibility for these acts.

In 2005, thirteen years after opening, the museum underwent a major refurbishment, unveiling a peace-building exhibition space in addition to its war-related exhibits. Ever since its founding, the museum had operated on the understanding that “peace museums are not war museums, but places for building peace”: the 2005 refurbishment gave concrete shape to this understanding. The war-related exhibits are based on historical studies, but the exhibits on building peace are driven by peace studies. For several years in the late 1990s, Ritsumeikan University hosted Dr. Johan Galtung, known worldwide as the father of peace studies, as a Visiting Professor, and this provided a great intellectual stimulus to the university. The museum’s peace-building collection prompts visitors to consider questions of who creates peace, and how. It addresses the role of institutions including the United Nations and non-governmental organizations.

28 years after it opened, the Kyoto Museum for World Peace has now embarked on a second refurbishment. This one is sure to touch on new ways of thinking about peace, such as “human security” and the Sustainable Development Goals (SDGs).

3. Student Involvement in University Management: the Plenary Council and Chancellor Election System

“Self-government by all constituents” is a basic principle in the management of Ritsumeikan University. This means that key matters relating the university’s operations should be decided through processes of debate and consensus-building that respect the arguments and standpoints of all actors and constituents of the university. Here, “constituents” means the Board of Trustees that oversees the university’s management, the faculty councils of each College, the Student Union and Graduate Student Council that represent undergraduate and graduate students respectively, the faculty and staff union, and the University Co-op as an observer. It is especially important that student representatives are involved in management of the university. This may be seen as a progressive idea from the perspective of Japanese universities, but it resonates with moves by universities in Europe and North America to position students as “partners” in university operation. The principle of self-government by all constituents at Ritsumeikan University is reflected principally in two systems: the Plenary Council of the University and the system used to elect the Chancellor.

The Plenary Council of the University is a forum for the various constituents of the university—the Executive Board of Trustees (Trustees and College Deans), the Student Union and Graduate Student Council (representing undergraduate and graduate students), the Faculty and Staff Union, and the Co-op (as observer)—to come together and discuss reforms and improvements to various aspects of education, research, and campus life. The Plenary Council was established in 1948 on the initiative of the Student Union, and while it has been through changes in terms of frequency and format, it remains one of the most important forums for determination of university policy. According to the Ritsumeikan University Plenary Council Rules drawn up in 1988, the Plenary Council discusses matters relating to (1) educational improvements and assistance for student life; (2) Tuition and financial management of the Ritsumeikan Academy; and (3) major project plans for the Academy. The most heated debates are over the revision of tuition fees and the provision of educational improvements and student support commensurate to revised tuition levels, but there are also numerous cases of proposals tabled at the Plenary Council by the Student Union and Graduate Student Council being given concrete shape in educational reforms.

The Plenary Council is a consultative forum for the whole of Ritsumeikan University, but within each college there are also Five-way Discussion Meetings held periodically between college student councils and faculty members (Deans, Associate Deans, and Assistant Deans). All students are expected to participate in university management through their student councils at college level and the Student Union at university-wide level.

The Chancellor of Ritsumeikan is the President of Ritsumeikan University, but also has overall responsibility for academic affairs right across the Ritsumeikan Academy, which encompasses Ritsumeikan University, Ritsumeikan Asia Pacific University, Ritsumeikan Junior and Senior High Schools, Ritsumeikan Uji Junior and Senior High Schools, Ritsumeikan Keisho Junior and Senior High Schools, Ritsumeikan Moriyama Junior and Senior High Schools, and Ritsumeikan Elementary School. For this reason, all faculty and administrative staff members and students (excluding junior high and elementary school students) of all the universities and schools in the Ritsumeikan Academy

have voting rights, and select voter representatives in their respective electoral divisions, who then elect the Chancellor of Ritsumeikan. In this way, graduate students, undergraduate students, and senior high school students all have a say in who is elected Chancellor. A system that involves selection of a Chancellor and University President from such a wide spectrum of constituents may well be a rarity the world over. The term of office of the Ritsumeikan Chancellor is four years, so all students will experience an election once during their undergraduate degree programs.

The aim of university education is the nurture and empower students. We hope that through the Plenary Council and Chancellor elections, each and every student have a say in the kind of university education they hope to receive. In the student unrest of the 1960s, some students chose to express their objections in a violent manner. At Ritsumeikan University today, we seek to make university education through communication and dialogue between students, faculty and staff, based on the principles of autonomy, democracy, fairness, openness, and anti-violence.



The Plenary Council of the University

4. Student Initiative in University Education: Students as proactive mutual learners

The style of learning followed up to senior high school level is often one in which a teacher teaches students the “correct” answers, and students learn from their teachers. Even so, active learning has become more popular today, so some students entering university will already have experienced a style that requires them to discover and solve problems by thinking actively for themselves. University education develops this style of learning even further. It is very rare for questions arising in the course of academic studies to have one single correct answer. Academia is a series of difficult questions that may have a number of different “provisional answers” or possibly no “correct answer” at all. The issue is how you think about the questions.

At university, students are expected to take the initiative in their learning. There are many opportunities for students to learn from one another rather than passively awaiting instructions from a teacher. The Foundation Seminar, a small-class subject for first-year students, is an important introductory class in all colleges. A number of second and third year students are assigned to each seminar class as Orientation Conductors, providing peer support to newly-enrolled students. The Orientation Conductor system has its origins in the support activities for new students undertaken by student associations since the 1960s, which were later formalized as a university program. One of the strengths of learning at Ritsumeikan University is the “learning community” created proactively by learners

themselves. People learn best when they are teaching others. Students learn not only from instructors but also from their fellow students.

5. A University that Continues to Grow through Collaboration: Partnerships with the local community, industry-academia-government collaboration, and international partnerships

The question of how to formulate relationships between universities, society and government is a complex one. Ritsumeikan University is a private university, so it has a higher degree of autonomy and independence from government than national and municipal universities. It appeals to society, and is evaluated by society, based on its distinctive approaches to education shaped by its founding principles. We may say that Ritsumeikan is sustained by the society around it.

Ritsumeikan University was originally centered on the Hirokoji Campus (around where the Kyoto Prefectural University of Medicine Library is located today), with the College of Science and Engineering on the Kinugasa Campus. The humanities and social science colleges that were on the Hirokoji campus gradually relocated to Kinugasa beginning in 1965, and with the relocation of the College of Law in 1981, the entire university was consolidated into the single campus at Kinugasa. At this point, the university was composed of six Colleges: Law, Economics, Business Administration, Letters, Social Sciences, and Science and Engineering. It is not rare for universities, in the course of responding to the talent development and research needs of society and pursuing deeper, more sophisticated and novel education and research initiatives, to expand their existing colleges and establish new ones. This often requires the development of new campuses. This was precisely what happened at Ritsumeikan University following the Kinugasa Campus consolidation.

In 1988, in order to respond to the need for more talent to lead the internationalization of Japanese society, Ritsumeikan University established its seventh college: the College of International Relations. This was the first international relations college to be established in West Japan. Around the same time, the university moved to develop the research and educational structures of the College of Science and Engineering, whose advancement had lagged behind other universities. With the assistance of the governments of Shiga Prefecture and Kusatsu City,



Hirokoji Campus



The Kinugasa Campus shortly after consolidation



Biwako Kusatsu Campus



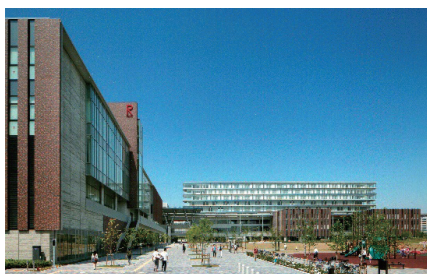
Ritsumeikan Asia Pacific University (APU)

Ritsumeikan procured an expansive campus site in Kusatsu, and opened the Biwako Kusatsu Campus (BKC) in 1994 with the relocation and expansion of the College of Science and Engineering. In the same year as this relocation, the university's eighth college, the College of Policy Science, was established. This new college's aim was to discover problems in society and explore different ways of solving them.

One of the effects of the opening of BKC and expansion and relocation of the College of Science and Engineering was dramatic advancement of industry-academia-government collaboration. Many manufacturing companies had factories and research institutes in Shiga Prefecture, and the relocation of the College of Science and Engineering Shiga's City of Kusatsu created an environment in which research labs and groups in the college could pursue joint research and development in partnership with companies. The Shiga Prefectural Government played the role of coordinator of these connections between the university and industry, and industry-academia-government collaboration progressed. This kind of collaboration was also promoted by the policies of the Ministry of Education, Culture, Sports, Science and Technology and the Ministry of Economy, Trade and Industry. It could be said that the college relocation and opening of BKC dramatically advanced the research and education capacity of Ritsumeikan University through partnerships with local government and industry. This same approach to campus creation and advancement of new research and education through local government and industry partnerships was reflected in the establishment of Ritsumeikan Asia Pacific University (APU) in Beppu City, Oita Prefecture in 2000, and the opening of the Osaka Ibaraki Campus (OIC) in Ibaraki City, Osaka Prefecture in 2015. APU is sustained by the local community of Beppu City, as is OIC by the local community of Ibaraki City.

Opened in 1994, BKC became the new home for the Colleges of Economics and Business Administration in 1998, enabling the study of economics and business administration to be advanced in a locality that is rich in mercantile traditions. Meanwhile, the Department of Information Science and Engineering that had been established in 1987 broke off from the College of Science and Engineering in 2004 to become a new College of Information Science and Engineering. This was Ritsumeikan University's ninth undergraduate college, and is now one of the largest information science colleges in Japan. On the Kinugasa Campus, the university's tenth college—the

College of Image Arts and Sciences—was founded in 2007. This college takes an integrative approach to the three fields of art, business, and technology. The following years saw a spectacular succession of expansions and developments in the fields of science and engineering at BKC. In 2008 organs including the Department of Applied Chemistry separated from the College of Science and Engineering to form the core of an independent College of Life Sciences, while a College of Pharmaceutical Sciences was also established with close connections to the chemical and life sciences. These were Ritsumeikan University's eleventh and twelfth colleges respectively, and each one now pursues research and education focused on explicating the phenomena of life at the atomic and molecular levels and applying insights for the welfare of humankind. These were joined in 2010 by a thirteenth college, the College of Sport and Health Science, which boasts one of Japan's top teams of researchers and facilities for education and research in the sciences of the human body, exercise, and health.



Osaka Ibaraki Campus (OIC)

As mentioned earlier, the Osaka Ibaraki Campus (OIC) was opened in 2015. The College of Policy Science and College of Business Administration moved to this new campus from Kinugasa and BKC respectively. In the following year, 2016, OIC became home to the university's fourteenth college, the College of Comprehensive Psychology, which was an expansion of the former Department of Psychology within the College of Letters. Following the departure of the College of Business Administration from BKC, the College of Gastronomy Management, the university's fifteenth college, was opened at BKC in 2018. This new college is at the cutting edge of the integrated study of gastronomy in Japan, combining the three fields of management, culture, and technology.

When discussing partnerships, mention must be made of the remarkable growth in international partnerships in university education following the establishment of the College of International Relations in 1988. Naturally,



University of British Columbia



American University

individual students of Ritsumeikan have much to gain from studying abroad on their own. However, one of the main currents in recent decades has been the advancement of organized international partnerships in university education. In 1991, Ritsumeikan University launched a joint program with the University of British Columbia in Vancouver, Canada. In 1994, a Dual University Degree Program (DUDP) was initiated between Ritsumeikan University and American University. Students on this program spend two years studying at Ritsumeikan University and two at American University in Washington DC, earning two Bachelor degrees in the space of four years. Many universities in Japan operate such dual degree programs today, but the Ritsumeikan-American University program was the first of its kind in Japan when it was launched in 1994. This international partnership between the two universities was further strengthened in 2018 by the launch of the American University – Ritsumeikan University Joint Degree Program in the College of International Relations (an even more integrated, collaborative program leading to the award of a joint degree). Moreover, the College of Global Liberal Arts, established at OIC in 2019 as Ritsumeikan University's sixteenth college, is operated on an international collaborative basis in the form of a dual degree program between Ritsumeikan University and the Australian National University. Other notable cases of advanced international collaboration include the College of Letters' Campus Asia Program (a joint Japan-China-Korea program operated by Ritsumeikan University, Guangdong University of Foreign Studies, and Dongseo University) and the International School of Information Science and Engineering run jointly by the College of Information Science and Engineering and the Dalian University of Technology in China.

Ritsumeikan University has made remarkable progress in internationalization since the opening of the College of International Relations. Ritsumeikan University students study at other universities all over the world, while international students from around the world come to Ritsumeikan to study as well. We could say that Ritsumeikan University is sustained by its links with the local community, Japanese society, and the global community. And our university is constantly growing through its many and varied partnerships.



Australian National University



Group photograph of newly-enrolled students and others involved in the International School of Information Science and Engineering

III Where is Ritsumeikan University Heading?

1. The Ritsumeikan Charter and Communication Mark

On July 21, 2006, some 106 years after the opening of the Kyoto Hosei School, the Ritsumeikan Charter was established to articulate the missions and basic operational directions of the Ritsumeikan Academy. The Charter is mentioned at the opening of part I of this chapter, and its significance and content is explained in sections 1 to 3.

In October 2007 the Ritsumeikan Academy also adopted a “communication mark” designed to “unite the spirit” of all people associated with Ritsumeikan. This mark is utilized by Ritsumeikan to strengthen communication with wider society.

The concept behind this mark is the ideal of student development expressed in the Ritsumeikan Charter in the words: “Ritsumeikan will foster learning and the development of individual talents in order to nurture just and ethical global citizens.” Art director Akiyama Gugi has encapsulated this ideal in a capital letter “R” for Ritsumeikan, designed in a gothic font to add a sense of robustness and reliability. The mark adheres to the “golden ratio” (8:5 vertical to horizontal) that is said to lend aesthetic stability, and expresses a contemporary, refined image.



2. R2020 (Creating a Future Beyond Borders)

In 2011 Ritsumeikan University began working toward R2020, a vision for the future of the Ritsumeikan Academy in 2020.

The Academy Vision R2020 laid out a design for the kind of institution the Ritsumeikan Academy as a whole—Ritsumeikan University, Ritsumeikan Asia Pacific University, the affiliated junior and senior high schools and elementary school—would aim to be in 2020, in light of the ideals of the Academy set forth in the Ritsumeikan Charter. This vision was formulated with the involvement and input of all constituents and associates of the Academy, including students of all levels, faculty and staff, parents, and alumni. Their efforts resulted in the adoption of the “R2020: Creating the Future—The Ritsumeikan Academy Master Plan—Phase One (AY2011-AY2015)” on July 15, 2011.

Under the slogan of “Creating a Future Beyond Borders,” the R2020 vision proclaimed a commitment to “creating a sustainable and peaceful future for humanity and our planet,” stating that “we will transcend the various ‘borders’ that exist within ourselves, our organizations, communities, countries, and systems, and leverage our strengths as we seek to become a spirited Academy that contributes to the future.”

The idea of transcending the borders that exist within

“ourselves” refers here not only to each of us as individuals, but also to the various groups to which we each belong. We extend our own potential by acknowledging one another’s value, and stepping out beyond our existing frontiers and limitations in the course of studying in the Ritsumeikan Academy.

“Creating a future” means that each of us creates his or her own future by forming, connecting, and creating new forms of value in diverse communities, and also that we create an Academy that provides strength and certainty into the future.

Three pillars were selected to support this vision and act as guidelines for action in the Ritsumeikan Academy toward 2020: “advancing student-led learning in diverse communities,” “developing Ritsumeikan-style academic research that contributes to humanity, nature, and society,” and “building an Academy that realizes the true joy of learning.”

The meaning of each of these pillars (guidelines for action) is explained below.



(1) Advancing student-led learning in diverse communities

The Ritsumeikan Academy strives to become a place where learners can take greater initiative in their learning and growth, unbound by the traditional style of learning through transmission of knowledge. To do so, we shall work to create learner-centered communities where learners transcend various borders such as age, discipline, and nationality and contribute to one another’s development. We shall seek to achieve the new educational objective of enabling students of the Ritsumeikan Academy to identify problems for themselves, formulate solutions thereto, and discuss and implement them in collaboration with a variety of people from across society.

(2) Developing Ritsumeikan-style academic research that contributes to humanity, nature, and society

The Ritsumeikan Academy shall develop its academic environment to enable a diverse range of people involved in research both within and beyond the Academy to come together, enhance one another’s activities, and nurture the fruits of research beyond the borders of discipline, organization, age, time, and nation. To do so, we shall aim to be an Academy where young researchers can significantly extend their research capabilities, while each and every faculty member consistently takes a pro-active approach to their own research. The Ritsumeikan Academy shall share its research findings broadly both within and beyond Japan and proactively apply them for the benefit of society.

(3) Building an Academy that realizes the true joy of learning

The Ritsumeikan Academy shall develop into a place where many people can gain a true sense of the joy of gathering and learning with one another across a variety of borders including age, gender, nationality, and discipline. The people who come together here shall be conscious of their own growth and their roles in society, with an appreciation of the linkages across different regions and around the world and a sense of connection with humanity and nature. In this way the Ritsumeikan Academy will be built communally by the people who gather together within it.

R2020 reached a midway point in 2016. A plan for the second phase of R2020 was formulated based on the achievements and challenges that emerged in the first phase, taking into account social conditions in Japan and abroad, the national government's education policies, and the changing attributes and qualities of the students who learn within the Ritsumeikan Academy.

This second phase plan laid out the initiatives to be pursued in the academic years 2016 to 2020, with a view to the situation a decade later, in 2025. In formulating this plan, emphasis was placed on the establishment of distinctive benchmarks of education and research in each graduate school, college, school, and division: ones that could be called the Ritsumeikan standard. In the field of education in particular, the plan included the major goal of becoming an academy that, in the context of an increasingly globalized and multicultural society, takes responsibility for the diverse growth of its students and generates creativity and innovation out of diversity. The plan sets standards and specific numerical targets or indicators for the achievement of this goal within each university and school. By steadily advancing the plan through repeated checking and verification of the degree of achievement of each of these targets, we have sought to become a "preferred Academy" for society into the future.

The second phase R2020 plan also defined the ideal types of individuals Ritsumeikan seeks to cultivate, as follows: (1) people with abundant general learning, solid expertise, and integrated human capabilities; (2) people capable of generating innovations; (3) global citizens who collaborate across different cultures and value systems and solve problems creatively; (4) people who can engage proactively in partnership, co-creation, and service in the local community.

These ideals formed the basis of the Ritsumeikan University Undergraduate Educational Mission and Vision and Postgraduate Educational Mission and Vision, published in March 2, 2018. These are sets of attributes that students should develop through their curricular studies, extracurricular activities, and all other aspects of their lives at Ritsumeikan, and acquire by the time they graduate or complete their degree programs. They are stated as follows:

◆ Ritsumeikan University Undergraduate Educational Mission and Vision

- (1) Embrace the values of Peace and Democracy by respecting the diverse values held by others and by emphasizing communication and cooperation;
- (2) Innovate existing frameworks and break down restrictive borders by applying the global and local perspectives acquired from a broad general education and studies in a specialized major field, even as they seek out and attempt to solve the problems facing human society, following the values of Freedom and Innovation;
- (3) Think and act in a responsible manner based on an awareness of their own individual roles in society and issues

discovered within their own lives;

- (4) Take actions stemming from lifelong learning as the greatest expression of believing in the future and living for the future.

◆ Ritsumeikan University Postgraduate Educational Mission and Vision

- (1) Exercise autonomy of thought and action, applying the high ethical standards required of scholars and professionals while giving concrete substance to core ethical values of Peace and Democracy;
- (2) Make full use of their expert knowledge, skills, and experience while keeping both global and local perspectives, even as they seek out and attempt to solve the problems facing human society, following the values of Freedom and Innovation;
- (3) Think and act collaboratively in a dialogic and interdisciplinary manner, showing both awareness of social responsibility and a respect for diverse values, while simultaneously leading toward creation of knowledge and the accomplishment of goals; and
- (4) Take actions stemming from lifelong learning as the greatest expression of believing in the future and living for the future.



Moreover, the plans related to Ritsumeikan University specifically within the R2020 second phase plan were revised, and four focus issues and six basic issues were identified, including the development of a new "Ritsumeikan model of learning"—a qualitative shift in teaching and learning—and the pursuit of the Ritsumeikan University Global Initiative.

The conditions surrounding the Ritsumeikan Academy are becoming more and more challenging. The only way to carve out a future under these conditions is for all members of the Ritsumeikan community to take individual initiative and pursue concrete action. We must create attractive education and promote high-quality research that is the envy of the world and contributes to the global community, to ensure that our academy, our universities, and our schools remain "preferred" choices in a competitive environment. Convinced that that this is our only way forward, we continue to pursue the R2020 second phase initiatives today.

3. Formulating the R2030 Challenge Design: Challenge your mind, change our future

Since 2011 the Ritsumeikan Academy has been working to contribute to society and develop itself under the Academy Vision R2020. But what lies ahead in 2030? The value outlooks and approaches we currently adhere to may well be upended by the complex and rapid interplay of a variety of factors including technological advancements

such as AI and the Internet of Things, population problems, and other issues such as energy and resources and health and medical care. Surely 2030 will be a time when unprecedented, dramatic changes emerge from unexpected sources; an unpredictable era that is qualitatively different from the one in which we live today.

As we move toward 2030, we believe that the Ritsumeikan Academy needs to build its reputation in society not only on the basis of reforms undertaken to date, but also on the formulation of a future vision for society and the unrelenting pursuit of challenges toward its realization. The Executive Board of Trustees thus established an Academy Vision R2030 Committee and Academy Vision R2030 Basic Policy Committee, and formulated the Academy Vision R2030: Policy Objectives based on The Ideal Shape of the Academy and Ideal Qualities of Our People (Executive Board of Trustees, July 27, 2018) under the motto, “challenge your mind, change our future.” The key ideals of R2030 include “an academy dedicated to realizing diversity and inclusion” and “an academy that tackles the issues facing human society” (referred to hereafter as “the ideal shape of the academy”), and “people equipped with a sense of global citizenship” (hereafter “the ideal qualities of our people”).

In 2020, in the midst of the COVID-19 pandemic, the Ritsumeikan Academy has been pursuing discussions toward the formulation of a “Challenge Design” that will set out the focal initiatives to be undertaken in each of the academy’s schools and universities in accordance with R2030. Two core concepts have been established for Ritsumeikan University under this Challenge Design: (1) a next-generation research university that creates values for social co-existence, and (2) a university that fosters individuals to generate innovation and emergent knowledge. These are accompanied by three focal objectives: (1) creating shared knowledge in association with society, (2) delivering value through learning, and (3) creating self-transforming organizations. Faculty, administrative staff, and students continue to pursue serious discussions regarding design candidates such as “advancing education and creating new fields of research to serve societies of the future,” “re-constructing learning to respond to diverse learner needs,” and “constructing collaborative systems that promote open innovation.”

The design candidates mentioned above are particularly expected to articulate Ritsumeikan’s intentions regarding the achievement of the Sustainable Development Goals (SDGs), given that 2030 is also the target year for achievement of Japan’s country-level SDGs. With this in mind, we established the Ritsumeikan SDGs Promotion Headquarters, and resolved to work on the development of systems for partnership, talent development, and research toward the resolution of shared global problems.



Current information about Challenge Design is available at

4. Realizing Diversity and Inclusion

“Diversity and inclusion” and “global citizenship” are at the core of the ideal shape of the Academy and ideal qualities of our people set forth in R2030. They could be said to provide a clearer expression of the culture of recognizing diversity and a variety of individual preferences—a culture that has long been cherished within the Ritsumeikan Academy.

The ideal shape of the academy is explained in the following terms in R2030. An “academy dedicated to realizing diversity and inclusion” is an academy that “generates a multitude of connections while working with others and seeking to understand and respect individual points of view as premised on the range of diversity in society, including diversity among individuals, organizations, regions, countries, religions, customs, cultures and generations.”

Meanwhile, people “equipped with a sense of global citizenship” means people who “recognize that they are members of a global society, and take up the challenge of creating a multicultural society by respecting the standpoints and views of others and seeking harmonious solutions to problems.”

One of the policy objectives designed to achieve these R2030 ideals is to “embrace diversity for academy development,” which involves pursuing “Academy development that fully embraces the diversity that derives from the interplay of a wide range of individuals, including students at every level, faculty, staff and alumni as well as a range of organizations.” Another policy objective, to “actively contribute to global society,” states that “as the world grows increasingly complex in step with globalization, we will ground ourselves in our ideals, and, showing empathy for an trust in others, we will pursue the globalization of our education and research to help make the world a better place.”



5. Student Engagement and Collaboration in Ritsumeikan University

As stated in section 2, Ritsumeikan University has pursued ongoing discussion of reforms and improvements to education, research and campus life under the principle of “self-government by all constituents” of the university. The key forum for such discussion is the Plenary Council of the University: an institution established for all those who constitute the university’s “learning community”—undergraduate and graduate students, faculty and staff, and the Executive Board of Trustees—to discuss and engage proactively in reforms and improvements to education, research and campus life. Established in the 1960s, the Plenary Council is the kind of institution and initiative now recognized as being crucial to the qualitative enhancement

of learning and teaching even in major universities around Europe and North America. This gives some indication of how forward-looking Ritsumeikan's principle of "self-government by all constituents" really was.

In terms of students' involvement in learning, teaching, and research, many universities in Japan began introducing peer support activities following the Ministry of Education, Culture, Sports, Science and Technology's release of a report titled Enhancement of Student Life at Universities—Developing Universities from the Student Standpoint (the "Hironaka Report") in the year 2000. These same activities had been underway in countries such as the United States and Canada since the 1960s, so Japan could be termed a late starter in this field.

A little-known fact, however, is that Ritsumeikan University first embarked on peer support activities back in the 1960s, just when universities in the U.S. and Canada were beginning to do so. Orientation Conductors—the students who today provide support in the context of first-year student education—began their peer support activities at Ritsumeikan University around the same time as the world's most progressive universities. This is surely something that everybody learning and working at Ritsumeikan University should feel proud of.

Currently around 4,500 students are active as peer supporters at Ritsumeikan University—a remarkably high number compared to other Japanese universities. There are close to 40 peer support groups engaged in a wide variety of activities in collaboration with other organizations and faculty/staff members. Among them are the Educational Supporters (ES) who provide a range of support for in-class learning, the diverse types of buddies who assist international students, and student volunteers.

At the same time, instructors have started experimenting with a variety of class formats different from the conventional lecture style in which students listen passively. These formats engage students directly in what is known as "active learning." Students are encouraged to take the initiative for their own learning in the numerous different approaches being rolled out across the university's various colleges and graduate schools, including service learning, cooperative learning, problem-based learning, and project-based learning.

The specialized seminar classes offered in the university's undergraduate colleges have always followed the principle of "students as scholars" and "students as producers." These seminars enable students to play a role in genuine research activities, as well as taking the initiative and advancing their learning to a deeper level. Universities overseas have also been promoting a shift from the "teaching and learning paradigm" to the paradigms of "creation" and "discovery" by engaging students in real-life research projects, the production of actual films, and other forms of genuine research and exploration supported by numerous experts. Here again Ritsumeikan University holds its own on the world stage, having pursued initiatives in student engagement for many years. In recent years, this approach has become known internationally as the "students as partners" model. This model, just like the abovementioned model of engaging students in the qualitative enhancement of learning and teaching, is set to become the cornerstone of a new type of relationship between students and faculty/staff in the future.

Guided by our founding spirit of "freedom and innovation" and educational philosophy of "peace and democracy," the students, faculty and staff of Ritsumeikan University have tackled challenges, pursued discussions, and collaboratively

developed a variety of progressive and democratic initiatives rivaling those of other universities the world over. Our task into the future is to continue relentlessly to tackle new challenges as we learn, research, and work here at Ritsumeikan University.

This chapter closes with the following words, which express the expectation that each and every one of you will seek to be at the forefront of this task.

"Challenge Your Mind, Change Our Future"



Reference Materials

■The Ritsumeikan Charter

<http://en.ritsumei.ac.jp/profile/charter/>



■Ritsumeikan University Educational Mission and Vision

http://en.ritsumei.ac.jp/profile/educational_mission_and_vision/



■Ritsumeikan History

<http://en.ritsumei.ac.jp/profile/history/>



■ The Ritsumeikan Declaration on Sports

<http://en.ritsumeikan-trust.jp/info/declaration-on-sports/>



■The Plenary Council of the University

<http://www.ritsumei.ac.jp/features/zengakkyo/>



■The Constitution of Japan

<http://www.japaneselawtranslation.go.jp/law/detail/?id=174>



■Basic Act on Education

<https://www.mext.go.jp/en/policy/education/lawandplan/title01/detail01/1373798.htm>



■Universal Declaration of Human Rights

<https://www.un.org/en/universal-declaration-human-rights/>



■International Covenants on Human Rights

<https://www.ohchr.org/EN/ProfessionalInterest/Pages/InternationalLaw.aspx>



■Chancellor's Statement – Toward the Promotion of Diversity and Inclusion

<http://en.ritsumei.ac.jp/news/detail/?id=560>

